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GOD'S USE OF RATIONALISM.

By Thomas C. Hall, D.D., of Chicago.

[It is the noble son of a noble father who writes thus of what may well be considered by the professors and teachers of all our theological institutions. We commend it to those Wise Men of the East who are next week to take up their journey westward to the shores of the Pacific, there to consider and settle anew the foundations of our faith. Let them be very careful lest, by a mistaken zeal and the spirit of ecclesiastical dogmatism, they drive away from their side those eminent scholars who are trying in this country, as Dr. Hall has shown other great scholars have done in Germany, to save and re-establish on better, because more solid and enduring foundations, the authority of the Word of God.—ED. EVAN.]

"As the Baur-Tübingen School has been defeated on the field of the New Testament criticism, so if we wait, the Old Testament critics will pass out of view." This is the repeated argument in the mouths of many highly esteemed, cautious teachers. But if the argument is to be of any use, it is well to inquire, How the Baur Tübingen School was defeated? It was emphatically not met by hugging the old and dry traditionalism of the hyper-orthodox Lutheran school. With thankfulness to God, every student of religious progress in Germany recognizes the fact that the Rationalism of Tübingen smashed to utter wreck the dead and dreary orthodoxy and High-Churchism that cursed Germany then, and even now stands in the way. Traditionalism in Germany never did anything to really meet the onslaughts of Baur and Strauss. But there were men who rose to the time. These men accepted joyfully all that had firm foundation in the brilliant work of a group of students, whose names will always be remembered even after their theories have been buried. Then these same defenders of God's truth, rather than man's traditions, proved with conclusive clearness that the Baur theory was not the only theory to account for all that could be decidedly claimed as facts. Thus was the Baur-Tübingen theory flung to the winds, and the valuable and abiding results of Baur's most brilliant life work, became the obedient handmaids of the truth of Christ's revealed religion.

God had His divine and holy use for German Rationalism. It broke into fragments the confessional foundations which a haughty and supercilious traditional orthodoxy had substituted for the one foundation, other than which no man can lay. German Rationalism awoke all Germany to the study of the New Testament, and with most blessed results; it thus raised an army of defenders of our sacred faith, whose zeal, piety, learning, and candor, is generally only acknowledged by English orthodoxy after the grave is closed. But men like Neander and Delitzsch may be named among those who have thus gone to their res[illegible] living under [illegible] will be [illegible]

MORE LOVE TO CHRIST!

By Rev. Theodore L. Cuyler.

We may well revere the memory of Mrs. Elizabeth Prentiss for having given us the finest hymn born in this country since Dr. Ray Palmer produced his masterpiece sixty years ago. No prayer touches the core of the heart like "More love to Thee, O Christ," for love of Jesus is the very core of Christianity. Without this, the loudest profession is but "sounding brass"; without this, the routine of religion becomes a toil and an irksome task. Such a religion is Christless; it has no joy, no inspiration, and no power, either to bear a strain or to withstand temptation. The secret of nearly all backsliding is the lack of an indwelling Christ in the soul and a supreme devotion to Him above every other object in the universe.

It costs but little to enroll a name on a church record; the test question for every church-memher is, Have I in my inmost heart a love of my Lord and Master strong enough to stand the wear and tear of every-day life? My religious profession has lost its novelty; how shall I hold out? Satan has fresh temptations for me at every step; how shall I overcome them? It is easy to sail on smooth seas with a "trade wind"; how shall I weather out the heavy head seas that often strike the bows and flood the deck? If loyalty to my Master demands a cross, how shall I carry it? These are questions that touch the very marrow; they underlie our heart life, our church life, our inmost character as Christians and our hope of heaven.

My brother, there is only one way to be a thorough, joyous, effective Christian. It is to keep the heart full of Jesus Christ, so full that the world, the flesh, and the devil can get no firm foothold. Whether you are a pastor or a Sabbath-school teacher travelling the same track of duty every week, or a parent set in charge of a household, with its constant cares, or whatever you are, you need this ever living mainspring, this ever fresh inspiration. Love can keep wedlock sweet when the hair has turned white and the eyes have grown dim and the footsteps feeble and the last trace of youthful beauty has vanished from the wrinkled face. If you only love Jesus at the heart's core, you will bear anything for Him. Jacob toiled seven years faithfully for Rachel, and "they seemed to him but a few days for the love he had to her." Love's labors were light. Would you then be a lightsome and elastic laborer in the Master's vineyard? Get your heart full of Christ. Would you conquer that stealthy and deadly sin of selfishness? Jesus only can master that. Would you be kept safe and strong against all the undercurrents of worldly fashions, worldly ambitions, and prevailing unbelief? Then keep yourself in the love of Him who drank Golgotha's bitter cup, that you might taste the sweetness of those fruits that grow in the paradise of God. Put your love of Jesus so deep down in your heart that the chill of selfishness and the frosts of unbelief cannot reach it; so deep that the devil cannot come at it; so deep that the frictions of daily life cannot wear upon it; so deep that when even the po[illegible] the passions of human nature are so[illegible]

SHALL THE CHURCH REVISE, OR THE INDIVIDUAL?

I have read with interest your recent article on Revision, and I agree heartily in its estimate of the general work of the Assembly's Committee. Last summer, when the Committee was calling for suggestions to aid them in their work, I was in favor of amending still farther the famous preterition section of the third chapter of the Confession, and I should be thankful to-day had the Westminster divines made no attempt to formulate the doctrine which that section contains. At present, however, I deprecate any farther effort to get rid of preterition, and it seems to me that the closing paragraphs of your article, counselling content with what the Committee has done for us, are eminently wise. The battle for Revision has been fought through, and it is time now to gather the fruit of such victory as has been gained, rather than to seek to make that victory more decisive. The Committee doubtless represent the mind of the Church in their conclusions, and it is the mind of the whole Church, not of any individual or party, that must rule.

I notice that the Presbytery of Buffalo overtures the Assembly to send down to the Presbyteries, along with the Committee's amendment to Chapter III., Section 7, the following as an alternative overture: "Shall Section 7, Chapter III., of the Confession of Faith be omitted?" This proposition was offered in my own Presbytery (Hudson), but was voted down. It looks as if a concerted effort were being made to influence the General Assembly in this particular. Should this prove to be the case, and should such effort succeed, the result, as it seems to me, can be only disaster. Revisionists will then be placed, in regard to this section, in the position of a majority party with two candidates in the field, while the minority party concentrates its strength on a single one. Some of th[e] Revision Presbyteries [illegible]

TO THE COMMISSIONERS TO THE ASSEMBLY OF THE PRESBYTERIAN CHURCH.

Dear Brethren: I am a commissioner to the Assembly, but I do not expect to speak upon the floor except to answer when my name is called. There will be plenty of speaking by men whose influence is wider and whose abilities are greater than my own. Since I do not purpose to take your time during the session of the Assembly, may I have my say now, and will you please read it during the leisure of the long journey?

Various questions of great importance will come before us at the Assembly. Among these are the revision of the Confession, the relation of the Assembly to the Seminaries, certain questions about judicial processes, etc. But back of all these questions, and to a certain degree underlying them all, the real question upon which the lines are being drawn is this: *Is there room in the Presbyterian Church for ministers and teachers who do not accept and teach the doctrine of the absolute inerrancy of the Bible as it was penned by its inspired writers? Some of the Church evidently mean to force the battle on this issue.*

Whichever way the question is decided, I can remain in the Presbyterian Church. I believe that the final result of the most searching investigation will confirm the faith of the Church in the inerrancy of the Word of God. Let me say also, that the declarations of some of the higher critics in regard to the divided authorship of the Pentateuch and other similar questions, are to me not proven, to say the least. So far these scholarly men have failed to make out their case.

But there is a class of men in the Presbyterian Church who do not agree with us entirely upon this matter. Dr. Briggs is a representative of this class. Dr. H. P. Smith of Lane is another. What do they believe about it?

The Presbytery of which I am a member, recently examined a young man for licensure. He was asked, "Is the Bible divinely inspired?" He replied, "Yes." "Is it so inspired as to be infallible and inerrant?" After a moment's hesitation, he replied, "*For all practical purposes, yes.*" I take this to be the briefest possible statement of the belief of these brethren whom I have named and of the class of thinkers whom they represent.

If I understand them correctly, they agree with us that the Bible sets forth unerringly "what man is to believe concerning God, and what duty God requires of man." They, with us, appeal to the Bible as the supreme rule of faith and human duty. Those of them with whom I am personally acquainted, do certainly study the Word of God reverently and eagerly and feed their own souls upon it. They are men who can say with the psalmist, "Thy testimonies have I taken as a heritage forever; for they are the rejoicing of my heart." But they differ [illegible] whether it was the purpose of God to [illegible] of mem-

Our Book Table.

LYRICS. By Cora Fabbri. New York: Harper and Brothers. 1892.

Ave atque vale, Hail and farewell! The joy with which we welcome a new poet to the ranks of song, drives home with keener poignancy the sorrow with which we speak the words across the abyss of time. Only a few months ago this girl was here among us, with all the possibilities and prophecies of youth womanhood and genius glorious around her; now she is with the immortals, without ever having heard the words of greeting and of appreciation that her song has evoked. As one turns the pages of this little book, and recognizes everywhere the creative touch, hears everywhere the melodious voice, feels everywhere the interpreting soul which one feels and hears and recognizes only in that which is truly poetry, the mystery of life and death sweeps over him with compelling power. Why one so gifted, so full of promise, should be carried away in the very morning of her day, is a question impossible to answer.

If one seeks for a single word in which to characterize these poems, one must find it where one finds a word for Mrs. Browning's poems—love. Not that they are love poems as Mrs. Browning's deathless Sonnets from the Portuguese are love poems, but that love is here the interpreter of life, as it is with Mrs. Browning; not the love of one for one, but that love universal which is indeed the key to life, unlocking the door behind which vision becomes reality. So whether it is The Spirit of Spring that sings

> Like a song dawning out of a hush
> With the sound of soft wind in my hair
> And the breath of new buds in the air
> And the vision of birds everywhere
> On the wing,

or the heart of An Old Maid, who

> Walks her path in unrepining,
> Furthest from the intertwining
> Light of sunshine. All her skies
> Lower darkly; smiles are rarer to her lips than mournful sighs,

and yet whose

> . . . Life is duly
> Beauteous, and her record truly
> Is most noble, blest indeed;
> Such a record, oh, you mothers, as the angels love to read;

or whether it is

> . . . The nightingale's pure notes
> Faint and far
> Like a star
> That from out the depth of heaven floats,

or the husband, feeling in the darkness of death for the "little loved hand," which

> "wearing
> Graciously that sacred band of gold"

had

> . . . Opened to me wide
> Love's gold portals where all joys abide,
> Where we linger and shall linger still,

or the Ladye Maude of a far gone century, following her lover into battle, to "find him in his need," in the thick of carnage,

> Sweeping onward ever[illegible]

TIMBER, OR DISCOVERIES MADE UPON MEN AND MATTER. By Ben Jonson. Edited, with Introduction and Notes, by Felix E. Schelling, Professor of English Literature in the University of Pennsylvania. Boston: Ginn and Company. 1892.

Although but a collection of notes and short essays on men and things in general, we have in these "Discoveries" one of the best examples of later Elizabethan prose. These observations of his show clearly Jonson's truth of insight, his breadth of view, and power of reflection, and are a fine example of the force, conciseness and directness which are the chief characteristics of his prose.

The editor gives a short sketch of the life of Ben Jonson, followed by a statement of the literary influences which formed his mind, and an analysis of Jonson style. This latter is very interesting, showing, as it does, the source of Jonson's strength. An analysis is given, so minute that one is led to suspect that Professor Schelling doubts the ability of the average reader to understand Jonson's meaning. It practically amounts to an exhaustive table of contents. The notes at the end of the book are so full and complete, that no one could find the slightest difficulty in grasping the meaning of the most doubtful passages. Words omitted by Jonson for brevity, are supplied, Latin is translated, and doubtful phrases and words fully explained. The text contains about eighty five pages of large, clear type, the notes make seventy-five pages of very fine type, the necessity for which should somewhat explain to Professor Schelling "the inexplicable and inexcusable neglect" of so valuable a classic. One may be permitted, however, to doubt the necessity of notes so minute and elementary that they might almost be labeled "for nursery use." Those who are capable of appreciating the merits of such a piece of literature, hardly need so much help; those who are not, are hardly likely to avail themselves of it.

A TEXT-BOOK OF NURSING. For the Use of Training Schools, Families, and Private Students. Compiled by Clara S. Weeks-Shaw. Second Edition. New York: D. Appleton and Company. 1892.

Now that the art of nursing has been accorded its proper place in the science of medicine, a text-book on the subject has become a necessity. This one, which comes to us revised and enlarged and with additional illustrations, has proved its excellence after being tried as a text-book in several of the larger training schools of this country. Although designed for families as well as nurses, there is a good deal which will not be comprehensible unless read in the light of some anatomical knowledge. But as a nurse's text-book, it is quite perfect, because it brings forward only such anatomical and physiological facts as are absolutely necessary to the nurse's knowledge of why a certain thing is done, that she may be an intelligent aid rather than an automaton. The author is careful to emphasize throughout the book that the nurse is not the doctor, also that perfect obedience is requisite to success. The nurse gives the medicine, notes its effect in variations of [illegible] and change of pulse [illegible] impera-

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in the charges and specifications, or, indeed, shall be in order only after "such preliminary objections" shall have been formally determined. In fact, several matters of great consequence are here left to the discretion of the Presbytery. It *may* determine preliminary objections, it *may* dismiss, it *may* permit amendments. Under what conditions, or for what reasons it may do one or another of those things, the Book most wisely leaves to the Presbytery itself to decide, under its general powers of resolving "questions of doctrine or discipline seriously and reasonably supposed." (x.8). A serious infringement of the rights and authority of the Presbytery results from the supposition that in a detailed and explicit section, not only what Presbytery may do, but why it may do it, may be inferred from contiguous words, and that such inference, made by a dissatisfied few, then receives the force of law. The only limitation put upon the Presbytery's action is the general one, presupposed as a matter of course, that it shall act in the "furtherance of justice." It could not do otherwise. No framer of a Book can possibly foresee all possible circumstances, and they show wisdom in refusing to try. It is easy to imagine conditions under which unanimous rejection of the appellants' theory might be confidently looked for from any ecclesiastical court. Suppose, for example, that no objection were made to the legal form and sufficiency of charges, and that it should come to the notice of the court that by the credible confession of another, and the real culprit, an accused person was relieved from every shadow of suspicion. Would any Presbytery, or Synod, or General Assembly insist that the accused must be put on his defence and plead, and the case be adjudicated? Suppose that in the interval between the citations and the day when they were returnable, the witness or witnesses relied on by the prosecution should seek the moderator and acknowledge falsehood or conspiracy, might not the Presbytery, on its convening and on a showing of the facts, dismiss the case against the accused person? Many will hold that a Presbytery, under such circumstances, may dismiss at an earlier stage, and indeed the contrary view leads to absurdities; but much more may Presbytery dismiss for such reasons at the time when the Book, without specifying reasons, expressly allows dismissal. Any other usage would bring legal process speedily into contempt. But if for such reasons, then the contention of the appellants is baseless, and dismissal may be for any reasons that appear to the Presbytery just and wise.

Whether the reasons for which the Presbytery of New York dismissed the case against Dr. Briggs were just and wise, is a matter to be considered by itself. All that we are concerned with under the present head, is to show, as has been conclusively shown, that the specifications do not in the least overcome the immense presumption against undue prejudice on the part of the Presbytery in favor of Dr. Briggs, nor in the least tend to show that the Presbytery was influenced in its decision by such prejudice.

SPECIFICATION THIRD. V., 3.

"In this, that the said Prosecuting Committee in the furtherance of justice was not given opportunity to present amendments to the said charges and specifications although the said Prosecuting Committee proposed to amend the same according to the provisions of Section 22 of the Book of Discipline." (See Report of Official Stenographer, page 41.)

It has been already shown (under 1, 3, p.) that the appellants were given opportunity to say whatever they desired in reply to the exposure of the defects in their indictment, and that they did not even make a distinct request to be allowed to amend, much less move amendments or bring the question of receiving amendments definitely before the Presbytery. It has matters of doctrine for one who is thus loyal, and as to "his disclaimers of interpretations put on some of his words," this is indeed not very explicit, but it evidently refers to certain misunderstandings which have been cleared away. That an ecclesiastical court should insist in carrying to the farthest extreme judicial proceedings on the ground of doctrinal errors, when it becomes convinced that suspicion was due in some degree to wrong interpretations of language, now set right, that the accused person is loyal to the Scriptures and the Westminster Standards, and that the escape and quiet of the Church will be promoted by arresting the proceedings, would be rather too much, even for persons really litigious, to demand. But, of course, the appellants have intended that the two parts of this specification should be taken together. If a Presbytery is not shut up to the question of the legal sufficiency of the charges in voting to dismiss, then there can be no serious objection to the reasons actually given for dismissal by the Presbytery of New York. Their reasons are intelligible and creditable alike to the Christian feeling, to the ecclesiastical wisdom, and to the common sense of those who acted upon them.

The third criticism of this Specification is of a kind with which the appellants will perhaps consider themselves only too familiar. The Specification can be properly brought under the general heading, or ground of appeal. For it alleges no mistake or injustice in the decision; it does not attempt to show that the dismissal of the case was erroneous, unwise, or unfair, but simply that the reasons assigned for the decision were not those which the appellants (wrongly) contend are the sole reasons that are proper to be adduced, but were others, excellent in themselves no doubt, but unfit to be used in this connection and for this purpose. That is to say, we have here the old allegation of Irregularity in the Proceedings, revamped and supplied with a new name, apparently on the theory that a weak support may be made stronger by laying upon a double weight.

SPECIFICATION THIRD. VI., 3.

"In this, that in the aforesaid decision and final judgment of the said Presbytery of New York in dismissing the said case, the words 'without approving of the positions stated in his Inaugural Address' and 'disclaimers of interpretations put on some of his words' are vague, indefinite and uncertain in their application, and are in no sense a sufficient answer to or refutation of the alleged hurtful errors of the said Dr. Briggs contained in the said Inaugural Address upon which the said charges and specifications were based."

"Without approving of the positions stated in his Inaugural Address" is sufficiently definite to guard the Presbytery against being supposed to adopt as its own position taken in the Address which some might not be prepared to accept, and was therefore a suitable phrase to accompany its decision (not "final judgment"). "Disclaimers of interpretations put upon some of his words" is not perfectly definite, it is true, but it conveyed to members of Presbytery, who had Dr. Briggs' "Response" fresh in their minds and in their hands, and knew quite well what the legal defects of the indictment had compelled him to say, a distinct idea. The "disclaimers of interpretations" consisted in pointing out legal defects in the charges and specifications arising from the fact that the Committee had read into Dr. Briggs' language what was not there. "It is unlawful," the "Response" says, p. 19, "to put into specifications inferences of the prosecution not recognized by the accused, as if they were facts." The Committee having done this, the "Response" exposed them. This was the distinct idea which was, as a matter of fact, attached to the rather indefinite language of the Presbytery's action, and this makes it evident that Presbytery, notwithstanding a lit- pist; he could not bring himself to go on parade. It was a very urgent call of duty that made him appear on a platform or head a list of contributors. This was not affectation; it was at once a principle and a native trait. He did not pose as a Christian merchant: for that title we are responsible. But he was a great merchant, honorable in an eminent degree, trusted, confided in all the world over; and he was a Christian, so genuine, so childlike in spirit as to make us love the one as intensely as we trusted and honored the other. In all the long line of great merchants who have made New York what it is commercially to-day, no name stands with a clearer record for integrity that meted justice to all and won at the same time the good will of all. Every successful man has found more or less opposition that has at some time broken out into hostile feeling and bitter speech. To us there has never come, in all our acquaintance with business men, an unkind word or a reflection upon the methods or the motives of Edward Jaffray.

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peace and quiet of the [illegible] by being peaceful and quiet, when they themselves are the agitators and disturbers of the church's peace. Of course the peace and quiet of the church cannot be secured, if the appellants and the minority who agree with them refuse to submit themselves to their brethren in the Lord; but it would be wiser and more becoming not to arraign the Presbytery for failing to secure that which their own persistent action is making impossible.

SPECIFICATION SIXTH. VI., 6.

"In this, that the mode of procedure in the said Presbytery in the consideration of the said case was, practically, to hear the case of the accused upon its merits before and without hearing the presentation of evidence in support of the said charges and specification."

This is a repetition, verbatim, of I., 6, which has strayed in under this sixth general head, where it certainly does not belong. Its erroneousness has been abundantly shown above.

SPECIFICATION SEVENTH. VI., 7.

"In this, that the said decision and final judgment of the said Presbytery dismissing the said case before the said Prosecuting Committee was permitted to present evidence in support of the said charges and specifications, prevented the said Judicatory from going into private session, the parties, their counsel and all other persons not being members of the body being excluded and prevented the '*careful deliberation*' required by Section 23 of the Book of Discipline, before the Judicatory shall proceed to vote and to judgment."

In like manner, this is a repetition, *verbatim*, of I., 9, and belongs as little as the previous specification to the general head of mistake and injustice in the decision.

Thus, of the imposing array of seven Specifications under the Sixth Ground of Appeal, two have seen service elsewhere, and are not suited to that which is here exacted of them; two or three others do not go, on any proper understanding of them, to show mistake or injustice in the decision; only the first and the fifth, with possibly the third, can be rightly brought under this general head, and these do not at all sustain it.

We have at last reached the end of our long and fatiguing survey. It appears that, with all their assumptions and misuse of terms, the appellants are not able to make out a fair case against the Presbytery; but that, even if they could, they would be no better off, for the decision to dismiss is not, under the Book of Discipline, one from which an appeal can be taken; but that, even if it were, the matter would not be better for them, for they are not persons who can lawfully appeal; but that, even if all these points were, contrary to law and evidence, decided in their favor, they would still be guilty of the grave impropriety of carrying to the Assembly a matter which the Assembly cannot at this stage take cognizance of, without putting a slight upon the Synod, depriving itself of the needed aid which a ruling of the Synod in the matter would give it, and doing what there is at least serious reason to think would be in violation of the Constitution of the Church. It is not for a moment to be anticipated that the Assembly, in view of all these facts, will take such action in the matter as will give satisfaction to the appellants.

Two brief paragraphs may be allowed in conclusion.

1. This paper has been mainly directed against the appeal taken to the General Assembly. More than half of it has equal validity when applied to the Complaint made to the Synod of New York against the Presbytery's vote to dismiss. It is impossible for me to think that some names attached to the Complaint would ever have appeared there if the Complaint itself (almost identical with the Appeal) had been [illegible] a matter at least open to the gravest question, and presented to a body which cannot receive it without slighting a lower court, depriving itself of needed light, and perhaps even directly violating the constitution,—is it not a simple duty to dismiss it at once?

I have avoided all discussion of the merits of the theological opinions underlying the entire case. No one will suppose that this has been done through distrust of these, or fear of consequences. I personally believe that heresy trials almost or quite always do more harm than good. But it would be better, on the strictest view, that more than one heretic should go free, than that in pursuing heresy, the Church should undermine its constitution. For truth is stronger than error. The mind of man was meant for truth, and will in the long run be satisfied with nothing else. It is only holders of error that need fear to leave to open and fraternal discussion what some would-be defenders of orthodoxy propose to settle by using the ecclesiastical club. With a common loyalty to the Redeemer and His Gospel, we can afford to determine controversy in a Christian spirit, unite our forces, instead of hopelessly dividing them, and move on, shoulder to shoulder with all our fellows who love Him and are enlisted in His cause, to conquer the world for Him and with Him.

"CHURCH PAPERS."

At the meeting of the Presbytery of Logansport, held at Kentland, April 12th, the following paper, introduced by Dr. Douglas P. Putnam, was adopted by a rising vote, nem. con., and will be sent as an overture from the Presbytery of Logansport to the General Assembly of the Presbyterian Church which meets next month at Portland, Oregon:

1. *Whereas*, there are a number of religious, or semi-religious family papers published in this country, reputed to be in some special sense Presbyterian Church papers, and asking for the patronage and support of our pastors and church-members:

2. *Whereas*, these papers often discuss ecclesiastical affairs and questions of theology with a tone of authority as though speaking for the Church, sometimes also antagonizing each other very decidedly, thus impressing contrary views upon different families in the same church, and starting the elements of discord where they would not otherwise exist:

3. *Whereas*, these papers are all private property and wholly without any sort of ecclesiastical inspiration, authority, supervision, or accountability, directly or indirectly:

4. *Whereas*, some of these papers have so spoken as to awaken distrust of brethren in the ministry and needlessly to arouse alarm concerning the safety of sound doctrine, as though many were disaffected and turned from the truth, while we believe that with exceedingly rare exceptions our pastors and theological professors are all steadfast and faithful to "the infallible truth and divine authority" of the Bible as "the Word of God," "the only rule of faith and life:"

5. *Whereas*, most or all of these so-called Church papers are edited and published by ministers and elders in the Church:

Therefore, this General Assembly is hereby respectfully overtured by the Presbytery of Logansport for the reasons above given, and for other reasons which might be named, to issue a pastoral letter to the Church, or to take such other action as may seem best to correct the evils complained of on the subject of Church papers, which letter or action shall include true of the old Confession, as it was adopted. I do not wish to discuss the merits of the Revision report, but will attempt at the risk of presumption to answer one criticism as a sample of others which I have read, and will refer to the amendment in the first chapter, viz: "the truthfulness of the history and the faithful witness of prophecy and miracle." This was inserted at Pittsburg, before the Briggs' controversy, and has nothing to do with the latter. The criticism made by Dr. Briggs and Dr. Dewitt, is that it confounds external evidences of Christianity with internal evidence that the Bible is the Word of God. I believe I state the criticism correctly. I will admit that I voted for the amendment because these evidences of Christianity were not given a place in our Confession. I will further admit that they are external evidences in one view of Christianity. But does it follow that there is no power in these facts "as arguments" (for that is all the section expresses) by which the Scriptures evidence themselves to be the Word of God. There is a truthfulness of history within the Scriptures—historical facts stated and proved to be true within the Scriptures—which is wonderful, and from which an argument can be drawn that the writings which contain them are above human and the Word of God. I cannot stop to develop this, but will instance Moses in the Old Testament and Moses on the Mount of Transfiguration.

Again, "the faithful witness of prophecy." I need only refer to all the prophecies which are expressly fulfilled within the canon of Scripture, and especially those relating to Christ. Then, "the faithful witness of miracle." To my own mind and study, we confine the argument from miracle to a very narrow limit if we simply make it a wonder, either as a display of power or merely to authenticate the person who works or through whom it is worked. The miracles are the natural breathing, if I may use the expression, of the Deity. Given the Son of Man as a divine Being, we ought to expect miracles. They are signs as well as wonders. The very first miracle as recorded, contains the argument from which the record evidences itself to be the Word of God. Human writers with no inspiration would not have so written it. The poet reached the point very nearly when he wrote "The conscious water saw its God and blushed." Did our Lord do anything or say anything to make water wine? The Creator in some way entered into the constitution of matter and wholly changed its nature. It is true He directed some one to fill the water pots with water and then to pour out, but that is not the miracle. By a mere mental effort, so far as we know unexpressed, He made the water wine. The impression went out among men that He was divine. Is there no "argument" to us that the words which so graphically, by the absence of words, describe this thing, were inspired.

If there is an argument which can be legitimately drawn from these facts of Scripture so recorded, there they are in the proper place in the Confession, even though in the progress of the word and the increase of knowledge there is brought external evidence that Christianity is true. I speak with great diffidence when I read the argument from such a clear thinker as Dr. Dewitt, but he is writing in his own sphere, and let him have charity for one who thinks on another line.

But I have digressed from the main idea which I wish to express in this article. From another line of criticism I discover that some are viewing the Revision Report from the feeling engendered by the trial of Dr. Briggs. must be settled calmly, studiously [illegible] from bias, and then they will be settle[illegible] time and to the satisfaction of the Church[illegible]

I wish to make another remark in this [illegible] nection. The questions which are involv[illegible] the Revision of our Confession are not judicia[illegible] They come into the realm of theology, exegesis and policy, and in a sense are legislative. In both the other questions, the Appeal and the Union Theological Seminary, the Assembly must act almost entirely judicially. As regards the appeal, she construes her own constitution; as regards the Seminary, she first [illegible] whether there was a contract, and th[illegible] strues it. In the latter case, all the fact[illegible] first be settled, because an opinion fro[illegible] one, learned in the law or layman, witho[illegible] the facts, is worthless. It is what the [illegible] calls *obiter dictum*. In all the opinions I [illegible] read thus far, and in all the decisions [illegible] there is yet to appear one which preten[illegible] group all the facts of the case in an [illegible] manner and with full consideration, a[illegible] Church is liable to be led astray with fi[illegible] theories and excellent dicta. I do pr[illegible] earnestly that some one on the one si[illegible] other, will earnestly and effectually c[illegible]

Another remark allow me to close [illegible] Presbytery or an Assembly may act [illegible] stigator of legal proceedings, as a p[illegible] prosecutor, judge, or quasi legislato[illegible] cannot act as all of these at the sa[illegible] especially when it sits in the capacity [illegible] It is when these offices are mingled [illegible] fused that wrong is done and blund[illegible] made. Private rights of individuals, c[illegible] or Presbyteries, are liable to be ru[illegible] trampled upon when a large body l[illegible] Assembly, impressed with the idea t[illegible] welfare of the whole Church and of tru[illegible] its keeping, loses sight of facts and lis[illegible] appeal to sympathy, or feeling, or [illegible] pressure. There is just a single virtue [illegible] the Church can pray should be given to, [illegible] say, our Royal Assembly, and that wa[illegible] hurden of the royal Psalmist, "Give me u[illegible] standing."

ALFRED HA[illegible]

WINDSOR HOTEL, NEW YORK.

HE DID NOT UNDERSTAND IT.

To the Editor of THE EVANGELIST:—

Will you permit me to give you an incid[illegible] from a Princeton recitation-room? Dr. C[illegible] Wistar Hodge in treating of the subject [illegible] spiration, and endeavoring to draw the [illegible] tion between the inspiration given to the [illegible] tles, and the inspiration given to the indivi[illegible] Christian to-day, said:

"Gentlemen, there are men who differ [illegible] me on this theological question,—men wh[illegible] cannot touch so far as goodness is concern[illegible] and I do not understand it!"

Ought not the spirit of these remarks to [illegible] vail more widely in present theological disc[illegible] sion? Would it not be well to imitate his [illegible] preciation of the character of others, when [illegible] from denouncing or even criticising their theo[illegible] ogy, he was content to say that he did not u[illegible] derstand it? Is there not reason to believe [illegible] often those who recognize such superio[illegible] character on the part of those who [illegible] them in theology, have yet found [illegible] ference in godlikeness which they [illegible] to recognize was due to a more [illegible] hension of the truth?

Yours very truly,

V. M. OLYPHANT.

160 Madison Avenue, New York.

XUM

OUR CHURCH SERVICES, AND HOW THEY MAY BE ENRICHED AND IMPROVED.

An Address before the Presbyterian Social Union, Bellevue Hotel, Philadelphia, March 28, 1892. By E. B. Comegys.

(Concluded from last week).

4. L more attention be given to the matter of pub ic prayer. Can any person give a good reason why so much thought and labor should be given to the preparation of the sermon and so little to the prayers? Let any pastor state frankly how many hours in the week he gives to writing or studying his two sermons for Sunday, and how many to the preparation of his six prayers for the same service, and let him give his reasons for the same. Few pastors, probably, would object to have an accurate stenographic report of their sermons published in Monday's newspapers, but would they read and would their congregations read with the same satisfaction a verbatim report of all the *prayers* they uttered?

We ought not to expect too much from our young pastors in the matter of public prayer. Consider, the prayers should be common prayers, *i. e.*, the confession should be of common sins, the praise should be for common mercies; the adoration should be for considerations which are common to all; and the language employed to express these and other sentiments of worship should be such as can be adopted by all the congregation. The people under some so-called prayers are put in the position of hearers, not worshippers.

Now take a young man just graduated from one of our Seminaries, who has a dozen or so sermons ahead. Install him over a congregation in a city or a country town in which are a judge or two, a general, a colonel, three or four lawyers, two or three physicians, half a dozen merchants, as many teachers, in short, a congregation with one or two score of educated, thoughtful people, who read the best literature, and who form cultivated society, and require him to preach two sermons and extemporize six prayers every Sunday, and to vary them all, so that no two of these services shall be exactly alike, are you not imposing an intolerable burden upon him?

For a time, and while their sympathies are moved towards their young brother, the people will bear patiently with his crude discussions of religious truth, being written, but will they as patiently listen to his more crude, because unwritten and unstudied prayers? For they *must listen;* they can hardly make such prayers their own, because of their incoherence; their perpetual repetitions of the name of God; their didactic and sermonizing character; their unconnected and inappropriate quotations of Scripture; their want of solemnity, beauty, and devotion; their too common violations of syntax, and other qualities which are in no way devotional.

"Consider how rare is a really finished master of speech, one who can on all occasions express himself with accuracy and propriety, with elegance and force, who is always found ready to say on the spur of the moment what ought to be said, and *as* it ought. This is confessedly as rare, as it is assuredly an admirable gift. . . . Why, then, should we expect that extemporary prayer should be the common gift of every minister, when the faculty of extemporary speech on other subjects is confessedly exceptional?"

What is the remedy? To read the six prayers from a book? Not of necessity, but at least as careful a preparation of prayers as of sermons. And how? Let the young, the inexperienced pastor his prayers, after p-

"O Lord, open Thou my lips,
And my mouth shall show forth Thy praise."

Hear what Rev. Dr. Henry A. Boardman, so long pastor of our Tenth Presbyterian Church, said:

"An *imposed liturgy*, minute and inflexible, which is by many devout Christians held to be only less precious than the Bible, would be to me as much a yoke of bondage as would have been the Levitical ceremonial to the early disciples. But carefully composed forms of prayer were much in use among the reformers, and are to be found among the writings of most of those illustrious men whose names adorn the annals of the Presbyterian churches of Europe. The weak point in our services is the devotional offices; the preaching is better than the praying. The *gift* of prayer is but scantily bestowed upon some who are not lacking in the *grace* of prayer. And ministers who are liberally endowed in this respect are not always able to command the sacred faculty. Every pastor knows what it is to go to his pulpit with an aching head, with nerves all ajar from a sleepless night, burdened with some sorrow, harassed with some vexing care, or otherwise unfitted to lead his people to the mercy-seat and speak with and for them to our Father in heaven. What a relief it would be to pastors in circumstances like these to have at hand some suitable form of prayer, and how much it would contribute to the edification of believers. Why should not our General Assembly provide a few such forms, not to be imposed upon the ministry, but to be used by them at their discretion?

"Again, if our methods could be revised, I should insist upon the concert of pastor and people in the audible offering of the Lord's Prayer and the reciting of the Apostles' Creed once every Sabbath, together with the responsive Amen at the end of every prayer. In respect to the Creed, there are probably many Presbyterians who are ignorant that it is the common heritage of the churches, that it has always been included in our Confession of Faith. As the superintendents of our Sunday and mission schools have judiciously introduced these two exercises into their stated services, the way, it is hoped, may be opened for copying the example in our ordinary Sabbath worship."

I am perplexed by the unwillingness that persons have to written prayers, and I have tried to analyze it, for it is undoubtedly true that most Presbyterians object to prayers read from a book. The strange thing about it is that the same people do not object to written prayers read from a book, if they are in *verse*. In such cases we *sing* our prayers devoutly and most profitably. We all do this. Now why object to reading the same sentiments, the same prayers in *prose?* Very largely, I think, from prejudice, and for no better reason.

There is, however, an impression, more or less prevalent, that a prayer read from a book is not as devotional as a spoken extempore prayer. Is this so? How is a blind person to know whether the person uttering the prayer is reading or speaking unprepared language? How would any congregation know, if their eyes were closed, as they ought to be, whether the minister was reading a prayer from a book, or reciting it from memory, or extemporizing it?

I think it probable that the fact is this. The effort to offer prayer in unprepared or extempore language arouses an intellectual glow which the speaker mistakes for devotional fervor, and under this mistaken view he naturally supposes that the congregation shares with him this aroused motion, while the truth often is that the congregation is not moved at all. I think this will account for much of the unwillingness of the minister to read his own written prayers, and you see how little force there is in that objection. Of one thing I am sure, that if ministers would write one-fourth as many prayers as they do sermons, whether they use them or not, their spoken prayers would be immeasurably improved in phraseo

improvement in our public worship? What want is improvement in the dignity, the comfort, the spirituality of the devotional part our public services.

May it not be hoped that some clergym who have been accustomed to spend hours a even whole days in the preparation of t language of their sermons to the people, m see the advantage of putting their prayer which are addresses to the Most High, language, at least as carefully prepared; a that such clergymen as are deficient in t grace and gift of public prayer, may not b ashamed to read their own prayers in publ worship when they feel so inclined?

Let us hear also what dear old George Herbert said in his quaint verse. I am sure Dr. Boardman would not object to the associati of his name with that of the English churc man. For they both loved and served the sa Master here, and they are both before H throne now:

"They that in private by themselves alone
Do pray, may take
What liberty they please
In choosing of the ways
Wherein to make
Their souls' most intimate affection known
To Him that sees in secret, when
They are most concealed from other men.

But he that unto others leads the way
In public prayer,
Should choose to do it so
That all that hear may know
They need not fear
To tune their hearts unto his tongue, and say
Amen; nor doubt they were betrayed
To blaspheme when they should have prayed."

There are four great events that I think may well be observed by the Church in all its branches. They are the Nativity of Christ, the Crucifixion of Christ, the Resurrection of Christ, the Ascension of Christ: or, as we say in home language, Christmas Day, Good Friday, Easter, and Ascension Day. Why not gather our families, especially our children, in church on Christmas Day, and have appropriate services? To say that we do not know that Christ was really born on the 25th of December, is a mere evasion, for whether true or not, all the Christian world keeps that day.

Why not on Good Friday go to our churches and have a service on the death of Christ on the Cross? There can be no doubt of this day.

We have been practically forced to a partial observance of Easter, for we cannot well keep out of "the stream of tendency" in that direction.

Let us add one more day, and that the Ascension, and have appropriate church services and let the people know how much the Ascension means, for they don't know now.

Shall it be said there is no warrant for the religious observance of these days in the Bible? Admitting this to be true, shall we apply this test to other observances? Where is the Scripture warrant for the modern Sunday-school with women for teachers, or for the written sermon, or for the quartette choir, or for the costly organ? But no one doubts the propriety and value of all these things.

These questions might be still further extended. It is fair to say that anything that will increase the efficiency of the Church and deepen and promote its edification and spirituality, ought to be adopted whether we can find chapter and verse for it or not.

We lose much, I think, of reverence and respect for our Church by the way in which we speak of it, and permit others to speak of it without protest in our he

SOME OF TIME'S DOINGS DURING THE EIGHTY-SEVEN YEARS I HAVE LIVED.

A distinguished member of the legal profession has recently interested us by some "Lines written on his eighty-seventh birthday," and I, his junior by less than two months, and not a born poet as he was, am prompted to jot down in prose a few musings of mine on reaching *my* eighty-seventh birthday. In any retrospective survey of one's life, he cannot well help thinking, among other things, of the *political changes* that time has effected since he came on the stage, and as events of great political importance have occurred during my eighty-seven years, I will here briefly allude to some of them.

The great Corsican prodigy had loomed up and become the Emperor of France just before I began life, and my first ten years synchronized with the momentous and sanguinary ten in which all Europe trembled and was subjected to constant commotion and terror by the movements of that wonderful man. I was a baby when this "man of destiny" vanquished the emperors Francis I. of Austria and Alexander I. of Russia in the famous battle of Austerlitz; and when at Waterloo his last battle was fought and his military career was terminated, the civilized world—and even this ten-year-old boy—was glad. Oh, Napoleon! who can think without pain of the vast number whom thy ambitious projects were the means of ushering prematurely into the unseen world! Who, on the other hand, can help rejoicing that France is not now, as once, fully swayed either by Atheism or the Papacy, but is open to Protestant influence and effort, and that after passing through some minor revolutions since Napoleon's fall, she has at length become a republic, and seems to have entered on a new career of national honor and prosperity. To the ameliorating and progressive influence of Christianity it is due, that not only in France, but all over the civilized world, civil and religious freedom have made and are making great advances, and that man's God-given rights are coming to be better respected than they once were. Would Paris admire or even tolerate such men as Danton, Marat, Robespierre, and Voltaire now? And if, instead of returning from Elba, even Napoleon should come up from the grave, and should with unaltered character reappear in France, would he be as much idolized as he once was? Is it not more than doubtful whether the Papal Church would now tolerate as Supreme Pontiff such a man as Leo X., or Adrian IV., or Gregory VII.? Has not a sense of what is right and humane gained such an ascendancy that such revolting spectacles as the Sicilian Vespers, the Massacre of St. Bartholomew, or the Scio massacre, will not, probably, ever be witnessed in Europe again? If they never will, Christianity must be thanked for it. Wherever that goes, humanity, refinement, and moral improvement go with it. Even Turkey, that national destroyer which has (in part, at least), constituted the second of the three woes foretold in Rev. viii. 13, seems to have felt the humanizing power of Christ's religion somewhat, and to have had a slight increase of the "milk of human kindness."

I am reminded by speaking of Turkey, that for years after I was born, poor Greece was Turkey's prey and struggling victim. Thanks that through the aid of England, France, and Russia, she has long since cast off the Turkish yoke, and got back a minimum of her ancient glory. Thanks, too, that Italy, which when I ears thereafter, was under throw off

of its happening, nor, if Victoria is taken suddenly ill, do we marvel that we know it about as soon as her physician does. How happy it would have made those Athenians, of whom we are told that they "spent their time in nothing else but either to tell or to hear some new thing," could they have lived in our day, when by means of telegraphic dispatches and the Atlantic cable news from nearly every part of the world can be heard every day. It creates no astonishment now that one can travel from thirty to sixty miles an hour, or that he could go from the Atlantic coast to the Pacific and back within a single fortnight.

Very little was known, when I was a child, of the numerous uses that electricity is capable of being applied to, but now it almost seems as though it is destined to be the chief motor in propelling the complicated machinery and commerce of the world. It is hoped that Mr. Edison will take care not to set the world on fire, or even have too many electric wires for careless men to run against and die! Oh, science, what wondrous things art thou enabling thy votaries to mentally invent, at first, and then to execute! Had I been told when a child that for nearly all the branches of human toil labor-saving machines would be invented, and that besides those designed for the farming department, we should have sewing-machines, typewriters, telephones, photographic portrait-takers, phonographs, railways, and rail cars, it would have excited my astonishment, but had I been told that I would ever be able to talk with a person 150 miles off, it is probable that I should have sneeringly said, What a fool you are! What a convenience it would have been to Paul, if instead of walking, he could have gone all over Asia Minor by rail, or, if when absent from them, he could have held telephonic talks with Timothy and Titus and with all those absentees whom he affectionately greets in the closing chapter of Romans. Whenever and wherever Paul talked or preached, he had to have his auditors right before him, but had he lived in our day, he might have conversed with and even preached to auditors that were a long way off!

There has been a great and gratifying change since I was born in the matter of *female education* and of woman's facilities for acquiring knowledge, property, and distinction. In the first and second decades of this century such a thing as a woman's college had hardly been thought of, and if at that time a young lady was an adept in cookery and the use of the needle, or knew enough to teach a common school, why she had education enough, and no higher attainments were expected of her. How it would have surprised us had we *then* been told, that before the century's close we should have a number of Ladies' High Schools and Colleges, and that as the result some of our daughters would attain to positions of importance as artists, authors, and even scientists. And had it *then* been predicted that the time would come when our country would have female voters and postmasters not only, but women lawyers, women doctors, and even some female dominies, how it would have made us laugh. Who even dreamed, eighty-seven years ago, that we should ever have occasion to write such superscriptions as these: Priscilla Prindle, Esq., Attorney and Counselor at Law; Semantha Sutherland, M.D., Ph.D., and Rev. Rose Rosencrans!

In my boyhood but few occupations or modes of earning one's support were open to females, whereas now there is hardly any department of labor in which some women are not found. Think, too, what a large number of high-gifted this century has

among the lost.

Being, as I close, just eighty-seven, how can I help thinking what an immense debtor I am to Him who has spared me so long, and whose forbearance I have so often tasked, whose loving kindness and tender mercies I have so often abused? My indebtedness is indeed immensely great, but the Being I owe is just as ready to forgive a debt of "ten thousand talents" as He is to cancel one of only "a hundred pence!" Here are words I can sing with self-application and a grateful heart:

"Almighty Father, gracious Lord,
Kind guardian of my days,
Thy mercies let my heart record
In songs of grateful praise.
In life's first dawn my tender frame
Was Thy indulgent care,
Long ere I could pronounce Thy name,
Or breathe the infant prayer.
Through every period of my life,
Thy goodness I'll pursue;
And after death, in distant worlds,
The glorious theme renew."

Brutish must he be to whom this is not a "glorious theme." T. W.

April 8, 1892.

The Religious Press.

The Christian Advocate instructs sundry of its brethren who complain to it that they have been unsuccessful hitherto in getting the floor at General Conference, how to proceed in the momentous effort. The difficulty is common to all large bodies, our General Assembly not excepted. The Advocate explains:

It is the duty of the president to assign the floor to that member having a right to speak, of whose addressing the chair he is first aware. We say "having a right to speak." If he interrupts a speaker to whom the floor is already assigned, he is out of order. If he has already spoken once on the question, and another who has not spoken arises, the rules provide that the person who has not spoken shall take precedence of the one who has. Furthermore, if a brother has already spoken twice, and he rises to speak a third time, and none other rise, he has no right to speak, according to rule 13, without "special leave of the Conference."

The art, therefore, of getting the floor is reduced to two elements: one psychological and the other physical. The psychological is to perceive when a speaker who is on the floor is through, to perceive it at the instant. The physical is, at the second of the perception, to rise and send the voice into the ear of the president. Many do not know when the speaker is through, and make themselves ridiculous, and annoy him by crying out: "Mr. President!" Others are like the man at the pool, before they perceive that the speaker is through, another who does steppeth in. Sometimes the speaker does not know himself when he is through, and a discerning person can ascertain it, and, as he addresses the chair, the speaker, who really was through and was unconsciously relaxing to sit down, resumes his seat.

What shall the president do when several speak at the same time and he cannot distinguish the difference? He sees ten men rise, and hears ten voices, and but one can have the floor. He is entitled to decide among them according to his general judgment. It is his privilege to give the floor to the man who sits in the most inconvenient, inaccessible place, or who has made most unsuccessful efforts to get the floor, or who is most likely to have something to say, or who has not spoken before, or who will be likely to speak on the opposite side from that which has just been admitted. Any one of a dozen reasons for deciding between two men may serve, except *personal favoritism* or *partisanship*. Both these are below the plane of a Christian presiding officer in a Christian assembly.

Again some of the best and wisest of men could never get the floor, or speak easily if they obtained it. Great as Bishop Hamline was, he was great enough to frankly acknowledge that from conversation with Peter Akers he derived much of the matter and forms of statement of his in 1844. Let, then, the man ideas to some or has

SPECIFICATION FOURTH. I., 4.

this, that the said Presbytery in its decision nal judgment voted to dismiss the case, not be- the Presbytery had determined that the es and specifications were insufficient in form legal effect, but because it, the said Presbytery, as 'desiring earnestly the peace and quiet of the Church, and in view of the declarations made by Dr. Briggs touching his loyalty to the Holy Scripture and the Westminster Standards, and of his disclaimers of interpretations put on some of his words,' whereas, the question of the sufficiency in form and legal effect of the charges and specifications, being a preliminary objection, should have been formally upon or determined by the said Presbytery led for by Section 22 of the Book of Discifore dismissing the case in the manner afore-

e will be occasion, presently, to inquire her the reasons given by the Presbytery smissing the case were orderly and sound; pecification before us declares that the ytery was bound to pass upon or determine uestion of the sufficiency in form and ffect of the charges and specifications, dismissing the case. The sentence in 22 of the Book of Discipline, which this matter, has just been cited. A to it will show that the Presbytery manner bound. "It shall, or on its n may," is the wording of the Book. alternative, "or on its own motion cludes the idea of legal compulsion. , is wholly discretionary with the y. The Presbytery "shall" be the sole Neither prosecutor nor accused shall right to determine the question. The has no peremptory challenge. He canause of his exceptional position, insist g the charges modified, simply because cts to them in form and in legal effect. ubject to the Presbytery. On the other he prosecutor cannot, because of his onal position, insist that the charges and as originally drawn. He is subject Presbytery. If "may" stood alone, it be left uncertain whether, in case Pres- did not determine, any one else, *e. g.*, rosecutor or the accused, could determine. "shall" precludes any doubt of the kind, declares the Presbytery alone to have the t of determining. But this "shall" does annul the "may," which immediately follas an alternative. Whether the Presbytery lly takes the course of formally determinuch preliminary objections," rests with bytery, and whichever it does, its proffords no ground of complaint or appeal. t should not be forgotten that the whole se of permitting amendments is "the furnce of justice," and that, in fact, a vote miss is of itself a decision that no amend- which may be offered would serve to r justice; it is, therefore, practically, and intents and purposes, a determining of the minary objections. It is, in fact a decision, following the language of Section 22 of the of Discipline, that "the charges and specions" are not "considered sufficient to put accused on his defence."

We call attention, in passing, to the conued improper use of the expression, "final ment," in reference to the action of the tery in dismissing the case, and repeat, s clearly shown above, that this action inal judgment" in the meaning of scipline.

IFICATION FIFTH. I., 5.

at the meeting of the said Presbyer 5th, A. D. 1891, the said Presbyand nay vote refused to dismiss the by arresting the judicial proceedings and disging the Committee from further consideration

found at this point.

SPECIFICATION SIXTH. I., 6.

"In this, that the mode of procedure in the said Presbytery in the consideration of the said case was practically to hear the case of the accused upon its merits before and without hearing the presentation of evidence in support of the said charges and specifications."

This allegation has already been answered at length under Specifications 1 and 2. The case was not heard upon its merits. The merits were alluded to only in an incidental way, where it was necessary to bring out the sufficiency of the charges and specifications in form or in legal effect. Evidence was taken on neither side. The case did not reach the stage at which evidence was in order. The specification simply reiterates incorrect statements, which do not gain in accuracy by repetition.

SPECIFICATION SEVENTH. I., 7.

"In this, that in the paper or 'Response' to the charges and specifications submitted by the accused, statements and arguments touching the merits of the case, referred to in the said action and final judgment of the said Presbytery as a ground for the said dismissal of and final judgment in the case by the use of the following words, to wit, 'declarations made by Dr. Briggs, touching his loyalty to the Holy Scripture and the Westminster Standards, and of his disclaimers of interpretations put on some of his words,' were made and were given by the Presbytery the force of sworn, approbated and subscribed testimony (contrary to the provisions of Sections 60, 61 and 62 of the Book of Discipline), whereas, the said Dr. Briggs, in making or giving the said declarations and disclaimers referred to in the said final judgment, was neither sworn as a witness, nor cross-examined by the Prosecuting Committee, nor by any member of the Court."

Twice in this Specification the term, "final judgment," is erroneously used (as shown above). It is important to notice this, because this term alone gives any show of ground for the objection contained in the Specification. Of course, Dr. Briggs not having plead "guilty," or "not guilty," nothing was done which by the provisions of the Book of Discipline (Sections 22, 23) must follow such plea and cannot precede it, nor take place without it. Dr. Briggs was not sworn as a witness, nor cross-examined, for the time had not arrived when such proceedings were legal. But to assert that any of his statements "were made and were given by the Presbytery the force of sworn, approbated, and subscribed testimony," is not only somewhat obscure grammatically, but is also a pure assumption, taken for substance, for it implies that Presbytery may not vote to dismiss, except on "sworn, approbated, and subscribed testimony," and that whatever was said and done that moved the Presbytery to this action, lacked the final sanction and assurance of truth. As a charge of irregularity in proceeding, this Specification is absurd. If the Presbytery took its action for improper reasons, that is one thing, and we shall consider this soon. But to assert that because the Presbytery had reasons, therefore any statement which entered into those reasons received by being so employed "the force of sworn, approbated, and subscribed tetimony," is almost too preposterous even for these most ingenious appellants.

SPECIFICATION EIGHTH. I., 8.

"In this, that the said accused was permitted to present and file objections to a portion of the report of the Prosecuting Committee made to the Presbytery on October 5th, A. D. 1891, said portion being denominated by the said accused 'The Preamble'; and in that the said Presbytery or some of the members thereof considered the objections of the said Dr. Briggs to the said Preamble a ground in whole or in part for the votes of the said members to dismiss the case or for the said decision of the said Presbytery, whereas the said portion of the said report or so-called Preamble was no part of the said charges and specifications, and was not served upon the said Dr. Briggs as a portion of the said charges and specifications to which he was cited to plead."

Reviewing these nine specifications, by which it is elaborately attempted to prove "Irregularity in the Proceedings of said Presbytery of New York," the only reasonable conclusion is that the attempt utterly fails, and that so far as the "First Ground" is concerned, the appeal limps badly on every one of its nine legs.

SECOND GROUND OF APPEAL.

Receiving Improper Testimony.

(SECTION 95, BOOK OF DISCIPLINE.)

SPECIFICATION FIRST. II., 1.

"In this, that in the paper or 'Response' to the charges and specifications submitted by the accused, statements and arguments touching the merits of the case, referred to in the said action and final judgment of the said Presbytery as a ground for the said dismissal of and final judgment in the case by the use of the following words, to wit, 'declarations made by Dr. Briggs, touching his loyalty to the Holy Scripture and the Westminster Standards, and of his disclaimers of interpretations put on some of his words,' were made and were given by the Presbytery the force of sworn, approbated and subscribed testimony (contrary to the provisions of Sections 60, 61 and 62 of the Book of Discipline), whereas, the said Dr. Briggs, in making or giving the said declarations and disclaimers referred to in the said final judgment was neither sworn as a witness, nor cross-examined by the Prosecuting Committee, nor by any member of the Court."

Before we look at the specifications under this head, it should be distinctly understood that the whole "Second Ground of Appeal" is utterly irrelevant to the question, whether the Presbytery was justified in dismissing the case. For it assumes that the Presbytery did actually receive certain testimony, whereas the proceedings did not at all reach the point when alone "testimony" is admissable. What the Book of Discipline, Section 95, intends by "testimony," is evidently the same thing which in Section 23 is covered by the references to "witnesses," "evidence," and "proof," called "testimony" in Sections 54, 56, 58, 62, and elsewhere. Nothing of the kind was received at any time during the meetings of October 5th and November 4th, nor would anything of the kind have been in order. The accused had not plead either guilty or not guilty, nor had he declined to answer. The case was altogether in an earlier stage than the "Second Ground" presupposes, and the "Second Ground" has therefore no propriety or pertinence. It does, however, serve the useful purpose of calling attention once more to the fundamental error of the appellants in supposing that an appeal from the decision to dismiss is in order. The fact that "Receiving Improper Testimony" is a legitimate ground of appeal, shows with additional plainness that an appeal cannot be taken from a decision in reaching which no "testimony" was so much as lawful.

But inasmuch as the irrelevancy of this "Ground" will be still more evident upon a glance at the specifications alleged under it, we may devote a few words to these.

Specification First asserts that "declarations made by Dr. Briggs touching his loyalty to the Holy Scripture and the Westminster Standards," and "disclaimers of interpretations put on some of his words" referred to in the action of Presbytery (which is again erroneously called a "final judgment"), "were made and were given by Presbytery the force of sworn, approbated, and subscribed testimony," whereas Dr. Briggs had not been "sworn as a witness nor cross-examined." To this it is perhaps enough to reply (1) that if Dr. Briggs had been sworn as a witness or cross-examined, the law would have been broken; (2) that inasmuch as he was not

Particular question, brought before the house in an orderly manner, that what they said bore strictly on this question—whether or not the Presbytery should dismiss the case, that a watchful minority and a conscientious moderator were on the alert to keep them from transgressing the limits of strict legality, and that, in fact, they did not transgress them—as has been more fully set forth above in the examination of Specification 2 under the First Ground of Appeal.

In short, not only is the Second Ground of Appeal totally irrelevant and improper, but the two specifications by which it is proposed to maintain this Ground of Appeal, are erroneous and entitled to no weight whatever in the determination of opinions. The entire Second Ground of Appeal, with its Specifications, is a weight and a handicap which the appellants would do well to cast aside.

THIRD GROUND OF APPEAL.

Declining to Receive Important Testimony.

(SECTION 95, BOOK OF DISCIPLINE.)

SPECIFICATION FIRST. III., 1.

"In this, that the said Presbytery, in making the said decision and final judgment from which appeal is now taken, made said decision and final judgment before any evidence was admitted in support of the said charges and specifications, although your appellant, acting as a Prosecuting Committee, was before the said Judicatory and was prepared and affirmed its ability and readiness to sustain by competent evidence each and every one of the said charges and specifications, while notwithstanding such presence, such affirmation and such offer of the said Prosecuting Committee, said Committee was not granted any opportunity to present such testimony or evidence in support of the said charges and specifications." (See Report of Official Stenographer, pages 62, 66 and 67.)

This needs no elaborate reply. The term "final judgment" is twice used erroneously. The appellants seek a ground of appeal in the fact that the vote to dismiss was taken before any evidence was admitted in support of the charges and specifications. This means, apparently, that in the opinion of the appellants no Presbytery may dismiss a case (in spite of the statement in Section 22 of the Book of Discipline) if the prosecution thinks it can prove its charges. The prosecution is to determine whether a case may be dismissed. If the prosecution concludes that its positions are too weak to be proved by evidence, it may allow a Presbytery to dismiss! This is quite in harmony with the theory of its superior authority, but it is not a doctrine which the Presbyteries are likely to accept. In fact, since no testimony at all was in order, the Third Ground of Appeal is as impertinent as its specification is flimsy.

FOURTH GROUND OF APPEAL.

Hastening to a Decision before the Testimony was Fully Taken.

(SECTION 95, BOOK OF DISCIPLINE.)

SPECIFICATION FIRST. IV., 1.

"In this, that the said Presbytery rendered a decision and final judgment in the case by dismissing the same before any proper or competent evidence whatever was taken by or submitted to the Judicatory in behalf of the accused to disprove the said charges or specifications."

Again the appellants' unhappy "final judgment"! Their objection now is that no proper or competent evidence was submitted, this time in behalf of the accused. Here may be seen the veritable unselfishness of the appellants. If, as they claim, no "proper or competent evidence" was submitted in behalf of the accused," and yet the Presbytery "rendered a decision and final judgment" in his favor "by dismissing the case," what an increase of the ample majority might be fairly looked for when once the "proper and competent evidence"

Assembly of certain Presbyteries which had been memoralizing that body against Dr. Briggs, he being in full and regular ecclesiastical standing. The adoption of this motion might certainly have been looked for from a Presbytery prejudiced in favor of Dr. Briggs. The motion was, however, lost.

4. At the meeting of the General Assembly in Detroit during the month of May, a recommendation was made from the Standing Committee on Theological Seminaries that the transfer of Dr. Briggs from his former professorship to the newly established Chair of Bibical Theology in the Union Theological Seminary, be vetoed, and this recommendation was adopted by a large majority, although the point was made and urged that this action of the Assembly was in effect a prejudgment of the case then pending before the Presbytery of New York, and was thus an interference with the rights of that Presbytery. A member of the Standing Committee on Theological Seminaries, and a persistent advocate in the Assembly of the most extreme measures against Dr. Briggs, was a commissioner from the Presbytery of New York, and one of the very men appointed by that Presbytery to frame charges against Dr. Briggs. It might have been expected from a Presbytery prejudiced in Dr. Briggs' favor, that when the commissioners returned from the Assembly and reported to Presbytery, that body would call to account the members who had exhibited so little sense of what was fitting under the circumstances. The Presbytery of New York took no action.

5. October 5, 1891, the Committee appointed to prepare charges presented a report to the Presbytery of New York embodying charges against Dr. Briggs, with specifications. A motion was made by a prominent and respected pastor, and seconded by another, that Presbytery arrest its judicial procedings at the point then reached. A Presbytery prejudiced in favor of Dr. Briggs might have been expected to pass such a motion. The motion was lost, the report of the Committee adopted, and a copy thereof placed in Dr. Briggs' hands.

6. November 4, 1891, after Dr. Briggs, at a meeting duly called, had filed objections to the sufficiency of the charges and specifications as to form and legal effect, the question was raised whether the Committee that framed the charges was a Prosecuting Committee duly appointed, and an original party in the case. It was a serious disadvantage to Dr. Briggs if this were so, for it exposed him to the hardship of being obliged, provided the case were carried to an end and the Presbytery voted to acquit him on the charge, to defend himself on an appeal which might be taken in the name of the Presbyterian Church in the United States of America, by the Committe as an original party. The moderator of the Presbytery decided both points in favor of the Committee. A Presbytery prejudiced for Dr. Briggs might have been expected to reverse the moderator's decision on an appeal to the house. The Presbytery of New York, on an appeal to the house, sustained the moderator.

Up to the very time, then, of dismissing the case, whatever motives, feelings, or desires appeared in the various actions of the Presbytery relating to this matter, it is perfectly certain that undue prejudice in favor of Dr. Briggs was not one of them. Whether it is possible to speak more strongly whether there was exhibited in the proceedings from April 13th onward to November 4th, that degree of favorable prejudice, that presupposition and presumption of innocence that an accused person may fairly look for from his fellows, to say nothing of Christian brethren, is a question upon which we need not and do not enter. But if the motive actuating the Presbytery, up to November

influence in convincing the Presbytery that they were defective beyond repair, and finally, that certain votes, according to express statements on the floor of Presbytery, were lost to the motion for dismissal because the action of Presbytery was not based solely on the insufficiency of the charges, if we consider all this, it will be evident that while a contrary opinion might drive the appellants from the rather humiliatory position in which—by their own document—they were placed, it requires no little assurance to ignore the glaring weakness of their case in their own statements of it, and charge the Presbytery with being improperly determined in its action by incidental (although quite legal and pertinent) remarks.

It is not necessary to deny that these remarks may have had some influence with members of Presbytery, in clearing their minds and making distinct the real point at issue, and it is quite right that this should have been so, for the charges and specifications gained the main part of whatever plausibility they had, by tending to confuse the mind and obscure the real point at issue; but while this would not be at all surprising, it is not true that there would be any reason to deprecate it, and an enormous and undemonstrable assumption is involved in the statement that anything of this kind determined the action of the Presbytery.

SPECIFICATION SECOND. V., 2.

"In this, that several members of the said Presbytery, hereinafter named, who voted to dismiss the said case, did so vote for reasons other than the insufficiency of the said charges in form and legal effect, and presented to the said Presbytery, as reasons for voting to dismiss the said case, statements as follows:

Rev. Henry Van Dyke, D.D., said:

"First of all, is it for the interest of peace and unity and purity in the Church to try a man for his ecclesiastical life under circumstances which are calculated to exert a prejudice against him? It is not necessary to allude to all these circumstances to-day—confusions in the atmosphere that have enveloped this matter from the very first; turbulent voices from ways which have been indicated to-day. It is not necessary for us to state these circumstances. Here is the preamble, which contains a serious and painful allegation, which it is not even proposed to prove. Is it for the interest of the peace and unity and purity in our Church to proceed to try a man for his life who has just made the professions of fundamental belief that have been made in the course of this paper that has been read here to-day? . . . Will it tend to unify and to purify our Church to take a man who holds those beliefs, to put him on trial for his ecclesiastical life? A heresy trial is a great evil. The history of the Church proves it. It begets distinctions, suspicions, jealousies and strife. I admit that there are cases where it is a necessary evil, but to embrace the evil without a necessity is a sin against our brother, against the Church and against the work. . . . It is as clear as light that the divine inspiration and the supreme authority of all the Holy Scriptures is not called in question to-day. . . ." (See Report of Official Stenographer, pp. 51-59.)

Also Rev. J. Hall McIlvaine, D.D., said:

"That Inaugural Address contains nothing that he had not put in his books before. His books did not disturb the peace of the Church to any great extent, . . . and we have this Inaugural Address; but it was not to disturb the peace of the Church. It was the taking of phrases from it, the culling of words from it here and there, misrepresenting and misinterpreting them, sending them through the newspapers, which breaks through the report, making them suspicious of heresies in the Presbytery, until no one knew what Dr. Briggs had said. I remember a member of one of the Presbyteries wrote to me and said, 'What in the world are you standing by Dr. Briggs for, when he does not believe in the inspiration of the Scriptures?' and I wrote back to him, 'You know no more about this case than one unborn.' That is the case with three-quarters of the Presbyteries in the Assembly. It was through misrepresentations of Dr. Briggs' sayings and his position that this whole country was stirred up; . . . Is it wise at this time, when so many different points are under discussion?—for example, here is this question of Moses and the Pentateuch. It is not wise for this Presbytery to array itself against a very large part of the scholarship of the world. . . . It is not the time to settle these questions about Moses and

The Sunday School.

INTERNATIONAL SERIES.

LESSONS FROM THE BOOK OF PSALMS.

SUNDAY, MAY 15, 1892.

A SONG OF PRAISE.

THE RELIGIOUS TEACHINGS OF THE PSALMS.

In our inquiry into the religious teachings of the Psalms, we should be careful to keep two things in mind. First, that much of truth was first revealed to men by and in Christ Jesus, and that to look in the Old Testament to find all that we now know, is to go connter to the evident purpose of God and the very nature of truth. And second, that while the words of Scripture have often a far *deeper* meaning than their writers were aware of, it is impossible that they can have a *different* meaning to us than they had to them. With these two thoughts in mind, we may profitably inqnire what of truth these Psalms were intended to teach.

If we ask what the Psalms have to teach of the life of the soul with God, we are immediately met by the important consideration that they alone of all ancient literature have any teachings at all on the subject. We search in vain through all Greek literature for any snch evidences of a personal relation with God as breathes in every page of the Book of Psalms, and if in at times the sacred poetry of the Orientals, one feels a subtly pervading sense of the divine presence, there is nothing to be in the least compared with that open-faced communion of which the Psalms give even to day the highest and most satisfactory form of utterance. The Psalms are indeed, as Bishop Alexander has said, a continuous prophecy of Christian character, ever fulfilling itself in the Church.

The communion of Israel with God manifesting itself as it did primarily in the ordinances of worship, is shown in the Book of Psalms to be in no sense restricted to forms and ceremonies. That prophetic teaching which first appeared hy the mouth of Samuel (1 Sam. xv. 22), that sacrifice was valueless except as it expressed the real disposition of him who offered it, is the inspiring truth of the entire collection. Sacrifice is the witness to the covenant (l. 5, see Exod. xxiv. 5-8), it is the recognized means of approach to God (xx. 3, lxvi. 13, 15, xcvi. 8), the natural expression of the emotions of the heart toward Him (xliii. 4, li. 19, liv. 6, cvii. 22, cxviii. 27), but it is only a symbol of that which God himself must do in and for him who offers it (li. 7). Not sacrifice, hut contrition (li. 16-18) and obedience (xl. 6-8); not thank-offering, but a thankful heart (l. 14, 23, compare lxix. 30, 31), are the true avenues of approach to God.

In the Psalms we find the doctrine of justification, not set forth, but surely indicated. Confession of sin (xiv. 1); a vivid sense of demerit (cxxx. 3); sense of the righteousness of God in condemnation (vi. 1) and of guilt as under the law (cxliii. 2); apprehension that mercy, though undeserved, may be found (li. 1); that God, though a just God, may yet be a Saviour (xxv. 8); recognition of the ethical need of a propitiation (cxxx. 7), which becomes effective for His righteousness' sake (xxv. 11); trust in God's faithfulness (lxxxix. 1, 29), peace in believing and hopeful waiting upon God (lxii. 5-8), all that these truths involve, more or less dimly, hut very certainly appears in these praise songs of the Hebrew people.

When we come to consider two distinguishing features of the Psalms, the evident self righteousness of the writers and the imprecatory character of m[illegible] in the minds of the objectors, waive their right of objection at a later stage, when for the first the Committee proposed to act as a Committee of Prosecution. It is one thing to use language improperly, and call oneself or one's committee by a wrong title—acts of this kind are ignored or condoned every day—but it is quite another thing to undertake to act in the capacity involved in the wrong title. That is the critical moment, when, if ever, objection must be made. In presenting charges and specifications October 5th, the Committee appointed May 11th was doing no more than might easily and properly be supposed to fall within the terms of its instructions. But when, November 4th, it was attempted to give it another standing, to translate its unauthorized title into unauthorized action, objection was promptly made, and even without the possibility of discussion, the Preshytery, as already stated, was almost evenly divided. This objection, although overruled at the time, and going in complaint to the Synod of New York for decision, it is therefore quite proper to insist upon now as a reason why the appellants have now no legal standing in the case. Having heen appointed hy the Preshytery "to arrange and prepare the necessary proceedings appropriate to the case," and for no other purpose, when the case was dismissed and no further proceedings were "necessary" or "appropriate," their function terminated.

2. Is the Prosecuting Committee an original party?

But allowing, for argument's sake, that the appellants were regularly appointed a Committee of Prosecution under Section 11, did they become, as such Committee, an original party?

Section 10 says: "When the prosecution is initiated by a judictory, THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA shall be the prosecutor, and an original party." Not even the appellants, who claim many things, will claim that they, either individually or as a committee, are the Presbyterian Church in the United States of America. And yet they are held to be an original party! The Protest Committee, several times referred to, have made out as plausible a case in their behalf as we are likely to see. They argue, with much ability as follows:

"As it is impossible for the Presbyterian Church in the United States (of America) to perform its functions directly it must commission some individuals to represent it. As it is equally impossible for the whole Church to select and commission such individuals, the duty of so doing is properly relegated to the particular Presbytery within whose bounds the offence was alleged to be committed, which designates and elects them as a Committee of Prosecution, in the name, not of the Presbytery, but the Church at large, and sets them aside for that definite purpose. For the time being, therefore, the Committee so appointed is separate from the Presbytery, and independent of it in the matter in hand, except as to the orderly arrangements and processes of trial; responsible no longer to the Presbytery, but to the Church at large, in whose name and behalf it must conduct the case. It is, in this respect, unlike any other committee appointed by the body: is not in proper sense the 'creature' of the Presbytery, but the creature of the Presbyterian Church in the United States (of America); only designated as to its component membership by the Presbytery, which in such designation or appointment is acting as the agent of the larger body; and it is not subject to the will of the Presbytery except for the maintenance of constitutional order, so long as the case continues. It takes the place of, and becomes, both *de jure* and *de facto* an 'original party.'"

The reason assigned for this extraordinary situation is the following:

"A party accused must have a party accusing, each maintaining its side. A process conducted before a Presbytery must, therefore, have its two *original* parties. But as the Presbytery becomes the court to [illegible] appoints by virtue of its own general powers (in accordance, of course, with the provisions of Section 11), it can then, in case it becomes convinced that condemnation is after all needless, and prosecution therefore a real wrong to the accused party, undo all it has done, and thus make some slight reparation to the needlessly accused, while if it acts (in theory) at the behest of the Church as a whole, and thus constitutes a Committee over which it has no further control, it is totally unable to do anything to save the accused party from continued litigation in case it shall become convinced that there is no sufficient ground for adverse judicial action. This is impartiality with a vengeance, an impartiality which works always, and only to the disadvantage of the *very* accused party, whom the laws of all civilized States, and presumahly of all Christian churches, are framed to protect in every possible right.

But all the talk made ahout securing the impartiality of the Preshytery as a court hy any such means, is made in view of a purely theoretical situation. The attitude of mind of members of a Presbytery to a case before them, is not thereby in fact altered at all. At hest, it is not felicitous that the Preshytery may act as grand jury hefore it sits in judgment. The evil is lessened hy the requirement that a Committee of its own members (why this restriction, hy the way, if it is acting as a mere agent of the whole Church?) shall be appointed to conduct the prosecution, but it makes absolutely no practical difference to the mental attitude of Presbytery as a court, whether Preshytery appoints this Committee as a body with executive functions of its own, or as the mere agent of the Presbyterian Church. The same persons, holding the same views, and having the same likes and dislikes, act in either case, and act in the same way; and while they undoubtedly, as far as they are worthy ministers and elders, try to be impartial, it is no easier to he so because they can say to themselves, "This Committee we have appointed in the name of the Presbyterian Church, and not in the name of this Presbytery." It may, indeed, be seemly that the whole Church should be called the prosecutor; it gives formal continuity to a case if carried before higher courts, whether, on the whole, it is an advantage, need not be here discussed; but the real situation is not changed.

The simple inference and natural interpretation of all this is: that the Preshytery represents the Presbyterian Church in any given case as prosecutor, but delegates the function thus acquired to a Committee of Prosecutiou, in order to leave itself free to act as a court, not thereby relinquishing permanently any of its inherent power over its Committee, and resuming at will the active exercise of such power.

It follows, that while the Presbyterian Church in the United States of America is formally the prosecutor and an original party, the Presbyterian Church was on the 4th of November, 1891, represented in the Scotch Church, New York, hy the Preshytery of New York, and not by a Committee of the Presbytery. The Committee appointed "to prepare and arrange the proceedings appropriate in the case of Dr. Briggs," even if a Prosecuting Committee according to Section 11 had no standing or right except such as the Presbytery gave it.

3. Has a Prosecuting Committee the right to act independently of the Presbytery that created it?

The third question proposed under this head has already received a substantial answer, and yet it merits a little more special consideration. Whatever the status of the appellants in other [illegible] the initiating judicatory [illegible] point: hut it is quite as easy to read into that declaration the theory that the Church at large, through the General Assemhly, may direct it whom to appoint, as the theory that in appointing it is acting merely as the agent of the Church at large, when it "designated" the Committee "as to its component membership." Or, perhaps, we might expect to hear it gravely maintained that in the case supposed, the General Assembly was really the judicatory initiating process, and that it might appoint a Committee of its own members to prosecute the case before the Preshytery. No doubt some interpretation of Section 18 might be devised, which would accord with this interpretation! It is perhaps sufficiently evident, from these remarks, that the advocates of the view upon which the appellants depend for their legal status, are demanding of the provision of the Book which makes the whole Church prosecutor and an original party, and which is, at best, only a convenient legal fiction, an amount of concrete service which it is in no way able to render, and which it cannot be asked to render without exposing Presbyteries to serious and doubtless self-avenging humiliation.

The only view consistent with the general powers of Preshyteries, the only one conserving these with their proper safeguards, the only one to which the language of Sections 10 and 11 lends any real countenance, is the view that the Committee of Prosecution, appointed hy Presbytery, is a creature of Presbytery, responsible to Preshytery for the proper discharge of the duties entrusted to it, and subject to Presbytery, which may direct it in the performance of those duties, and may discharge it when convinced that its work is properly at an end. Where we should he landed by the contrary view will he clear from two illustrations. Suppose a Preshytery, after initiating a process and carrying it through, become convinced that it had no real ground and votes unanimously to acquit the accused party. On the theory of the appellants, the Prosecuting Committee may, in its own discretion, uninfluenced by the action of Presbytery, carry the case to higher courts. And yet the Presbytery is the sole official representation of the whole Church, whose voice can be heard in the case. It is monstrous that when the body, whose voice, until overruled, must stand as the voice of the Church, has spoken, the Church, through a Committee appointed hy the body which has rendered a verdict without dissent, should appear as taking action, opposing that verdict! If the Synod should unanimously sustain the Presbytery, the Prosecuting Committee need not he affected or influenced thereby! One does not soon see why, if the General Assembly should unanimously sustain the Synod, the Prosecuting Committee might not, as such, appeal (according to this theory) to the civil courts, if it judged that the Constitution of the Presbyterian Church had been violated in the verdict; appeal, not as individuals, but as a Committee! It is not credible, it is not conceivable, that the Church in framing the Book of Discipline ever intended to lodge such enormous power in the hands of a few persons. We say "a few persons," hut in fact the Prosecuting Committee may consist of a single individual, and there is no reason whatever why we might not, if the doctrine of the appellants be established, see one contentious man leading the whole Preshyterian Church a long and weary dance through stage after stage of litigation, which every one but he desired to have arrested, and all in the name of the very Church for whose [illegible] original party [illegible] byterian Church in the United States of America, and if, whatever their theoretical status in other respects, they did not, hy virtue of their appointment, become independent of the Presbytery appointing them, but remained, like every committee, subject to the appointing body, it is manifest that in appealing from the action of Presbytery in dismissing the case against Dr. Briggs (even granting that an appeal from such a decision is legal), they transcended their powers and laid themselves open to rehuke. The higher judicatory cannot for a moment entertain their appeal without a direct blow at Presbyterial prerogative, such as no superior judicatory will venture to deal.

IV.

THE GROUNDS ALLEGED IN SUPPORT OF THE APPEAL.

At length we come to the fourth question involved in the appeal, whether, even if the appeal were legal, even if it were proper to bring it directly to the Assemhly, and even if the appellants were persons competent to appeal, the grounds alleged in support of the appeal are actually convincing, and such as ought to bring about a reversal of the action of the Presbytery. They make a formidable appearance. The appellants have taken such pains to bring their case to the notice of the whole Church, that one might assume a knowledge of it in detail, and proceed to the examination; it may, however, he convenient for some readers to have the paragraphs to he examined before their eyes, and they are therefore accurately reproduced, one after another, in the following pages. Six distinct grounds are alleged, covering in all twenty-five specifications. We shall find, however, that this alarming number does not mean that the Presbytery of New York committed twenty-five separate violations of Presbyterian law and usage, some of the counts being repetitions of others, looked at from different angles. The actual offences of the Presbytery cited are comparatively few. But we proceed at once to a statement of the appellants' case. They hegin by saying:

The grounds of this appeal are as follows:

FIRST GROUND OF APPEAL:

Irregularity in the Proceedings of said Presbytery of New York.

(SECTION 95, BOOK OF DISCIPLINE).

SPECIFICATION FIRST. I., 1.

"In this, that the said Presbytery of New York, while proceeding in sald case under the provisions of Section 22 of the Book of Discipline, permitted the accused to read in the hearing of said Judicatory before he was required to plead 'guilty' or 'not guilty,' and admitted to its records and consideration, a paper which purported to be objections to the sufficiency of the charges and specifications in form or legal effect, but which was in fact, and is as denominated by the said accused, a 'Response to the Charges and Specifications submitted to the Presbytery of New York, by Prof. Charles Augustus Briggs, D.D.,' which paper is hereby referred to as a part of the record of the proceedings which culminated in the decision and final judgment from which this appeal is taken, which paper or 'Response' consisted to a great extent of statements of fact or arguments on the merits of the case. That the said statements of fact or arguments on the merits of the case should not have been admitted or considered by the said Judicatory at this stage of the trial, and the admission and consideration of the said paper or 'Response' in so far as said paper was an answer upon the merits to the charges and specifications, and in so far as it was in fact a presentation of the case upon its merits for the defence of the accused, was an error and irregular."

To this there are two replies.

1. The error and irregularity alleged by the appellants has no real existence. Dr. Briggs had a right, secured to him hy the Book of Discipline, to file objections, going to show that the charges and specifications were not in one's soul needs most of all, and which are most costly and precious, that one should praise God. Numberless and rich as are God's temporal blessings, these cannot compare with His spiritual benefits. "Who forgiveth all thine iniquities." This lifted the great burden from his heart. The 51st Psalm shows the greatness of his sin and the depth of his contrition. It was sin against God Himself. He had broken His law; was a sinner by nature and in character and in act. He deserved its wages, death. God was greatly offended. He was holy, and the psalmist was unclean. The only plea he could make was mercy. Verses 8-14 show God's forgiveness in a very impressive way. And after this greatest blessing all others will follow. So Paul reasons (Rom. viii. 29-39).

"Who healeth all my diseases." These diseases were calamities, or the penalties of sin. His disease was a sin-sickness. He departed from God as did the Hebrews in the wilderness and the Jews in the days of Jeremiah, and "diseases came upon them." None of these were now upon the psalmist. Like these were the sickness which should be prayed over in James v. 14, 15. In the same manner as among the Corinthians, "many are weak and sickly among you, and many sleep." He had the joy of salvation and the witness of the Spirit to his acceptance with God. John writes to Gaius: "Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth." Very many Christians would be sick according to this measure; and, strangely, this often takes the form of Sunday sickness, and they fail to go to the house of the Lord for soul healing. There is need of spiritual prayercure.

"Who redeemeth thy life from destruction." How often our feet are kept from falling, we know not. From many a pitfall the Lord has delivered us. The psalmist says: He "brought me up out of a horrible pit and the miry clay and set my feet upon a rock and established my goings." He had been a special favorite of Providence. He "kept his feet from falling and his soul from death." At the greatest price God redeemed him and all from death eternal through the hlood of His only Son, who died for our sins and raises us up to life eternal. "Who crowneth thee with loving kindness and tender mercy." God had made his cup to run over. Not only had negative benefits been his, but all added blessings. Goodness and mercy had followed him. "Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's." His years have been filled with benefits and his soul spiritually fed, so that, as the eagle moults his feathers and thus renews his life yearly, so he is satisfied more and more with the goodness of God. The delights of age are better than those of youth, and his satisfactions increase rather than diminish. These are the personal benefits for which he blesses the Lord with all his heart. In the rest of the psalm he recounts the public benefits and goodness of God to all men, for which he would have all things praise Him.

"Awake, my soul, to joyful lays,
And sing the great Redeemer's praise.
He justly claims a song from me;
His loving kindness, O how free!"

AN ANTI-OPIUM MISSIONARY.

We are in the habit of sending missionaries to India, hut here is a missionary from India to America. The messenger appears in the person of a woman, a lady of high caste, who comes to us for the purpose of uncovering the iniquities and the ruinous and debasing effects of the opium traffic as they are witnessed in India, among its millions of people. While wearing the Indian costume, Miss Powar, though a native Hindoo, uses the English language admira[illegible] addresses. It is a sad and [illegible] all know, and are debarred from complaining of it now, and making it a ground of appeal. Their time for action was on the 4th of November, 1891. As soon as they found out how the accused was abusing his privilege—and this must have been pretty soon, if the " 'Response consisted to a great extent of statements of fact or argument on the merits of the case"—it was their duty to endeavor to prevent him from doing so, and to save the Presbytery from falling into the error and committing the irregularity of allowing him to proceed to the end of his paper. They did nothing of the kind. One of them did, indeed, make a mild objection, after Dr. Briggs was quite through. Prof. J. J. Stevenson said:

"Prof. Briggs has succeeded in pleading and discussing the merits of the case almost throughout. At the proper time the Prosecuting Committee will be ready to answer nearly all the objections which Prof. Briggs has entered. They are not objections to be entered at this time; they are findings against the truthfulness of the charges, which we propose to prove if we may, and we think we can. Such objections, which make up the mass of his plea, are certainly out of place at this stage of the proceedings." (Official Stenographer's Report, pp. 34, 35.)

These remarks, although opposed to what has heen above shown to be the actual state of the facts, are not at all in the nature of a complaint against the Presbytery for receiving Dr. Briggs' objections. They came too late, even for that, for if Dr. Briggs was doing what the appellants now assert he did, he ought to have heen interrupted and the attempt made to prevent him from going on. But neither Professor Stevenson nor any one else called Dr. Briggs to order, or intimated the slightest objection to his concluding what he had to say. The further point, however, is that Professor Stevenson did not, in the remotest way, cast any blame upon the Presbytery for hearing him to the end. Quite the reverse. So far was the from this, that he began his remarks as follows:

"Mr. Moderator, as this Committee has been appointed by the Presbytery to attend to this work, it is therefore devoid, as is well understood, of personal feeling in the matter, and for that reason no *objection was interposed to the Professor pleading*" (i. e., reading his "Response"); italics ours.

That is to say, if any objection had been interposed, it would have been due to personal feeling, to an unwillingness to have the accused say what he wanted to say, not at all to the fact that he was violating the law in saying what he did, and the Presbytery violating the law in listening to him!

The remarks of the only other one of the appellants who made a speech in Preshytery on the 4th of November, are even more significant. Mr. McCook said:

"Under the provision of the 22d section of the Book of Discipline, the accused has presented in writing his objections to the sufficiency of the charges and specifications. In that an ingenious and interesting argument upon the merits has been introduced, and I do not think it is saying too much if I should state that, substantially, all the members of Presbytery present have a very good idea of the position the accused is likely to take on the trial. *I do not object to that or criticise it. I am only too glad that the accused should have the fullest possible hearing, and I am glad that he did have a hearing, and we were very careful not to interrupt the presentation of it*, although we felt at the time that we were listening to an argument on the merits." (Official Stenographer's Report, p. 63; italics ours.)

It is plainly quite too late in the day for the appellants to base their appeal in the slightest degree upon the Presbytery's reception of Dr. Briggs' "Response."

SPECIFICATION SECOND. I, 2.

"In this, that the said Presbytery of New York during the proceedings of the said Presbytery in said case under the provisions of Section 22 of the Book of Discipline and before the said accused was required to plead 'guilty,' or "not guilty," and when the said Preshytery should have considered nothing but the preliminary objections raised by the [illegible] his remarks. Nor was there at any other time during the meeting of the 4th of November any questioning of, or appeal from any ruling of the moderator on this subject. It is therefore not competent for the appellants now to assail the Preshytery on the ground alleged.

3. The other statement is erroneous in what it implies. It is formally true that the "Committee was heard only touching the sufficiency of the charges and specifications in form and legal effect, and was debarred from presenting their testimony or argument touching the merits of the case." But the implication is false, that partiality was shown in this respect—that the Committee was "debarred" from anything which was permitted to the members of the majority. They were alike restricted, as the following passage distinctly shows:

"Dr. Wylie:—May I ask a question? After we have allowed this liberty to the brother (Dr. McIlvaine), it is understood that the whole matter can be gone into on either side in this discussion?

"The Moderator:—No, sir. The question is as to the dismissal of the case; and the brother should not enter into the merits of the main question in discussing that point." (Official Stenographer's Report, p. 84.)

This reply, carefully worded, and not at all in conflict with the decision quoted above, shows that the rule was applied with even hand to hoth sides in the debate.

It should be said further, that while in fact "the Committee was heard only touching the sufficiency of the charges and specifications in form and legal effect," there was no reason whatever, except the will and choice of the Committee itself, why it was not heard against the motion to dismiss with the same fulness and over as wide a range as that recorded by the moderator's decision to the advocates of the motion. It is safe to say that if any one of the appellants had made a speech against the motion, in which he had made use of the same liberty that was accorded to Dr. McIlvaine and to others, the moderator would not have called him to order, and the Presbytery would in no way have "deharred" him from so doing. If none of them at the time saw his way to doing so, that may be the appellants' misfortune; it certainly cannot be laid to the charge of the Presbytery.

SPECIFICATION THIRD. I., 3.

"In this, that the said Presbytery, by rendering the said decision or final judgment, dismissing the case, prevented amendments from being made to the said charges and specifications, although your appellant, the said Prosecuting Committee, stated to the Judicatory that the Prosecuting Committee could, in a very few minutes and without changing the general nature of the same, amend the said charges and specifications so as to completely obviate any objections raised by said Dr. Briggs, so far as said objections had any force or relevancy, as to the sufficiency of the charges and specifications in form or legal effect, and proposed, in the furtherance of justice, that the Committee should be permitted to make such amendments." (See Report of Official Stenographer, p. 41.)

This specification asserts that it was "proposed" by the Committee, "in the furtherance of justice, that the Committee should be permitted to make" amendments to the Charges and Specifications, and that, notwithstanding this, the Preshytery "prevented amendments from being made." The facts are that no such course was "proposed," and that the Presbytery interposed no hindrance whatever to either the making or the acceptance of such a proposal, for the sufficient reason that there was none. Moreover, the implication that the Presbytery disregarded the rights of the Committee, and acted in a spirit of unfairness and partiality, is one to which the record gives no countenance whatever.

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TABLE OF CONTENTS.

PAGE

1. God's Use of Rationalism. More Love to Christ! Edward Jaffray. Shall the Church Revise, or the Individual? To the Commissioners to the Assembly of the Presbyterian Church. Our Book Table.
2. Our Church Services, and how they may be Enriched and Improved. Some of Times Doing's During the Eighty-seven Years I have Lived. Religious Press.
3. Sunday-school. Christian Endeavor.
4. A Great Paper on Ecclesiastical Law. An Innocent Resolution which came to a Sad End. The Gallican Church and French Protestantism. Auburn Necrological Record. Complaint Against the Presbytery of New York. Ministers and Churches.
5-6-7-8. Supplement: The Appeal in the Case of Dr. Briggs. "Church Papers." The Three Questions before the Assembly. He Did not Understand It.
9. Ministers and Churches.
10. Psalm xviii. Mrs. Julia A. Bartholomew. The Children at Home. A German Baby's Baptism. One Girl's Work. The Music of Alpine Children.
11. Ministers and Churches. Miscellany.
12. Philadelphia Letter. Women's Board of Foreign Missions. General Assembly of 1892. Current Events. Literary Notes.

A GREAT PAPER ON ECCLESIASTICAL LAW.

Since the Presbytery of New York has thought it consistent with its dignity and with Christian courtesy to ignore Union Theological Seminary, whose case is to come before the General Assembly, by refusing it a single representative in that body, it is left to the Seminary to speak for itself. Its President, Dr. Hastings, had requested, as the only favor that he or the Institution had to ask, that in the delegation of fourteen commissioners (seven ministers and seven elders), there might be *one* who could speak with the authority of personal knowledge for the Seminary and also for Professor Briggs. There was just one man, and but one, who filled completely both conditions, viz: Professor Francis Brown, who, first as pupil and enthusiastic student in the special department of his teacher, and afterwards as associate Professor, [illegible] the fair interpretation and application of constitutional law. To decide the deeper question by the supposed importance of a particular determination of the momentary issue, would lessen the value of the Constitution for all time to come, and tend seriously to diminish respect for its barriers and its safeguards.

I.

IS AN APPEAL TO THE GENERAL ASSEMBLY FROM THE ACTION OF THE PRESBYTERY IN DISMISSING THE CASE AGAINST DR. BRIGGS IN ACCORDANCE WITH PRESBYTERIAN LAW?

1. *The Appeal is illegal because no final judgment was given in the case.* Section 94 of the Revised Book of Discipline reads as follows:

"An Appeal is the removal of a judicial case, by a written representation, from an inferior to a superior judicatory; and may be taken, by either of the original parties, from the final judgment of the lower judicatory. These parties shall be called Appellant and Appellee."

The inquiry that is at once suggested is whether the action of the Presbytery in the case of Dr. Briggs is a "final judgment" in the sense of the Book of Discipline. It is apparently assumed by the appellants that this is the fact. They say, on the cover and title page of their pamphlet: "Appeal to the General Assembly from the Decision and Final Judgment of the Presbytery of New York, Dismissing the Case"; and on page 8: "the said Presbytery made and entered on its records its decision and its final judgment in the said case." And of course, if it be not so, if the decision of the Presbytery to dismiss the case be not a "final judgment," in the sense of the Book of Discipline, Section 94, the appeal falls at once. We cannot, therefore, expect to find any hesitancy at this point on the part of the appellants. But just as little can we leave to the exigencies of their situation the determining voice. It is certainly conceivable that the Book of Discipline Section 94, intends by its "final judgment" any action by which the consideration of a judicial case is terminated in the lower judicatory. But it is also conceivable that the term has here some specific and technical sense, which a careful reading of the Book of Discipline will disclose. If this should prove to be the case, we can learn whether or not an appeal can be legally taken, in the present instance, only by finding out what the specific and technical sense is. Light may be thrown on the subject, either by precise definition or by consistent usage. Precise definition is wanting. No sentence in the Book of Discipline defines "final judgment" in set terms. But the consistent usage of the Book reveals a specific and technical meaning in the term which we are not at liberty to disregard in Section 94. "Judgment," in the Revised Book of Discipline, means *a judicial decision, on the merits of a case, after full trial.* Not a single passage of the Book countenances the notion that it may be used of the termination of a case by dismissal. The word occurs twenty-three times; in three of these it denotes opinion or general practical wisdom, simply, viz: in 48, 69, and 77: in 48 it is the "judgment" of a communicant that he has no right to come to the Lord's table; in 69 it is the "judgment" of an appellate judicatory that new evidence offered has an important bearing on the case; in 77 "its own judgment" is to be exercised by each judicatory. The remaining twenty instances of its use refer to a *judicial verdict* in the strict sense—a determination, after full and regular process, of the merits of a judicial case.*

This will be evident upon examination. 21

*It occurs in this sense in §§ 21, 22, 23, 24, 26, 47, 79, 94, 96, 97, 99, 100, 101.

AN INNOCENT RESOLUTION WHICH CAME TO A SAD END.

Although the Presbytery that bears the name of this city has always been a highly respectable body, both in numbers and in the ability and character of its members, it has done its work so quietly that it has been literally "without observation" until within a year or two, when its animated discussions have attracted attendants from without, until it has sometimes been necessary to adjourn from its retired place of meeting in the rear of the old Scotch Church on Fourteenth street to the church itself, which at times has been thronged, galleries and all, with eager listeners and spectators. We trust this fever of curiosity is somewhat abated: still there was enough left to fill the old quarters when it met on Monday of this week to attend to some special business, the nature of which will presently appear.

The session opened quietly enough with the usual routine. Then twelve young men of promise were licensed to preach the Gospel: John Giffen, John H. Hope, Thomas Knox, Komanasuke Kumagai [a native of Japan, a scholar of high rank], Milton S. Littlefield, Jr., Robert H. P. Miles, Thomas L. Van Norden, James Hunter, Franklin J. Miller, Joseph Speers, F. C. H. Wendell, and Asa Wynkoop.

Then followed that which had been the matter of special expectation. It came in the modest guise of a resolution, offered by the Rev. J. C. Nightingale at a previous meeting of Presbytery, but the consideration of which had been adjourned to the present time. It was as follows:

Whereas, at a meeting held at Detroit, Michigan, in May, 1891, the General Assembly of the Presbyterian Church in the United States of America reaffirmed the deliverance of the General Assembly of 1882, with reference to instruction in our Theological Seminaries (General Assembly Minutes of 1891, p. 214), as follows: "5. That in view of the crude and dangerous utterances of many of the secular and religious papers, periodicals, and books, and some of the pulpits of the land, resulting from the introduction and prevalence of German mysticism and 'higher criticism,' and of philosophical speculation and so-called scientific evolution; in view of the alarming defection from the faith of the Gospel, both in this country and abroad, and which seriously threatens our own beloved Church; and in view of the fact that the revealed Word of God, the Holy Scripture, is the only infallible rule of faith and practice, and, therefore, the only hope of mankind, your Committee recommend that this Assembly, in the name of the Great Head of the Church, solemnly warn all who give instruction in our Theological Seminaries against inculcating any views, or adopting any methods, which may tend to unsettle faith in the doctrine of the divine origin and plenary inspiration of the Scriptures held by our Church, or in our Presbyterian system of doctrine, either by ignoring or depreciating the supernatural element in divine revelation, or by exalting human conjecture and speculation above historical and divine facts and truths, or by applying hypotheses of evolution unverified and incapable of verification, to the Word of the living God." (See "Minutes," 1882, p. 92.)

And whereas, the said General Assembly of 1891 also reaffirmed the deliverance of the General Assembly of 1888, with reference to instruction in our Theological Seminaries (General Assembly Minutes of 1891, p. 214), as follows:

"4. We are constrained also to make another suggestion, which will not be taken amiss by the right-minded. It is doubtless necessary that heretical views should be made known to the students of theology, and that heretical authors should be quoted; but care should be taken that these heresies should not be presented in more attractive form than the truth; and that these authors should not be commended and their works urged upon the students' reading. Emphasis should be laid upon the truth as against such heresies and heretics, and errors should be exposed and denounced with earnestness and zeal. There is to day a vast amount of infidel and semi-infidel writings by professed commentators on the Holy Scripture[illegible] language betwe[illegible] Appeals, and Section 83 ff., referring to Complaints. In 83 we hear of "any *delinquency*, or any *decision*, by an inferior judicatory," in 84 of "*action*" taken, and similarly in 88; in 85, twice of the "*decision*" of a judicatory; over against these terms the more precise *judgment* of 94, 96, 97, 99, 100, 101, gains added force.

If we compare the language of the Revised Book with that of the old Book, we notice a similar fact. The old Book was more liberal in permitting appeals. It said:

"An appeal is the removal of a cause already decided, from an inferior to a superior judicatory, by a party aggrieved."

The new Book is much more definite. It restricts the right of appeal to the "final judgment of the lower judicatory," in a judicial case. The added precision is a clear mark of the intention to exclude anything not conforming with technical exactness to its new statement.

These things being so, it follows that no appeal is in order from the action of the Presbytery of New York in dismissing the case against Dr. Briggs. That action was not a "final judgment" in the sense of the Book of Discipline. It was not a verdict on the merits of the case after full trial. It could not be called a "sentence." It was not entered as a "judgment" after a vote "on each specification and on each charge separately." It satisfied none of the conditions of a "final judgment." An appeal from it is not legal. The only ways of bringing it properly before a higher judicatory are that of General Review and Control, and that of Complaint. May it not be that something like a sub-consciousness, at least, of this state of the case was in the minds of the Appellants, giving rise to the careful explicitness of their title page; the somewhat too much protesting of their reference (p. 8) to "the aforesaid action," "which was, so far as said Presbytery is concerned, the final judgment of the said Presbytery;" and the anxious care with which they, some nineteen times, repeat the words "final judgment" in the course of their appeal, viz: in the following specifications I., 1, 3, 4, 7, (twice), 9; II., 1 (twice), 2; III., 1; IV., 1, 2; V., 1; VI., 1, 2 (twice), 3, 4, 7. More trustworthy information as to the meaning of the Book of Discipline can be found in the Book itself, than is offered by the skilful interpretation of even so ingenious a body of men as the Appellants.

In harmony with this obvious intention of the Book of Discipline, are various other allusions and phrases, such as (99) the provision for affirming, reversing, or modifying "the judgment of the inferior judicatory," for remanding the case "for a new trial"—presupposing that one has already been had—and the "grounds of appeal" themselves (95), with their particular reference to the receiving of "testimony" such as naturally and lawfully precedes the "judgment," but is not allowable before the opportunity is given to a judicatory to dismiss a case (22). We shall see with what industry the appellants labor to adduce all these grounds of appeal, but their diligent efforts only make it the more glaringly evident that they are trying to do what cannot be done, because the "grounds of appeal" in 95 were laid down in view of a veritable "final judgment" on the merits of the case, and have no applicability to a vote of dismissal. Of this, more in detail hereafter.

2. *An appeal is illegal against a refusal to dismiss a case, therefore also against a dismissal.*

That appeal in the present case is illegal appears also from another consideration. The theory of appeal includes as a fundamental element the *equal rights of both parties, i. e.*, if

Dr. George Alexander seconded the motion for the substitute, and followed with a few words which went right to the heart of the matter. Had we a report of his remarks, as well as of those of Dr. Marling, we should be glad to print them both. In the absence of these admirable arguments, the writer can give but a few sentences which he remembers the better, inasmuch as they were spoken by himself. He attaches no importance to them except as his indignant protest against this method of forcing men who are jealous of their independence into a position in which they shall be compelled to yield to an indirect dictation, lest, forsooth, they be suspected of not being orthodox! As near as he can remember, he said something like this:

Mr. Moderator: I have no objection to these resolutions by themselves, and should be willing to vote for them if they stood alone, although I could not attach to them much importance, for the reason that they are too sweeping and too vague, mixing up things that are distinct, and including all in the same condemnation. But the motive was good, and in the substance of them we all agree. We are all opposed to any skeptical philosophy which would work against spiritual religion, as we are of material science when it would undermine our belief in the supernatural; and would have the students that are to be the future preachers and pastors of our churches guarded against anything which could weaken their faith in the Word of God.

But these are all the merest commonplaces, and while well enough when passed in Assemblies that met years ago, what special call is there for a single Presbytery now to disentomb these relics of the past, in order to put upon them the seal of our approbation? Did the last Assembly ask us to pass a vote of confidence? No! Did any Assembly at any time send down these resolutions as overtures to be ratified by the Presbyteries? Never! Why, then, this sudden resurrection of resolutions that are mouldy with age? There must be some reason for this sudden movement, else it is a waste of time to spend a moment in discussing what had its place and did its work long ago. The mover would have us suppose that it is simply a declaration of our loyalty to Presbyterianism. Well, has that grown so weak that it needs to be proclaimed on the housetops? Is he becoming a little shaky in his own faith, and in need to reassure himself by protesting his unfaltering faith? Or will he confess that he is secretly suspicious of his brethren, and wishes to put them to the test by exacting from them an oath of allegiance? I ask these questions simply for *his* benefit, for no one but himself is so blind as not to see the object at which these resolutions are aimed, which is as plain as any target at which the keenest marksman ever pointed his unerring rifle. Pass these resolutions, and the reporters sitting round that table will tomorrow morning announce to the whole country: "Another defeat for Professor Briggs! Another blow at Union Seminary!" Brethren! If you wish to attack this man or this institution, do it openly, in a manly and a Christian way; instead of hiding in the jungle and aiming poisoned arrows at them in the dark!

What is this that I hear about a "black list"? Is that the way our orthodox brethren intend to make us "show our colors," or stand up and be counted to prove that we are on the Lord's side? This is indeed a dreadful terror, but if there is to be a black list, not published of course, but passed round in secret circles as containing the names of those who "cannot be depended upon," I only ask that my name be put at the top! In truth, if there be anything that can disgust a man of spirit, it is such whispered threats as these. If [illegible] dares to appro[illegible] securing a [illegible] definite condemnation of those error[illegible] Supreme Judicatory of the said Presbyterian Church." No errors have been proven. The court cannot assume that any might have been proven.

Far from these "beliefs" of the Appellants serving as grounds why the Assembly should permit an unusual method of procedure, and one discouraged by the Book itself, the fact that they are adduced in the very document addressed to the Assembly, which sets forth the reasons why the Appellants are dissatisfied with the action of Presbytery, ought to be a ground on which the Assembly should decide against the unaccustomed course. As long as these sentences remain in the Appeal, so long would it be impossible for the Assembly to entertain the Appeal without committing itself in advance to a decision on the merits of a case on which the Presbytery refused to pass judgment, and which the Assembly cannot even consider on its merits until a lower court has acted.

The Appellants continue:

"And, while having the highest respect for the Synod of New York, believing that a special responsibility rests upon the General Assembly in cases that affect the doctrine of the Church and concern the promotion of truth and holiness through all the churches under its care, as set forth in Chapter XII., Sections 4 and 5, of the Form of Government; and in view of the desirableness of the speediest settlement of this most important question, do hereby appeal to and request your Venerable Body to enter immediately upon the consideration and judicial investigation of the appeal," etc.

Chapter XII., Section 4, of the Form of Government, says:

"The General Assembly shall receive and issue all appeals, complaints and references that affect the doctrine or constitution of the Church, which may be regularly brought before them from the inferior judicatories;" "they shall give their advice and instruction in all cases submitted to them in conformity with the constitution of the Church; and they shall constitute the bond of union, peace, correspondence, and mutual confidence, among all our churches."

Section V. runs as follows:

"To the General Assembly also belongs the power of deciding in all controversies respecting doctrine and discipline; of reproving, warning or bearing testimony against error in doctrine or immorality in practice, in any church, presbytery, or synod; of erecting new synods when it may be judged necessary; of superintending the concerns of the whole Church; of corresponding with foreign churches, on such terms as may be agreed upon by the Assembly and the corresponding body; of suppressing schismatical contentions and disputations; and, in general, of recommending and attempting reformation of manners, and the promotion of charity, truth, and holiness, through all the churches under their care."

The first member of this long and carefully drawn proposition, defines the power of the General Assembly to be that "of deciding in all controversies respecting doctrine and discipline, *i. e.*, it is final power. The General Assembly is the final Court of Appeal known to an ecclesiastical system; it is subject, of course, like all ecclesiastical tribunals under our government, to the civil courts, which may interfere if it violates the constitution of the Church, but within the Presbyterian system it is the court of last resort in all judicial matters. The second member defines the limits within which the Assembly may exercise the right of reproof, warning, and witness-bearing in matters of doctrine and practice; the third and fifth are specific provisions not bearing on the present case; the fourth is a general declaration of authority with reference to "the concerns of the whole Church," *i e.*, the things which do not fall within the provision of any particular Church, Presbytery, or Synod. None of these give ground for exceptional action in a judicial case proceeding regularly and constitutionally. "Schismatical contentions"—to proceed with the remaining phrases—are not in

[illegible]lmingly that it shall cease, and [illegible] viduals declare that it shall continue? The same considerations would doubtless lie with force against an appeal to the Synod, if that had been taken; it will be remembered, however, that the appellants give as a reason for appealing to the Assembly and not to the Synod, their desire for "the speediest settlement," when the very fact of their appealing at all is a proof that a speedy settlement is with them a very secondary consideration, so much so that they entirely disregard the action of the Presbytery, which was explicitly taken in the interest of "the peace and quiet of the Church."

2. *The Synod of New York is the proper court of appeals in the case.*

But while the attempt of the appellants to justify this unusual course and to secure the countenance of the General Assembly in it thus appears to be a failure, there are very serious objections to this course that merit separate consideration:

1. In a case of grave importance there should be the utmost endeavor to avoid any appearance of haste. No important question is wisely and finally settled except with deliberation. It is one of the advantages of a series of courts that the matter at issue may be repeatedly reviewed, the liability to which we are all exposed of being influenced by prejudice or personal feeling be thus, as far as possible, eliminated from the final result, and this result at last be attained after long-continued and dispassionate reflection upon the facts. Those who adopt an unaccustomed course for the purpose of hastening the result, must always be exposed to the charge that they fear unprejudiced deliberation as likely to be unfavorable to their cause. In the interest of justice and of the dignity of legal processes, this is greatly to be deprecated.

2. The gravity of the case, which the appellants emphasize, is a particular reason why, if an appeal be taken at all, the Synod of New York should not be passed over. The Synod is composed of men near enough to the scene of trial to have a more comprehensive view of the case than it is possible by those who live at greater distances, and of necessity are less fully informed; and at the same time, in the larger part of its constituency not so near as to be personally involved and subject to bias. Such a body has a right to be heard in a matter so weighty as the appellants affirm the present issue to be. It is not too much to say that the General Assembly cannot properly pass upon such a matter without having before it the opinion of the intermediate court, constituted, as that court is, favorably for a thorough understanding of the whole situation. On the supposition that an appeal is at all proper, it is no mere insistence on Synodical dignity and prerogative, no mere technical claim of right essentially unimportant, but a declaration of simple and manifest propriety, and of a principle important to the just settlement of the case, to assert that the Synod ought not to have been passed by, with an empty expression of respect, that might, indeed, excuse an apparent discourtesy, but does not at all serve to supply the elements which an actual participation of the Synod in the decision of the questions at issue would contribute to their equitable solution. Theoretically, of course, the General Assembly is at any time competent to pass upon any matter whatever that comes within its jurisdiction. In fact, we all know well, and the Assembly itself constantly recognizes, the need of enlightenment in difficult matters which it shares with all bodies made

vided the provisions of the Book of Discipline are as scrupulously followed as it has evidently, in the present case, been the intention to follow them. The legality and propriety of this complaint, considered by itself, are not now called in question. But there are those in the Presbytery of New York, and others within the bounds of the Synod of New York, as there certainly will be members of the next General Assembly, whose sense of fitness is sufficiently sensitive to be offended by the situation here presented: five Presbyterian ministers and ruling elders appealing to the Assembly from a decision of Presbytery, and at the same time furnishing this appeal to others to be used as a complaint before the Synod, which their appeal has practically ignored, and signing it themselves as a complaint, as well as an appeal. This aspect of the matter, when looked at with close observation, is one of the most objectionable. It exhibits the appellants as so eager to secure a verdict from some court or other, that they do not hesitate to bring their case before every available tribunal. It shows them so inveterate in their determination to thwart the will of their Presbytery, that they resort to all means which the most ingenious stretch, not to say perversion of the language of the Book may seem to place in their power. With reference to the Synod, it shows them ready, for the sake of avoiding the possible loss of a chance of success, to join in a complaint, which so far as they are concerned, if they are successful in their appeal, will be an empty proceeding, without honor to the body to whom it is presented. With reference to the Assembly, it shows them so little confident of their case, and so little prepared to submit in case of an adverse decision by that body, that they commit themselves in advance to a further prosecution of the business by means of a complaint, in case they cannot this year bring the Assembly to their way of thinking. It shows them thus treating all three of the courts of the Church in a manner inconsistent with their professions of respect. They ought not to be surprised if their course seem to many wise and good men and women to savor rather of litigatious and headstrong determination to get their own way, than of that humbleness of spirit, that delicate consideration, that high-minded regard for all proprieties, and that self-respecting reserve of demeanor in which proceedings before ecclesiastical courts ought to set an example to all legal bodies. Perhaps even those who prefer to believe that an appeal may lawfully be taken from the Presbytery's decision to dismiss the case, will feel, in view of the considerations brought forward, that under the existing circumstances it is a breach of propriety to bring the appeal directly to the Assembly.

4. *The Complaint to the Synod of New York signed by more than one-third of the members acts as a stay of proceedings.*

It seems clear that a more absolute barrier exists than any yet mentioned. Section 85 of the Revised Book of Discipline reads as follows:

"Whenever a Complaint, in cases non-judicial, is entered against a decision of a judicatory, signed by at least one-third of the members recorded as present when the action was taken, the execution of such decision shall be stayed until the final issue of the case by the superior judicatory."

A complaint is pending before the Synod of New York against the decision of the Presbytery of New York, November 4, 1891, in sustaining by a vote of 64 to 57 the ruling of the moderator as follows:

"1. That the Committee which preferred charges against Dr. Briggs (presented to Presbytery Oct. 5, 1891) was a Committee of Prosecution under Section 11 of the Revised Book of Discipline;

"2. That the Committee was in the house on the

THE GALLICAN CHURCH AND FRENCH PROTESTANTISM.

An interesting step has recently been taken by Father Hyacinthe-Loyson, the consequences of which may prove to be of far-reaching importance. He has lately opened in his chapel in the Rue d'Arras a series of Wednesday meetings conferences on the Present Duty, in which he has invited Pastor Theodore Monod of the Free Church of France, and Pastor Mettetal of the Methodist Church, to take part.

In thus inviting into his pulpit men who have not received Catholic ordination, and are therefore not, in the sense either of the Roman or the Gallican Church, priests, Father Hyacinthe has taken pains to define himself. He invites them (and they have accepted and have taken part in these conferences), not as laymen, but as men who have received a form of ordination recognized not only by himself, as a representative of the Gallican Church, but that as he believes, should be recognized by the Roman Church itself. Protestant ordination to the Christian ministry is not, he formally declares, without its value from the Catholic point of view, which recognizes in that ceremony a certain action of the Holy Spirit. The traditions of the Romish Church bear witness to this, as is seen in the instance of Origen, who while yet a layman, was called by the bishops to preach in the churches of Palestine; as is witnessed to by Tertullian, who said, "Baptism is lay ordination." Although for what Father Hyacinthe distinguishes as the administration of the inner church life, such ordination be not sufficient, yet for the outer life of the Church it is sufficient, for prayer in common, work in common, and all that concerns the essential unity of the churches which bear the name of Christ.

In the face of the present need, this essential unity is the cardinal thing. Father Hyacinthe quoted the words of the martyr-archbishop, Darboy, to M. de Pressensé, the Protestant pastor: "It is always more pleasant to me to discover that which unites than that which separates us," saying that it was necessary to maintain that point of view for the sake of the propaganda of our religion. In the face of two or three millions of properly-called Catholics, there are thirty millions who are impliedly excommunicated, not receiving the dogmas of the Church. These millions must be reached, and can only be reached by a union of effort which ignores the hide-bound narrowness of all forms of clericalism. The people must be taught only that which they are able to receive, only those elementary truths concerning which all Christians are in accord. Without being one whit less Gallican than he has always been, Father Hyacinthe calls upon Protestants to join in this effort; and without abating one jot of their Protestantism, Pastors Monod and Mettetal have met him half way. There are, indeed, not wanting in France earnest Protestants, who believe that the Gallican Church is the means appointed by God to bring together and reconcile in the minds of the people all that is fundamental and essential in both Romanism and Protestantism.

THE GRANT MONUMENT.

It was an event of more than common interest when the corner-stone of Gen. Grant's monument was laid last week on the seventieth anniversary of his birth. Everything was at its best, the weather, the speakers, and that vast multitude who took part in the ceremonies by their presence and their sympathy. Three thousand Grand Army veterans formed a line around the departed hero's tomb, and about 8,000 people assembled on the stand. The exercises were simple, as was the heart of the man they commemorated. The opening prayer by [illegible] John [illegible] model [illegible] what such a

COMPLAINT AGAINST THE PRESBYTERY OF NEW YORK.

Complaint is hereby made before the Synod of New York by the persons whose names are appended below, being all of them persons subject to and submitting to the jurisdiction of the Presbytery of New York, in accordance with Sections 83 and 86 of the Revised Book of Discipline, against the action of the Presbytery of New York, November 4, 1891, in sustaining by a vote of 64 to 57 the ruling of the moderator, as follows:

1. That the Committee which prepared charges against Dr. Briggs (presented to Presbytery October 5, 1891) was a Committee of Prosecution under Section 11 of the Revised Book of Discipline.

2. That this Committee was in the house on the day on which the citation was returnable (November 4, 1891, as aforesaid) as an *original party*.

3. That the Committee, as an original party, was virtually and practically independent of the Presbytery.

Against this action complaint is made for the following reasons:

1. The records of Presbytery do not show that the Committee was appointed as a Committee of Prosecution under Section 11 of the Revised Book of Discipline.

2. Section 10 of the Revised Book of Discipline declares that "When the prosecution is initiated by a judicatory, the Presbyterian Church in the United States of America shall be the prosecutor, and an original party." But the Presbyterian Church in the United States of America was represented in the house by the Presbytery of New York itself, and not by a Committee of the Presbytery.

3. Every committee appointed by Presbytery is subject to the control of Presbytery, otherwise the creature is greater than the body creating it, the sovereignty of Presbytery over its members, its committees, and all the interests committed to it by the laws of the Church, is seriously impaired, and an undue power is placed in the hands of a few persons.

4. It was therefore competent for the Presbytery to discharge the Committee on dismissing the case against Dr. Briggs. But a motion to this effect was ruled out of order by the moderator, on the ground of the Presbytery's action in sustaining him, as cited above (cf. also Complaint 2).

5. The Committee, being a creature of Presbytery, had no right to appeal from the decision of Presbytery in voting by a large majority (94 to 39) to dismiss the aforesaid case. Yet this the action of Presbytery in sustaining the ruling of the moderator, as above, permitted them to do.

6. By this appeal of the Committee, the Presbytery is placed in the absurd position of being compelled to defend its own action in dismissing a case, not against the complaint of any individual, nor against the appeal of one who has suffered personal detriment by a judicial decision, but against a Committee which was appointed by and derives all its authority from the very body against whose judgment it now proposes to maintain its opinion. This anomalous situation results from the action of the Presbytery in sustaining the moderator as above.

For these reasons, due notice of complaint having been given to the stated clerk of the Presbytery of New York, within ten days after the action complained of, according to Section 84 of the Revised Book of Discipline, Complaint is hereby made in due form to the next higher judicatory, being the Synod of New York, against the action of the Presbytery of New York above described, and the Synod is most respectfully and earnestly requested to entertain this Complaint and to take therein such action as shall in its judgment [illegible] [illegible] evening a popular meet-

shall have occasion to refer. It will be convenient to take up the inquiries in the order given above.

1. *Did, or do the appellants constitute a Prosecuting Committee, as provided for in Section 11 of the Book of Discipline?*

It is admitted that the records of Presbytery do not explicitly show the appointment of a Committee of Prosecution. There is no statement that a Committee was appointed "to conduct the prosecution in all its stages," nor is there any action of Presbytery recorded in language at all resembling these words, or implying the function set forth in them. The action from which the appellants derived all their powers as a committee was taken by the Presbytery, May 11, 1891, in the following terms:

Resolved, That a Committee be appointed to arrange and prepare the necessary proceedings appropriate in the case of Dr. Briggs.

There is not a word here about acting as prosecutor, still less about conducting the prosecution "in all its stages, in whatever judicatory." The inquiry may well be made whether the resolution, with its moderate and limited provisions, lends any color to the view that in passing it the Presbytery intended to provide for a committee, with the large responsibilities and powers conferred by the Book of Discipline on a Committee of Prosecution. If it did, why was so inadequate a form chosen to convey so weighty a meaning? Under the resolution as passed, it would be natural for a Committee to draw up a plan of procedure, including the nomination of a Committee of Prosecution, or even, by giving the words of the resolution a specific interpretation, to frame charges against a person to be tried; but no exegesis can make the resolution itself mean that a Prosecuting Committee shall be appointed. The member of Presbytery, Rev. Mr. Andrew Shiland, who moved the appointment of this Committee, has himself signed the Complaint to Synod against the Presbytery for sustaining the moderator in his decision, "that the Committee which prepared charges against Dr. Briggs (presented to Presbytery October 5, 1891), was a Committee of Prosecution under Section 11 of the Revised Book of Discipline." It is evident, therefore, that the mover of the resolution, and doubtless also other members of the Presbytery, if not the Presbytery as a body, did not design to constitute this Committee a Prosecuting Committee, but simply a Committee to take such action as might be necessary in the case. It may also be mentioned that a member of this Committee called upon Dr. Briggs a few days before the meeting at which the charges were presented, and endeavored to persuade Dr. Briggs to appear before the Committee and make such explanations as would relieve them of the necessity of presenting charges. This member of the Committee, Dr. Sample, certainly could not have regarded his Committee as a Prosecuting Committee, whose duty it was to bring in charges and prosecute them through the courts of the Church. Dr. Briggs was about to make a statement of this fact to the Presbytery, when he was called to order by the moderator and prevented from so doing (see stenographer's report, pp. 30, 31). There is no safeguard against the abuse of power by committees, unless the functions of committees are definite; they cannot be merely inferential; still less can they be distinctly other than those laid down in the terms of appointment. It is impossible to carry on any system of constitutional and representative government, if a committee, or any members of the appointing body, be allowed to read into the act of appointment functions and rights not hinted at in the act itself. There is no security

Ministers and Churches.

NEW YORK.

NEW YORK CITY.—*Adams Memorial Presbyterian Church.*—Seventeen persons were received by the Session at the last communion, thirteen upon profession of their faith, making just *four hundred additions* since the Adams Memorial Church was organized an independent church six years ago. During this entire period no communion was passed without some making public confession of Jesus. The church is out of debt, is harmonious, and working steadily to evangelize its portion of the East Side of New York. These results have been attained notwithstanding the drift of the Protestant population up-town, and a large influx of the Roman Catholics into this neighborhood. The Sabbath-school is very large, and the church holds most cordial relations to the mission of the Madison-square Church, situated within a stone's throw from the Adams Memorial on Third Avenue.

J. F. F.

ROCHESTER.—An event wholly new to most of the young and many elderly people also, occurred at the new Grace Church on Thursday evening of last week, when a commission of Presbyery installed the Rev. Barton W. Perry pastor of Grace Church. Dr. C. B. Gardner presided and offered prayer, Rev. Jerome Stillson read the Scriptures. The young choir gave excellent music for the occasion. The Rev. A. J. Hutton followed with an instructive sermon. The usual formularies were answered by pastor and people, followed by the prayer of installation by Dr. H. C. Riggs. The charges were excellent, the Rev. G. B. F. Hallock addressing the pastor, and Dr. George Patton the people. The services were solemn and appropriate throughout. This latest born of our Presbyterian churches is now well equipped for a prosperous future.

The Brick Church was full of earnest and resolute men and women on Friday evening of last week, to give their testimony and cooperation in the great Rescue Mission Work now going on here and elsewhere. There is a feeling stirred up all over the country, especially against the abominable excise bill pushed through the Legislature by the liquor interest and its parasites. Rev. W. R. Taylor, Dr. Stebbins, and Col. Hadley trained their guns full upon the nefarious combine, and even the faint-hearted must have been encouraged. Dr. Stebbins is sick of this whole business of petitions to the Legislature on "Freedom of Worship and Excise bills" and such like, and thinks it is high time we put men into office who are themselves both temperance and God-fearing men, and who know the duties of law-makers and will fearlessly perform them.

THE PRESBYTERY OF OTSEGO met in annual session at Stamford Tuesday and Wednesday, April 26th and 27th. The retiring moderator, Rev. J. H. Robinson of Delhi, preached a very impressive and spiritual sermon on the idea of confession, showing that in the confession of Christ we enter into organic relations with Christ and with His Church, and the benefit and blessedness of such organization. After the sermon, the Presbytery and other Christian friends communed together. The business meetings on Wednesday were very harmonious, except in the matter of two resolutions presented by the pastor of the church, the Rev. L. E. Richards. In the discussion of these there was no bitterness, of feeling, but a true spirit of Christian forbearance and a desire for the things that make for peace. The following are the resolutions above referred to:

Resolved, 1st, That the commissioners to the General Assembly from the Presbytery of Otsego be, and the same are hereby instructed to vote in all matters pertaining to the relation between the Union Theological Seminary and the General Assembly, in favor of all motions or resolutions that have for their object or aim the maintenance of peace and the promotion and establishment of confidence on the part of the General Assembly in the Union Theological Seminary.

Resolved, 2nd, That in the matter of the appeal of the committee appointed by the Presbytery of New York to prefer charges of heresy against Prof. C. A. Briggs, D.D., to the General Assembly, the commissioners of this Presbyery be, and the same are hereby instructed to vote against such appeal, thus leaving the case as decided by the Presbytery of New York at its meeting held last November.

These resolutions provoked considerable friendly discussion, but were adopted, the first unanimously, and the second opposed by only three [illegible]

THE APPEAL IN THE CASE OF DR. BRIGGS.

By Professor Francis Brown, D.D.

he unusua course taken by members of the minority of the Presbytery of New York, in publishing to the world with elaborate formality, many months before the meeting of the higher judicatories, an Appeal to the General Assembly from the action of the Presbytery in dismissing the case against Rev. Charles A. Briggs, D.D., and a Complaint to the Synod of New York, with reference to the same action, deserves more remark than it appears to have yet received. Whether it is in any circumstances within the bounds of propriety for interested parties to discuss before the general public important legal questions which are pending before regular tribunals, it is not necessary to consider. There are different degrees of scrupulousness and sensitiveness on points like these. But there should not be two opinions among Christian gentlemen as to the importance of removing from ecclesiastical process every suspicion of a desire to have questions of law determined on other than legal grounds, or to preoccupy the minds of those who may be called upon to pass judgment, by an incomplete and *ex parte* presentation of a case. This would seem to be, indeed, a maxim of common equity, but in ecclesiastical affairs it receives increased emphasis from the nature of the interests involved, the especial exposure to misunderstanding and prejudice, and the intense feeling which is likely to be enlisted on both sides in theological controversy. In the Presbyterian Church a theological question, which is also ecclesiastical, relates to a Constitution; conformity to a Constitution is always the point in debate, and the understanding of a Constitution is to be determined with the utmost freedom from all extraneous influences and considerations.

Those who are really concerned for ecclesiastical propriety, will be likely to inquire, further, whether it is in accordance with that respect for the higher courts, which is elaborately professed, to print and scatter broadcast documents which are addressed to those courts, at a time when the courts have no evidence, when the persons to compose them are as yet unknown, and when the time of their convening is from six to ten months in the future.

Since, however, this course has been taken by the minority, it becomes a duty for those who agree with the action of the Presbytery not to allow the representations thus made to pass without remark, even though they believe that the representations ought not to have been thus brought before the public. And, the question of propriety aside, it is undoubtedly true that the righteousness of a cause is, in the long run, sure to be the gainer by open discussion. Fortunately, too, for the position of the Presbytery, the contents of the documents before us are of a kind to make the work of a critic comparatively easy. The two are practically identical. The one of more immediate interest is the Appeal, and to this attention may at present be confined.

Four questions arise in connection with the appeal taken to the Assembly from the action of the Presbytery of New York. The first relates to *the legality of an appeal*, the second to *its propriety in the circumstances*, the third to *the competence of the appellants*, and the fourth to *the grounds alleged in support of the appeal*. The earnest and dispassionate attention of all those who revere the Constitution of the Presbyterian Church, and regard the principles embodied in it as of permanent value, is sincerely invited to the following considerations on these several points. Underlying the specific [illegible] the bou[illegible] the deeper question of [illegible] than any other man living, and who, of course, could speak for him, not only with the warmth of friendship, but with perfect intelligence, and also for the Seminary, to which both belonged. He, therefore, was the man whom the Directors unanimously selected as the one by whom they desired to be represented on the floor of the General Assembly.

To Professor Brown himself, however honorable the selection and however grateful the task, it involved a very considerable personal sacrifice. He was on the other side of the ocean, engaged on the Hebrew Lexicon, to which he and Professor Briggs are devoting so many years of their lives. In the great libraries of Oxford, in association with Professor Driver of that University, he enjoyed facilities which only such a seat of learning could afford. To leave all this and cross the ocean and then cross the continent to the shores of the Pacific, was a great thing to ask of any man. But such was his friendship for Professor Briggs and his devotion to Union Seminary, that he was willing to make the sacrifice. Thus assured, Dr. Hastings felt at liberty to ask his appointment, not for an instant doubting that it would be granted by the unanimous vote of the Presbytery.

But suddenly a change came over the spirit of his dream. The men who six months before had made a dead set upon Professor Briggs, had been defeated by a vote of 94 to 39, a majority so great that it was thought they would not care to reopen the contest. But in the meantime they had been renewing their efforts silently, but so effectively, that when April came, they found (perhaps to their own surprise) that they had a small majority, and determined to make the most of it, by capturing the whole delegation, and therefore *refused* to appoint Professor Brown, even as one of the fourteen sent to the Assembly, which was not only a personal slight to him and to Dr. Hastings, but an indignity to the Seminary and its friends, that, we will not say they resent, but which strikes them dumb with amazement, that Christian men could commit such a rudeness. Such a discourtesy we have never seen before in all our experience of ecclesiastical bodies, and hope never to see again.

However, good comes out of evil. It is a bad case, indeed, in which, with our innate optimism, we do not see some redeeming features. And so this affront to Professor Brown has led him to prepare a Statement of the Case of Union Seminary, to be presented to the General Assembly, which one who is himself an expert in such matters, pronounces "the weightiest argument on ecclesiastical law that has ever been produced in this country." Whether this high praise is deserved, we leave our readers to judge, for it is published this week in full in the SUPPLEMENT TO THE EVANGELIST. We had prepared an analysis of the argument, showing its strong points, and how it goes on with cumulative force from the beginning to the end. But on the whole, we think it better to leave our readers to their own careful estimate. "There it is! Behold and judge for yourselves!" If the rudeness to the author that led to the production of this splendid argument, should lead the members of the Assembly to read its every page and every line, and ponder it well, we should feel that good had indeed come out of evil, and rejoice that Professor Brown had been left undisturbed at his studies in the quiet shades of Oxford.

provides that if an accused person does not appear, "the judicatory may proceed to trial and *judgment* in his absence." 22 says, "If the plea be 'guilty,' the judicatory shall proceed to *judgment;* but if the plea be 'not guilty,' or if the accused decline to answer, a plea of 'not guilty,' shall be entered of record, *and the trial proceed.*" 23 says, after speaking of the taking of evidence, the hearing of the parties and the going into private session, "the judicatory shall proceed to vote on each specification and on each charge separately, and judgment shall be entered accordingly." 24 says, "The charge and specifications, the plea and the *judgment*, shall be entered on the minutes of the judicatory." 26 says, "But the minister or elder so engaged (as counsel) shall not be allowed, *after pleading the cause of the accused*, to sit in *judgment* as a member of the judicatory." 47 contains the word four times, and is of the nature of those exceptions that prove the rule, for it restricts the consistent usage of the term in a particular case, and thereby shows clearly what the Book intends by it when it is not restricted; the section is here given entire:

"If a person commits an offence in the presence of a judicatory, or comes forward as his own accuser and makes known his offence, the judicatory may proceed to *judgment without process*, giving the offender an opportunity to be heard; and in the case first named he may demand a delay of at least two days before *judgment*. The record must show the nature of the offence, as well as the *judgment* and the reasons therefor, and *appeal may be taken from the judgment as in other cases.*"

The plain meaning of this is that in other cases the "judgment" must be given after full process. 79 says of Reference for trial that "it submits the whole case to the *final judgment* of the superior (judicatory)." 94 is the one under consideration. 96 says that notice of appeal "shall be given within ten days after the *judgment* has been rendered." 99 says "the *judgment*, the notice of appeal . . . (etc.) shall be read"; under given conditions

"the *judgment* of the inferior judicatory shall be affirmed. If one or more errors be found, the judicatory shall determine whether the *judgment* of the inferior judicatory *shall be reversed or modified*, or the case *remanded for a new trial;* and the *judgment*, accompanied by a recital of the error or errors found, shall be entered on the record."

100 says:

"When the *judgment* directs admonition or rebuke, notice of appeal shall suspend all further proceedings; but in other cases the *judgments* shall be in force until the appeal is decided."

Finally, 101 reads as follows:

"The judicatory whose *judgment* is appealed from shall send up its records, and all the papers relating thereto, and filed with the record. If it fails to do this, it shall be censured; and the *sentence appealed from* shall be suspended until a record is produced on which the issue can be fairly tried."

This evidence of the definite and precise technical usage of the word "judgment," in the Revised Book of Discipline, might be safely left to make its own impression on all unprejudiced minds. Some passages are naturally less clear than others, but not one is inconsistent with the interpretation given, and some demand it. Sections 21, 22, 23, 24, 26, 47, 79, and 100 are clear enough to satisfy any reasonable demand. Section 99, with its reference to a "new trial," plainly assumes that one trial has already been completed. Section 101 actually uses the terms "judgment" and "sentence" as equivalent in meaning. It is true that the word "final" is not usually prefixed. It occurs only in Sections 79 and 94. But no one can claim that the prefixing of this word makes the "judgment" *less* "final" than it would be without the prefix. The force of the prefix can be only to lay stress on the finality of the judgment, not to convert the judgment into a different act from that which it elsewhere denotes. The conclusion is strengthened by observing the difference in language between Sections [illegible]

one party appeals from a final judgment, the other party would have equal right to appeal from an opposite judgment. In the case of a decision to dismiss, this condition does not exist. For if a judicatory votes *not* to dismiss, the case proceeds, and the judicatory's decision on dismissal is not its final decision in the case. The accused, therefore, would have no right to appeal from the judicatory's action in refusing to dismiss, but could only complain. If, then, the prosecutor could appeal from a decision to dismiss, the prosecutor has a distinct advantage over the accused, in that at one point of the proceedings he may appeal from a given decision, while the accused may not appeal from an opposite or contrary decision. But this violates the fundamental element in the theory of appeal referred to above, viz: the equal right of both parties. Nothing of this sort can have been intended by the Book of Discipline, nor, if it was intended by the same, could it, in the absence of explicit provision, be tolerated as an admissable interpretation.

It follows from all these lines of evidence, that no appeal can be taken from a decision to dismiss a case, and that the only way by which such action can be brought to the notice of the higher court, other than by the routine course of General Review and Control, is that of Complaint.

II.

IS THERE ANY PROPRIETY IN AN APPEAL TO THE GENERAL ASSEMBLY IN THE EXISTING CIRCUMSTANCES?

If, as we have seen, no appeal is lawful in the present case, the matter cannot be brought before the next General Assembly, for the only ways in which it can go up are those of Review and Control, and Complaint, which both require the action of Synod. But, granting for the moment that the appeal were lawful, should appeal be taken to the Assembly? That such appeal is abstractly permissable no one questions. Yet the course is unusual, and is discouraged by the Book of Discipline, which devotes a section to the matter, and says: "Appeals are, generally, to be taken to the judicatory immediately superior to that appealed from." 102.

1. *Why do the Appellants pass over the Synod of New York?*

What, now, is adduced by the present Appellants as a reason for taking, in the present instance, an exceptional course, and one thus discountenanced by the Book? Why do they pass over the Synod of New York, the natural and usual court of direct appeal for a party aggrieved by the final judgment of the Presbytery of New York? Plainly, the Appellants themselves feel that some explanation is needed. They give what they have to give in the opening sentences of their Appeal. Here (first) they say that they take this course,

"believing that the trial of the said Dr. Briggs is one of the most important in the history of the Presbyterian Church, by reason of the great and dangerous errors contained in the Address of said Dr. Briggs, . . . and believing that the distinct and definite condemnation of these errors by the Supreme Judicatory of the said Presbyterian Church is necessary in order to prevent their spread and influence in the denomination."

Let us pause a moment before proceeding to the other preliminary remarks. These may be cogent reasons in the minds of the Appellants, but they are not such as the General Assembly can consider. If the General Assembly take any cognizance of the matter at all, it can do so only as a case which has been dismissed. As a court, it cannot assume that any "great and dangerous errors" were contained in Dr. Briggs' Address, nor can it enter upon any consideration whatever of the appeal for the purpose of [illegible]

[illegible] Scripture history, especially in Germany. These make light of God's Word and treat the Sacred Volume as a mass of rubbish. Only condemnation of such writers should be heard from a Seminary professor, whatever may be the secular learning of the infidel authors or their rationalistic imitators. It is not wise or righteous dealing with young candidates for the Gospel ministry to commend this poison to their minds, when they have no antidote to save them from its insidious action. Truth must be emphasized, and all falsehood unsparingly condemned. Excuse or apology for these errors, or any mitigation of their heinousness coming from a professor, is tantamount to approval in the practical effect upon a young student. The professor, armed in his own mind with all the answers to the arguments of error, must not make himself a standard for the student, to whom these arguments appear conclusive. What is perfectly safe to the professor, may be of the utmost danger to the student. We insist upon it that the truth, as given in the Bible and the Confession of Faith, should be the truth taught in our Seminaries. We make these suggestions unhesitatingly, because it is the duty of the General Assembly to watch over its Theological Seminaries, and to give them such advice as may seem useful and appropriate, and we know well the special dangers which now press upon the Church of Christ from worldliness and from learned infidelity. In our Seminaries, as spiritual arsenals, must the proper armor be furnished against these foes of our Lord and His Church, and to our faithful brethren laboring in these schools of the prophets, the General Assembly confidently looks for the needed supply." (See "Minutes," 1888, pp. 89, 90.)

Therefore be it *Resolved*, that this Presbytery heartily concurs in each of the above deliverances as reaffirmed by the General Assembly of 1891.

After the clerk had read the above, the mover explained that, inasmuch as some had ignorantly supposed this movement was aimed at a particular institution and particular professor, he wished distinctly to disavow any such intention. Nothing could be further from his purpose. Apparently his mind had been fixed on heavenly things, with no thought of their application to this lower world. What possible reason there could be for reviving a resolution of the Assembly passed ten years ago, it was difficult to see, but all were willing to give the mover credit for his simplicity, even if they did not admit the force of his guileless explanation.

When he had thus given his "reasons," such as they were, for his motion, to which he seemed to attach a solemn import, Dr. Marling rose and with all respect offered the following substitute:

"That this Presbytery, having had its attention called to the deliverances of the General Assembly in 1882 and 1888, reaffirmed in 1891, with reference to Instruction in our Theological Seminaries, receives the same with the attention and respect due to the Supreme Court of the Church, but does not deem it necessary to take further action in the matter."

This substitute Dr. Marling followed with a statement, clear as crystal, in which he pointed out the unwisdom of bringing such a question into the Presbytery, which however innocently *intended*, could only be *interpreted* in one way, as a means of forcing an issue between the opponents and the friends of Professor Briggs and of Union Seminary, in which the former should appear as the champions of orthodoxy, while the latter, by simply declining to join in these resolutions, should find themselves adjudged unsound, or at least a little "off color," and so be made objects of suspicion and distrust! The effect would be virtually to put their names on a black list! Could the Presbytery seriously intend such a policy as this?

[illegible] so base a sugg[illegible] him with utter scorn and con-

tempt.

In one of the resolutions offered for our approval, I observe that it was laid down as a rule that professors in Theological Seminaries should teach "the truth as given in the Bible and the Confession of Faith." Which Confession? The old Confession as it stands? Or the new one which our learned revisers are preparing for us? Here is my friend Dr. Booth, who has been engaged for years with his associates in the noble work of revising that Confession, so as to make it conform more strictly to the present faith of the Church, omitting here and there expressions that wounded tender consciences, and adding new chapters so as to make the whole fuller and richer than before. As he seconded the resolution of Brother Nightingale, and would thereby impose upon us the authority of the Confession, I appeal to him to enlighten our ignorance as to *which* Confession he means, the Old or the New? As some of us may yet be tried under this decision for heresy, we apply to this master in Israel to tell us which of these two Confessions is to be the standard of orthodoxy?

Again, Mr. Moderator, I heard the late Howard Crosby quoted as the author of one of the resolutions adopted in a former Assembly. Now, Sir, I yield to no one in the affectionate memory that I cherish of this departed friend and brother. If any man loved him, I more! But if you appeal to his authority to sustain an extreme view of one doctrine, then I ask that you follow him in his view of preteition, which he hated with a holy hatred. Even now I can hear his ringing voice, saying, "God never passed by any man!" So if any here choose Howard Crosby as their guide in the high matters of speculative theology, I say, "Go on, you have a noble leader, but be sure that you follow him to the end!"

At the close of these remarks the vote was taken by rising, and the members of Presbytery stood up to be counted, when the substitute offered by Dr. Marling was found to have been carried, though by a close vote, 36 to 32. But narrow as the majority was, it was sufficient to put an end to a resolution which the last speaker had characterized as, to say the least, "unnecessary and superfluous, and therefore to be set down as one of those well meant but unwise attempts to bolster up orthodoxy, which do far more harm than good!"

We call attention to the Complaint to the Synod of New York, signed by one hundred and eight ministers and elders of the Presbytery of New York, against the action of the Presbytery in sustaining the moderator's decision that the Committee which prepared charges against Dr. Briggs was a Committee of Prosecution and an original party, independent of Presbytery. This Complaint, signed by more than one-third of the members present and voting at the time, according to the law of complaints, acts as a stay of proceedings. It is, however, as will be seen, signed by a majority of those present and voting at the time, thus making it evident that the moderator was sustained by a mistake, many voting to sustain who did not really understand the issue. Dr. Brown claims in his learned paper that, until the Synod of New York has decided the questions raised in the complaint, the Committee cannot act in any of the capacities mentioned in the complaint.

question, except so far as the attempt of the appellants and others to establish private as distinguished from constitutional standards of orthodoxy, have inevitably a schismatical tendency; "recommending and attempting reformation of manners" is not now in point, except so far as the appellants and others who sympathize with them have, by the spoken word and in the press, exhibited a sad lack of Christian courtesy; and "the promotion of charity, truth, and holiness, through all the churches under their care," with charity heading the list, is hardly the prime motive of the appeal.

The utmost that can be derived from these paragraphs in favor of the position of the appellants, is the bare right to appeal to the Assembly within the provisions of the Book that relate to appeals, and the authority of the Assembly to receive and issue an appeal properly taken. There is here nothing whatever that justifies the course of the appellants.

The first ground brought forward by the appellants for disregarding the recommendation of the Book of Discipline, is "the desirableness of the speediest settlement of this most important question"! One reads these words, and rubs one's eyes, and reads them again! Is this really what the appellants desire? Is this really the purpose of the elaborate document which they have composed and scattered broadcast through the Church? Do they really long to have the Church relieved from the necessity of considering this "most important question" any further, so that it may turn its attention with undivided energy and without personal recriminations to the pressing demands of its manifold work, uniting in that work all the forces it can control, and sure to find the most varied and effective endeavors, the most hearty combination of all who recognize its lines of service as their own, all too slender and all too weak to accomplish the results for which Christ's followers are praying? Is this really what the appellants are seeking to accomplish? If so, how singularly ill adapted to the end ought are the means employed! Did it not occur to the appellants as they looked out over the field of the world and caught sight of the opposing forces marshalled against the Church of the living God; of the flagrant immoralities that sometimes seem to threaten the whole social order; of the absorbing selfishness that forms great business combinations for the purpose of filling pockets by degrading the life of the weak; of the atheism that blots the heavens; of the anarchism that shakes the pillars on which rest the entire future of domestic peace and civil order; of the gray old religions that hold the vast majority of the family of man in humiliating bondage, and the virtual heathendom at our very doors; of philosophies that deny, and practical materialism that deafens and deadens the soul; of the countless modes of assaulting Christianity, and of intrenching men against its approaches, that evil ingenuity has devised; and over against this a divided Christendom, a Church of Christ on earth split into warring and jarring factions, and even in small companies of professed believers the bickerings of unholy souls taking the place of strong, upward effort, each by the side of each;—did it not occur to the appellants, in view of all this, that "the speediest settlement of this most important question" was not to be sought by continued agitation, embittered and embittering, but by simple acquiescence in the settlement secured by a two-thirds majority of the court which instituted proceedings? Is not perfectly plain that the "speediest settlement" is to be secured by ceasing to agitate? Can there be a doubt as to who is responsible for the prolongation of the distracting ecclesias-

[illegible] Hall was a [illegible] would be, short, earnest, full of feeling, [illegible] fully appropriate to the occasion. General Horace Porter followed with an inspiring history of the Grant monument movement, and President Harrison spoke a few words with the felicity and dignity which have characterized so many of his speeches. The orator of the day, Mr. Depew, reached his very best standard, thoughtful, sympathetic, and elegant, without extravagant eulogy, yet with thorough appreciation of his subject. After the benediction by Dr. Hall, the United States warship Miantonomoh, stationed on the Hudson, thundered forth a salute of twenty one guns. As soon as the guests of the occasion had left the tomb, a party of over 200 school boys passed by in procession and scattered flowers over the resting place of the chieftain. At the banquet in the evening about 200 persons were present. The hall was decorated with the national colors, and a portrait of Grant was displayed between the portraits of Washington and Lincoln. After the dinner speeches were made by Secretary Elkins, General Porter, Senor Romero, the Mexican Minister, General Schofield, the Commander of the Army, and others. A permanent committee was chosen to arrange for the annual celebration of Grant's birthday. The day was also observed in various other cities.

AUBURN NECROLOGICAL RECORD.

The following is the annual obituary list of Alumni, presented at the anniversary of the Auburn Theological Seminary this week by the necrologist, Rev. William S. Jerome of Pontiac, Mich.

The number of names is eighteen, of whom twelve were Presbyterians, four Congregationalists, one an Episcopalian, and one a student in the Seminary. The greatest age was ninety-two, the least twenty-six. Eight of the number attained the age of eighty years or over. The average age is over seventy-one years. Of the brethren commemorated, Rev. Lowell Smith did a great work in the Sandwich Islands; Messrs. Johnson, Taylor, and others, labored in frontier fields in the West. Dr. Wallworth was distinguished as an educator, Dr. Ward as a foreign missionary and author, and Burnell spent his few years of service in India. "These all, having finished their course, do now rest from their labors, and their works do follow with them:"

OBITUARY LIST.

1825-28—James Reminston, died April 24, 1891, æt. 92.
1827-30—Asa Johnson, died Aug. 15, 1891, æt. 89.
1829-32—Lowell Smith, D.D., died May 3, 1891, æt. 88.
1830-33—Chapin Rufus Clark, died Sept. 17, 1889, æt. 86.
1831-34—Ovid Miner, died Dec. 20, 1891, æt. 86.
1832-35—Ethan Barrows Crane, died March 1, 1892, æt. 81.
1834-37—Henry Stone Redfield, died Nov. 2, 1891, æt. 80.
1837-40—Charles Merwin, died Dec. 24, 1891, æt. 81.
1839-42—William S. Taylor, died Sept. 21, 1891, æt. 76.
1842-45—Norman Barber Sherwood, died Dec. 5, 1891, æt. 75.
1845-48—Edward Brown Walsworth, D.D., died Feb. 3, 1892, æt. 74.
Ferdinand De Wilton Ward, D.D. died Aug. 11, 1891, æt. 79.
1854-57—Jacob Post, D.D., died May 8, 1891, æt. 69.
1858-61—Charles David Flagler, died Oct. 1, 1891, æt. 57.
1861-64—Alexander McLean Heizer, died Feb. 2, 1892, æt. 53
1870-73—Martin Ellis Grant, died March 8, 1882, æt. 49.
1878-81—Alfred Hastings Burnell, died Nov. 2, 1891, æt. 39.
1889-92—Dean Smith, died Feb. 20, 1892, æt. 26.

Forty-four persons were received into full communion on Sunday, May 1st, at the Marble Collegiate Church, Fifth avenue and 29th street. Thirteen of these entered by confession, and 31 by letter from other churches. In all, eighty-three names have now been added to the roll of communicants since October of last year, when the present pastor (the Rev. David James Burrell, D.D.) entered upon his winter's work.

day on which the citation was returnable (Nov. 4, 1891, as aforesaid), as an *original party;*

"3. That the Committee, as an original party, was virtually and practically independent of the Presbytery."

This was a non-judicial decision. It was a decision on a point of constitutional law. The complaint, which is appended to this paper, bears the signature of more than one-third of the members recorded as present when the action was taken. The execution of the decision can be only the action of the Committee, as a Committee of Prosecution, an original party, and a body independent of the Presbytery. Appeal to the General Assembly, on the view of the appellants themselves, is such action. Does it not follow that by Section 85 they are debarred from this action, and from every action involving the claims against the assertion of which complaint is made, until the Complaint is acted upon by Synod in a manner favorable to the appellant's claim? If so, the appellants, as such, have clearly no rights before the General Assembly, and the Assembly cannot entertain their appeal.

III.

THE COMPETENCE OF THE APPELLANTS.

The third question to be considered relates to the competence of the appellants. The proposition is that even if an appeal might be taken from a decision to dismiss a case, and even if it were not improper to take it direct to the Assembly, the appellants have no legal right to appeal.

An appeal may be taken, according to Section 94 of the Revised Book of Discipline, "by either of the original parties." One of the original parties is understood to be the accused person. The other is defined in Section 10 of the Book of Discipline as follows:

"When the prosecution is initiated by a judicatory, the Presbyterian Church in the United States of America shall be the prosecutor, and an original party; in all other cases, the individual prosecutor shall be an original party."

It is sought to interpret this section in the interest of the claims of the present appellants, through the instrumentality of the following, Section 11:

"When the prosecution is initiated by a judicatory, it shall appoint one or more of its own members a Committee to conduct the prosecution in all its stages in whatever judicatory, until the final issue be reached: *provided*, that any appellate judicatory before which the case is pending shall, if desired by the prosecuting committee, appoint one or more of its own members to assist in the prosecution, upon the nomination of the prosecuting committee."

We have now to inquire (1) whether the appellants constituted, or constitute, a Prosecuting Committee; (2) whether, if so, they became, as such Committee, an original party in the case; and (3) whether, whatever their status in other respects, they have the power and right to act independently of the Presbytery that appointed them. It is not to be denied that all these questions were answered in the affirmative by the moderator of the Presbytery of New York, November 4, 1891, and that his decision was sustained, on an appeal to the house. The majority was a narrow one, the vote standing 64 to 57: it is now certain that some of the members of the majority did not understand the full scope and bearing of the questions, which were submitted without debate and where argument was ruled out of order. A complaint against the action of the Presbytery in this respect is pending before the Synod of New York, signed by a sufficient number of the voters at the time, to have reversed the decision of the Moderator if they had really understood the question before the house. At present, however, the decision stands as that of the Presbytery, and a Committee of Presbytery appointed to answer a protest on the subject, has formulated the theory represented in the decision into an absolute statement, to which [illegible] Wed[illegible]

likely to pr[illegible] good order, justice, and the peace, pur[illegible] and welfare of the Church of Christ.

[Signed.]

Francis Brown,	Henry Van Dyke,
Thos. S. Hastings,	Charles L. Thompson,
Geo. L. Prentiss,	Arthur Mitchell,
John R. Paxton,	Philip Schaff,
George Alexander,	C. H. Parkhurst,
Jas. H. McIlvaine,	C. A. Briggs,
Wilton Merle Smith,	George L. Spining,
H. T. McEwen,	James H. Hoadley,
Stealy B. Rossiter,	Marvin R. Vincent,
Edward L. Clark,	Joseph R. Kerr,
E. W. Hitchcock,	Henry M. Field,
Chas. R. Gillett,	E. M. Kingsley
Anson P. Atterbury,	Elisha M. Carpenter,
John Balcom Shaw,	Vincent Pisek,
W. R. Harshaw,	Daniel E. Lorenz,
A. W. Halsey,	John H. Edwards,
D. H. Overton,	Theron G. Strong,
Jas. E. Sentz,	Charles H. Woodbury,
George C. Lay,	Theron E. Parsons,
Robert T. B. Easton,	A. G. Rnliffson,
Lester W. Hough,	Lewis W. Barney,
William T. Elsing,	Walter P. Beers,
W. M. Martin,	Henry B. Chapin,
Herbert Ford,	Francis P. Freeman,
Andrew Shiland,	Joseph Gillet,
Joseph A. Saxton,	James Denholm,
H. M. Humphrey,	W. W. Atterbury,
William N. Crane,	Henry R. Elliot,
Horace J. Fairchild,	Antonio Arrighi,
Clarence P. Leggett,	George S. Payson,
George R. Aitken,	D. J. McMillan,
Samuel Macauley Jackson,	Henry Day,
William E. Dodge,	George S. Webster,
William W. Hoppin,	Chas. O. Kimball,
Henry D. Noyes,	Alfred E. Marling,
J. C. Cady,	Henry Q. Hawley,
W. H. H. Moore,	D. Stuart Dodge,
S. J. Storrs,	Geo. J. Mingins,
D. Willis James,	Sidney F. Wilcox,
John Crosby Brown,	Wm. A. Ewing,
Samuel Q. Brown,	Robert Jaffray,
Thomas S. Strong,	Isaac M. Dyckman,
Clark Brooks,	Allan Hay,
Wm. A. Wheelock,	Robert Gentle,
F. H. Marling,	Titus B. Meigs,
Chas M. Earle,	Samuel Reeve,
George Calder,	M. P. Brown,
Thomas Bond,	Albert Ledoux,
Cleveland H. Dodge,	Daniel J. Holden.
Wm. A. Rice,	Frank Kunzmann,
James Robertson,	A. C. Armstrong, Jr.,
Bartholemew Krusi.	Henry Breunich.
John Cepek.	

AS TO THE REQUEST.

Henry M. MacCracken,	Jesse F. Forbes.
Erskine N. White,	

If any minister or elder desire to add his name to this Complaint, he should send it by mail to Rev. C. R. Gillett, 700 Park Avenue, as soon as possible.

We have to thank stated clerks of Presbytery and others for many favors in forwarding the names of commissioners to the General Assembly, all of which will be presented next week. The Stated Clerk of the Assembly, Dr. Roberts, usually sends a printed list to the Church papers well in advance of the set time, but it did not reach us early Tuesday morning of the present week, the latest hour available for this week's issue of THE EVANGELIST. That he has been unusually engaged with the railroad arrangements of the General Assembly will be readily seen by reference to our last page. The two-column circular there printed will, of course, be studied with special interest by all delegates and any friends who may purpose to accompany them to Portland.

The new Trinity Presbyterian Church of South Orange is getting on finely. It was organized with sixty-eight members on January 27th (chiefly from the First Church), and received forty-six the following month, as will be seen by reference to our church news. Professor Lansing of New Brunswick is applying this very promising enterprise for the present.

ing was held, presided over by the moderator, the Rev. C. E. Fay of Unadilla. The moderator made a brief address on the subject of missions. This was followed by Miss A. S. Grant, a member of the church of Stamford, who for more than two years has been laboring in the Indian schools at Albuquerque and at Tucson, Arizona. Her description of the Indians, the schools, and incidents of school life, was listened to with great interest. Rev. Mr. Grandow of Oneonta next spoke on the subject of missions in rather a unique way, showing how we are indebted to missionary work, by depicting the once savage state of our ancestors, the Picts, Scots, Anglo-Saxons, Teutons, etc. Miss M. E. Rogers of New York spoke of the educational work connected with the woman's work of the church. The entire service was entertaining and instructive. The Woman's Missionay Society connected with the Presbytery of Otsego, met at the same time, and was largely attended by delegates from the local societies. The entire day was filled up with devotional meetings, reports of officers and committees, interesting papers read, and addresses. Mrs. Charles Hanford of Hobart, and Miss Minnie Gaylord of Stamford, the Society's delegates to the New York meeting gave full and interesting accounts of that meeting. Miss M. E. Rogers of New York addressed the Society on the educational work of the Woman's Board, and Miss A. S. Grant of Stamford gave an interesting address on the Indian Schools, in which she has been a teacher at Albuquerque and Tucson, Arizona.

THE PRESBYTERY OF COLUMBIA held its spring meeting with the church at Hudson on Tuesday and Wednesday, April 26th and 27th. The Rev. Henry P. Baker, D.D., was elected moderator. The sermon was preached by the Rev. C. G. Hazard, from Luke x. 20. The Rev. George A. Howard, D.D., administered the sacrament of the Lord's Supper, assisted by the appointed elders. The Rev. C. O. Cook was received from the Presbytery of Utica, and the Rev. I. E. Kavanagh, from the Presbytery of North River. The Rev. A. M. Shaw was dismissed to the Presbytery of Binghamton. Presbytery reluctantly accepted the resignation of the stated clerk, the Rev. George C. Yeisley, D.D., and passed a resolution of thanks to him for his long and faithful service in that office. The Rev. C. G. Hazard of Catskill was then chosen stated clerk to fill the vacancy. Dr. J. M. Crocker presented the Synodical Aid Fund. The Rev. D. I. Morrison was chosen commissioner to Auburn Seminary for a three years' term. Presbytery answered the Assembly's overture on Judicial Commissions in the negative, in order to the adoption of the report of the Committee of New York Presbytery, and the overture on Constitutional rules in the affirmative. Presbytery favored the proposal of the Synod's Committee for a missionary congress, and adopted the protest of the Assembly's Committee on Temperance, with regard to the sale of liquors on the grounds of the Columbian Exhibition, etc. The narrative showed encouraging features in the work of the churches for the year. The Woman's Home Missionary Presbyterial Society met during the sessions of Presbytery, and was addressed by Mrs. Pierson of New York. Presbytery adjourned to meet at Windham in September.

C. G. HAZARD, Stated Clerk.

ONTARIO. — The Rev. T. M. Hodgman of Rochester has felt constrained to resign the charge of the Presbyterian Church of Ontario, hoping thereby to give place to a younger man, who can devote his whole time to the necessities of the field. An enlarged and improved house of worship, with new furnace, carpets, orchestra, pulpit, and furniture, with chairs for a large Bible class, and convenient basement have been provided for the growing congregation and Sunday-school. This is the work of three years and a half, but sore losses and trials have also come during his time. The field now calls for the constant presence of an energetic pastor. Mr. Hodgman has done a good work for this people.

THE PRESBYTERY OF ALBANY, at its meeting on the 19th and 20th inst., received Rev. George Bergen from the Presbyery of Hudson. He is Stated supply at Carlisle. Also Rev. W. G. Westervelt from the Presbytery of North River. He is stated supply at Esperance. Louis G. Colson and Leroy L. Cameron were ordained. Rev. R. H. Stearns resigned his pastorate at Charlton.

unless precision and scurpulous observance of what is specified be absolutely insisted on.

In the present case it appears that the Committee appointed May 11th in the terms quoted, is referred to in the records of Presbytery, May 17th and June 5th, in the same terms. The records show no appearance of the claim to be a Committee of Prosecution under Section 11 (whatever language the Committee may have used of itself in its sessions or in conversations of its members with their friends), until October 5th, the day on which the charges against Dr. Briggs were presented to the Presbytery and distributed in printed form. The cover of this document, emanating from the Committee which was appointed in such different terms, gave the first intimation to Presbytery, as far as the records show, that the Committee was a Committee of Prosecution. Apparently, it was an assumption, pure and simple, of rights never conferred. It is not intended to say that the Committee consciously usurped rights not its own, but simply that in styling itself a Committee of Prosecution, it took for granted what was not said in the act of appointment, leaving out of account the necessity of strict construction in all such matters.

But it is claimed that Presbytery must have designed "to appoint such a Committee, because it could appoint no other" (to quote from the Report of the Committee appointed to answer the Protest of Dr. Henry Van Dyke, a document that has been widely scattered over the Church). But it cannot be seriously contended that the Presbytery might not appoint a Committee to prefer charges, or that such a Committee must be identical with the Committee which is to be appointed "to conduct the prosecution in all its stages." It is not necessary that the Committee for the latter purpose be appointed *at once*, "when the prosecution is initiated by a judicatory." Section 19 says: "When a judicatory enters on the consideration of an alleged offence, the charge and specifications, which shall be in writing, shall be read," etc. But this does not mean "shall be *at once* read." In the case before us, nearly five months elapsed between entering on the consideration of an alleged offence and the reading of the charges and specifications; yet no one pretends that in this respect Presbyterian law was violated. In the same way it was not obligatory on Presbytery to appoint a Prosecuting Committee under Section 11 on the 11th of May, 1891, and Presbytery was perfectly competent to appoint another committee for a different purpose connected with the case. The Protest Committee, already quoted from, will say that the "Committee to prosecute" is mentioned in Section 11, "in a single connected sentence, which we have no right to break, either in intent or application." It follows that an appointment which does not correspond at all to that sentence, cannot be regarded as intended to correspond with it.

But it is claimed further by the Protest Committee that failure to object to the term "Committee of Prosecution," and to the reference to Section 11 in their Report, as well as approval of the minutes containing that Report, and approval of the records of Presbytery by the Synod of New York, October 22, 1891, debar us from now raising any objection. But in fact an objection was made at the time by Dr. Thompson, and the difference of opinion in the Presbytery as to the status of the Committee was fully developed. And the Presbytery did not at that meeting decide the question. That objection was reserved for the proper occasion, when the Committee claimed for the first time the rights of a Committee of Prosecution (see stenographer's report). The fact that the name "Committee of Prosecution" was allowed to go on the minutes without protest did not

consider, try and decide the case, it cannot be one of those parties. Its position in the trial must be that of strict impartiality."

It is for this purpose, then, of enabling the Presbytery to maintain this strict impartiality, which belongs to it as a court, that the astounding restrictions are thrown about it, and the astounding abridgments of its powers insisted on, which are contained in the Report of the Protest Committee. We locate them in this way advisedly, for it is in this Report, and not at all in the Book of Discipline, that the restrictions and abridgments of Presbyterial powers which they advocate, are to be found. It is nowhere hinted at in the Book, much less declared, that the Committee of Prosecution is selected "in the name, not of the Presbytery, but of the Church at large," that it represents, "not the Presbytery, but the Church at large," and that it is set aside "for that definite purpose." It is nowhere hinted at, much less declared, that the Committee so appointed is for the time being "separate from the Presbytery, and independent of it, in the matter in hand, except as to the orderly arrangements and processes of trial"; that it is "responsible no longer to the Presbytery, but to the Church at large"; that "it is in this respect unlike any other committee appointed by the body"; that it "is not in any proper sense the 'creature' of the Presbytery, but the creature of the Presbyterian Church in the United States (of America): only designated as to its component membership by the Presbytery," and that "it is not subject to the will of the Presbytery, except for the maintenance of constitutional order." Nothing of this is stated in the Book. The Book knows nothing of any distinction between "creating" a committee, and "designating a committee as to its component membership," and all the rest. It is a series of deductions made by a Committee which no doubt tried to be fair, but was, by the nature of the case, *ex parte;* there is no countenance for them in Sections 10 and 11, and if not there, then certainly nowhere. The Book does not even bring into external juxtaposition the requirement that "when the prosecution is initiated by a judicatory, the Presbyterian Church in the United States of America shall be the prosecutor, and an original party," and the direction to appoint a Committee of Prosecution. These are in different sections. The announcement of the Presbyterian Church as a prosecutor is placed in connection with the judicatory initiating the prosecution; the direction to appoint a Committee of Prosecution is addressed to that judicatory, and to that judicatory alone. What can we call the explanation given of the reason why the Church at large relegates its appointing function to the Presbytery, but an imaginary construction, since the Book assigns no such function to the Church at large, and says nothing of any necessity laid upon the Church of "commissioning some individuals to represent it." In fact, just here is one great fallacy. There is really no such necessity and no propriety in any such action, for the proper representative of the Church at large is already constituted, viz: the Presbytery. But, it is said, the Presbytery cannot represent the Church at large, for it must, as a court, be impartial. We shall notice this point more fully in a moment. Observe now only this, that this, if pressed, would prove too much for the appellant's satisfaction. For if the Church, as a whole, has in this matter any power of appointment which it may delegate, it can have it only as prosecutor; if the Presbytery "in such designation or appointment is acting as the agent of the large body," it is acting as the agent of the prosecutor, and the very infelicity which it is sought to avoid is present in the means taken to avoid it, with this immense aggravation of the evil, viz: that

respects, have they, by virtue of the appointment of May 11, 1891, the power and right to act independently of the Presbytery that appointed them? Or—not to debate the matter too finely *in thesi*—supposing a Committee to be appointed under Section 11, has that Committee the power of complaint or appeal against the action of the judicatory appointing it?

To some ecclesiastical body the Committee must be subject and answerable. It is claimed that this body is not the appointing judicatory, but the Church as a whole. We have seen that there is no trace of this theory in any statement of the Book. Granting it, however, for the moment, as a valid inference, it involves another inference, which the appellants and their friends have overlooked. If the Prosecuting Committee must not only be actually appointed by some ecclesiastical body, and must be subject and answerable to some ecclesiastical body—be subject, therefore, to direction or to discharge, in the discretion of that body—the same reasons which make it necessary, on the hypothesis, for the Church as a whole to delegate its appointing power to a Presbytery, make it necessary that it delegate its power of control also to the Presbytery. Otherwise, the Prosecuting Committee is, for a long period at least, totally irresponsible, autocratic, an absolute oligarchy, with reference to important matters of government and discipline. In what absurdities this would land us it is easy to see. One or two of them will presently be noticed. But observe now that the whole assertion of the responsibility of the Committee of Prosecution to the Church as a whole, and its independence of Presbytery, rests upon the airies of foundations. We are asked to believe that our Book, which so carefully defines the rights of the several judicatories, in legislating for a Church always jealous of the principle of local self-government, and especially prompt to resist any infringement upon the rights of Presbyteries, through the agency of which alone the higher judicatories can be constituted, which in judicial process have reserved to themselves the right first to bring their own members before their own Bar; we are asked to believe that our Book ties the hands of the Presbyteries in regard to an important part of process, and puts them absolutely in the power of a Committee of their own naming, *without a line of statement to this effect;* that a constitutional right of far-reaching consequence, and a barrier to excessive centralization which all lovers of liberty will appreciate, can be infringed upon, and in a particular case entirely removed, *without any specific provision*, and merely through a series of labored and ingenious inferences which are clearly in the interest, not of peace and the proper Christian liberty of which we boast, but of litigation and individual oppression! The mere statement of the theory refutes it.

But let us carry the matter a step further. If, in the appointment of a Prosecuting Committee, the appointing power really lies with the whole Church, and the Presbytery is merely "acting as the agent of the larger body," it is interesting to consider what the effect would be if the whole Church, represented, let us say, in the General Assembly, should conclude to exercise its appointing power directly. Suppose a case in which a Presbytery is directed by the Assembly to begin process. If the Assembly, at the same time, should direct the Presbytery to appoint certain specified persons from among its members to act as a Committee of Prosecution! Would Presbyteries submit to this? Would it not be clearly a usurpation? And yet why should it be objected to if the Church as a whole is always the direct source of authority in such appointments? [illegible]

turmoil he would be solely responsible, and as its official representative!

The second illustration is this. Suppose a Presbytery votes to condemn, and the defendant appeals; suppose, however, it becomes evident that the Prosecuting Committee is lukewarm or incompetent. Has the Presbytery no right to insist upon its taking vigorous measures? May not the Committee be instructed? May it not, if it persist in carelessness or prove recalcitrant, be discharged and a new one appointed that shall officially represent the Presbytery? Shall justice fail, because one or more members of Presbytery override the Presbytery? It is monstrous that a Presbytery should be suffered to lie helpless in the hands of one man or five men.

Is it too much to say that all the absurdities lie not in the Book of Discipline, which must be responsible for them if the appellants' contention were true, but in the highly imaginative interpretation of the appellants and their friends? Who can believe that the Presbyterian Church in the United States of America will ever commit itself to such self-stultifying theories?

The positive doctrine of the Book as to the power of a Prosecuting Committee seems to be this: A Prosecuting Committee is appointed by a Presbytery (supposing the process to be there initiated) and entrusted with certain functions inherent in Presbytery, which it is more seemly and conducive to justice that the Presbytery should discharge through a committee, the Committee can have no greater powers than the Book confers upon the Presbytery; all committees appointed by Presbytery being Committees of the Presbytery, and subject to discharge at the will of the Presbytery. Nor can any Committee of Presbytery do what the Presbytery has no power to do. But, to come to the particular question in hand, no Presbytery, after it has given a verdict, has the power to carry up a case by appealing from itself, against its own decision, nor even by complaining, as a Presbytery, of its own action. No more has it the right of appealing from its own vote to dismiss (even supposing that appeal might be taken in any circumstances from such a vote), or to complain against its own action in dismissal. And what Presbytery cannot do, no Committee appointed by it can do. If the Presbytery's decision be adverse to the defendant, and he appeals, then, without special action by Presbytery, the Prosecuting Committee takes charge of the Presbytery's case before the appellate court. Whether the same holds true if the matter is carried up by the complaint of individuals, is perhaps not quite so clear. What is certain is, that when the Presbytery initiating process decides favorably to the defendant, the prosecution drops; the Prosecuting Committee has no further function. It either is, *ipso facto*, discharged, or may be discharged by vote. The Presbytery cannot be placed in the absurd position of being compelled to defend its own action, not against the complaint of any individual nor against the appeal of one who has suffered personal detriment by a judicial decision, but against a Committee appointed by itself for a specific service, which service the Presbytery regards as ended, and only the Committee in the exercise of its independent judgment, unsubmissive to the Presbytery, assumes to regard as incomplete.

This long discussion was necessary by reason of the importance of the constitutional questions, and their bearing on the present case. If the appellants were men appointed as a Prosecuting Committee under Section 11, if, even in case it be allowed that they were so appointed, they were not thereby invested with all the rights of any [illegible], representing solely

proper legal form, and that the legal effect of them — granting their truth — was not that claimed by the Committee that framed them. This he did, and this the Presbytery of course allowed him to do. When the appellants charge that the paper in which these objections were contained, "was, in fact, and is as denominated by the said accused, a Response to the Charges and Specifications submitted to the Presbytery of New York," they have already robbed this statement of any force it might have in support of their contention, by calling it, in the previous clause, "a paper which purported to be objections to the sufficiency of the charges and specifications in form or (and in) legal effect," and thereby showing, as the paper itself clearly showed, the specific and restricted sense in which it was a "response" to the charges and specifications. It was so, as a paper containing objections which of necessity involved an examination of the charges and specifications as to form and legal effect, must be. The paper might have had the longer title: "Response to the Charges and Specifications as to their sufficiency in form and in legal effect," but the shorter title, explained in the first paragraph of the paper, was proper and strictly in accordance with literary usage. And, indeed, the title was not read to the Presbytery, and it formed no part of the paper as delivered to Presbytery. It will be evident to any person of fair intelligence who reads the charges and specifications with care, that the charges and specifications being what they were, it was impossible to avoid mention of their subject-matter in bringing out the objections. It should be clear to all competent judges who have read Dr. Briggs' "Response" without prejudice, that every reference to the matter contained in these charges and specifications, was directed toward the end of exhibiting their irregular form and imperfect legal effect, and that these references do in every case relate to that, the avowed aim and purpose of the paper. There is no theological argument. There is no endeavor to sustain dogmatic propositions. There is nothing but calm examination of alleged statements of offence, and an exhibition of the reasons why it was impossible to go to trial on the basis of those statements. If the charges and specifications drawn up by the appellants were of such a character that their legal weakness could be made plain, that was certainly not a fault for which the Presbytery can fairly be blamed, and if the purely incidental, but undoubtedly discriminating and luminous references to the real questions at issue, which were necessitated by the obligation of pointing out clearly the legal weakness of the charges and specifications, were of themselves to convince, or aid in convincing, the Presbytery without argument, that neither these nor any like charges could fairly be sustained, it is certainly not the Presbytery that ought to be called to account.

It would be quite easy to go through Dr. Briggs' "Response" and point out how intimately each reference to the doctrinal questions at issue stands related to the legitimate purpose of objecting to the charges and specifications in form and in legal effect. But it would take much time, and is needless. Every Presbyterian minister and elder may fairly be urged to read for himself the charges and specifications, and then Dr. Briggs' "Response." The overwhelming verdict, without the shadow of question, would be that he was strictly within his rights, under Section 22 of the Book of Discipline, and that the Presbytery was doing its simple duty in receiving the objections filed by him in his "Response."

2. But there is still another reply. Even if the Presbytery had committed an "error and irregularity" in this particular, the appellants

said accused as to the sufficiency of the charges and specifications in form and legal effect, permitted the Rev. Henry Van Dyke, D.D., Rev. Francis M. Brown, D.D., Rev. J. Hall McIlvaine, Jr., D.D., Rev. Thomas S. Hastings, D.D., Rev. Henry M. Field, D.D., and Rev. Spencer L. Hillier, members of the said Presbytery, to make pleas for the defence of the accused, which said pleas involved the merits of the case, while the said Prosecuting Committee was heard only touching the sufficiency of the charges and specifications in form and legal effect, and was debarred from presenting either testimony or argument touching the merits of the case, although the Prosecuting Committee offered to the Judicatory to prove and sustain each and every one of the charges and specifications by competent evidence, and out of the Scriptures and by the Standards of the Presbyterian Church, but without receiving such evidence or hearing the arguments of the said Prosecuting Committee in support of the same, the Judicatory voted to dismiss, and did dismiss, the case. (See Report of Official Stenographer, pages 51, 59, 62, 66-68, 84, 78, 80, 82, 86, 92, 93, 96, 110, 120.)"

In this specification there is a false assumption, and there are also two quite erroneous statements:

1. The false assumption is, that after Dr. Briggs' response, the Presbytery "should have considered nothing but the preliminary objections raised by the said accused as to the sufficiency of the charges and specifications in form and legal effect." This assumption is not borne out by the statement of the Book of Discipline, Section 22, which says:

"The Judicatory upon the filing of such objections shall, or on its own motion may, determine all such preliminary objections, and may dismiss the case, or permit, in the furtherance of justice, amendments to the specifications or charges not changing the general nature of the same."

Under the second provision cited, a motion was made to dismiss the case, and *upon this motion* the remarks of the Presbyters named were made. This motion was perfectly in order. No hint came from the appellants that it was not in order. For the language of the Book is not mandatory as to the determining of the preliminary objections, still less does it restrict the grounds upon which a motion to dismiss may rest.

2. One of the erroneous statements is, that certain gentlemen named were permitted "to make pleas for the defense of the accused, which said pleas involved the merits of the case." In fact the remarks of these gentlemen were not "pleas for the defense of the accused," but arguments on the question before the house, namely, that of dismissal. That incidental references to the merits of the case were made, is not denied. But these were such as were entirely germane to the motion to dismiss, and therefore altogether in order. The Presbytery was watchful that the proper limits should not be transgressed, and the moderator made a clear and just ruling on the subject, from which no appeal was taken. Dr. McIlvaine was on the floor, and said something which looked to certain members of Presbytery like entering on the merits of the whole case. There ensued the following:

"Prof. Stevenson:—We are very willing to give every possible liberty, but the prosecution is decidedly unwilling to have the merits of the case entered into on every specification, when the motion is so put that if carried the case will be dismissed, and the prosecution will not be heard. It is unjust.

"Dr. McIlvaine:—I am simply applying the principles.

"Prof. Stevenson:—I ask for a decision.

"The Moderator:—The Moderator decides that the brother is discussing the question of dismissal, and is giving reasons why, in view of the insufficiency of the charges, we should dismiss the case. Of course it involves, somewhat, the merits of the case as presented in the question, but the brother should confine himself distinctly to the question before us, as to the propriety and justice of now dismissing the case in view of what has been stated." (Official Stenographer's Report, p. 83.)

From this decision no appeal was taken, and no one subject to the jurisdiction of the Presbytery has now the right to question it. It was acquiesced in. McIlvai

[illegible] of many of their utterances, we find a key to our perplexities in the truth which modern scholarship makes increasingly evident, that these are primarily church-psalms rather than the utterances of the individual. It is difficult for us in these days of intense individualism to come into sympathy with an age of thought in which personality had hardly emerged into consciousness. In Israel the individual was almost nothing; the family, the nation, the Church was everything. Just as the immortality of men was assured, not in a conscious, individual existence after death, but in the children and successors who should continue a man's name upon earth, so the life of the individual was merged in that of the family or the nation, and utterances became true and seemly as spoken in that general capacity, which for the individual would have been neither true nor seemly. Again, the rectitude of which the psalmists profess themselves conscious, is a rectitude as measured by the law, and not by the law as "fulfilled" by Christ, and so raised to a higher level, not only spiritually, but morally. Such assertions of innocence as are found in xliv. 17-19 and lix. 3, are justified by the standards which had then been given, which teaching that suffering was the penalty of guilt, left a man or a nation the right to protest against exceptional suffering where the conscience acquitted of exceptional guilt.

So with the imprecations. In the zeal for God's cause, of which the nation in its church capacity was conscious, retribution for offences against the nation or the individual was seen as a part of the divine order (lviii. 11, civ. 35), and as such it was earnestly desired. The bitterest imprecation is, in fact, only the strongest expression of a profound, if vaguely apprehended faith in the divine government of the world.

How far the doctrine of a future life appears in the Psalms, is a question which interesting in itself, is also important for the light it throws upon the Imprecatory Psalms. It was because there was no revelation of a final judgment or a future state of rewards and punishments that the psalmists vehemently desired that judgment against evil workers should be executed speedily, and so the ethical character of God's government maintained. Death is not the end of existence, not even of personal existence, but it is an end of personal joy (cxliii. 3, see Lam. iii. 6). The dead do not see God, nor can they praise and enjoy Him (vi. 5, xxx. 9, lxxxviii. 4, 5, 10-12, cxv. 17, compare Isa. xxxviii. 11, 18, Job vii. 9, x. 21-23, xiv.) There is no hope of a resurrection from the dead.

The absence of this hope from the Book of Psalms is the more remarkable because the prophets do look forward to a natural and even to a personal resurrection (Hos. vi. 1-3; Isa. xxvi. 19; Ezek. xxxvii. 13; Dan. xii. 2), and even to the final destruction of death (Isa. xxv. 8). But the Psalms doubtless expressed the general feeling of devout Israel in pronouncing a resurrection to be incredible (lxxxviii. 10). Yet even in the Psalms we do find the germ of the doctrine of eternal life. In Psalms xvi., xvii., xlix., lxxiii., though not evident to the men who wrote it, may now be recognized as present in the mind of the Spirit who inspired them. That fellowship with God which was the highest joy of the devout Israelite, is in its very nature indestructible. It cannot perish, it cannot be limited to this life (compare Matt. xxii. 31-33). The truth was hidden from the Ancient Church because

mercies, but a magnet swept through the sand attracts all the particles drawn to itself, "only the iron in God's sand is gold."

VERSE 3. *Who forgiveth all thine iniquities.* There is no benefit like this to a heart burdened with a sense of sin, and until this benefit is received, all others are as nothing. It was doubtless because this mercy enhanced all others in the psalmist's mind, that he found no need of petition, only of thanksgiving. All the infirmities of the body are not, indeed, removed when sin is forgiven, but the soul rejoicing in forgiveness knows that potentially they are healed, being transmuted into a source of further blessing.

VERSE 4. *Who releases thy life from the pit,* from death, from the place of the dead (Psa. xvi. 10). It is thus that the diseases are all healed; the man is no longer "given over to death," but is *crowned with loving kindness and tender mercies.* "God makes His children kings."

VERSE 5. *Who perfects thy beauty* is perhaps a more warrantable translation than *Who satisfies thy mouth.* The word is used elsewhere for ornament, adornment. It may, perhaps, be used as an equivalent for *soul*, as the word *glory* not infrequently is (Psa. xvi. 9, xxx. 12, lvii. 8, cviii. 1). The soul satisfied with God does indeed *renew itself as the eagle;* and when one recalls the old mythological idea of the eagle, one finds in it a very beautiful analogy of just what this psalmist is trying to express. The eagle, it was believed, flies higher and higher, never satisfied until he reaches the sun; but coming within the sphere of the glorious heat, he drops into the sea and comes up with new vigor. So the soul, which can be satisfied with nothing less than God, aspires even higher and higher towards Him, till it loses itself in His glory, and dying to self, lives again in imperishable youth. (Compare our Lord's teaching, Matt. xvi. 25, etc.)

VERSES 6, 7. The psalmist has indeed lost himself in the contemplation of the infinite glory which has manifested itself as goodness (compare Exod. xxxiii. 18, 19). The blessedness of Israel in its covenant relation to God now occupies his heart. From His first revelation of His ways to Moses (Exod. xxxiii. 13), He made Himself known as a God of compassion and long-suffering. His people might be oppressed; His Church on earth is ever a suffering Church; but from the very first His promise was that through all their tribulations He would never fail them (Deut. iv. 27-31). The psalmist had found this promise made good; the Church has ever found it so, and will until the end of time.

VERSES 8-10. All through the disciplinary experiences of Israel, the fact that

> Jehovah is full of compassion and pity
> Long-suffering and plenteous in loving-kindness

was the solace and strength of the spiritually-minded among them. Over and over again we find it repeated (Psa. lxxxvi. 5, cxi. 4, cxlv. 8: Joel ii. 13; Neh. ix. 17, 31), almost in the same terms in which God had Himself revealed Himself to them (Exod. xxxiv. 6). It might indeed seem often, in the sharpness of their affliction, as if He were contending with them in anger (Isa. liv. 8, lvii. 16) but through all their afflictions that glorious character of long-suffering forgiveness, which He had bidden them imitate in Him (see Lev. xix. 18), shone forth, and Israel was constrained to confess

> He hath not dealt with us after our sins
> Nor requited us according to our iniquities.

VERSES 11, 12. The crowning proof of God's love is the forgiveness of sin (Isa. xxxviii. 17;

taken, but to the utmost bounds of [illegible] verse calling upon *all His works in all His dominion* so to praise Him (Psa. xlv. 10), as indeed they do. And then, word and vision and love alike powerless to express the ineffable sense of the glory of God, he sinks into silence with one last rapturous utterance, *My soul, bless thou Jehovah!*

Christian Endeavor.

By Rev. S. W. Pratt.

Daily Readings and Prayer-meeting Topic.

May 9. Commanded to praise him. Ps. 149.
10. For himself. Ps. 150.
11. For his son. Luke 1, 67-80.
12. For sustaining grace. Acts 16: 22-34.
13. For all spiritual blessings. Eph. 1: 1-12.
14. For temporal blessings. Ps. 144.
15. **Topic. Reasons for praising God. Ps. 103: 1-5. Eph. 3: 20, 21.** (Missionary meeting.)

The 103d Psalm was written by David when moved by a deep sense of his personal obligations to God. He would praise Him, not formally, not alone with an intellectual apprehension of His greatness and goodness, but from his heart and with all his heart. With all his spiritual powers would he praise Him for His holy perfections. Twice he calls upon his soul to bless the Lord, and, in closing, upon His angels and all His creatures and all His works. He charges his soul not to forget all God's benefits, all the blessings, the gracious treatment of God. In another psalm he recalls God's omniscience and omnipresence and His creative work, and exclaims: "How precious are Thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are more than the sand."

One has but to open his eyes and look out upon God's world, and see everything beautiful in its time, and full of benefits, to find occasion for praise. He must join with the psalmist, "The heavens declare the glory of God, and the firmament showeth His handiwork; day unto day uttereth speech, and night unto night showeth knowledge." From the time one awakes refreshed in the morning until he goes to sleep again at night, there is a succession of blessings. Being and life and all activity are His good gifts. Let one look back upon his life and he can see where God has strewed his pathway with blessings, where He has preserved him from evil and guided him in righteousness. How many times have we been delivered at those turning-points where a wrong choice would have been certain ruin. One may awaken gratitude by comparison of the present with the past, or of himself with others. The prayer often heard giving thanks that it is as well with us as it is, is a fitting one. Nor is it at all vain to thank God that one was born in a civilized land and in this age of the world; that he enjoys an open Bible and sanctuary privileges. One difficulty in praising God for His benefits is that they are so many and continuous and oft-repeated that we come to take them as a matter of course and as belonging to ourselves, and fail to see them as all and always from God, and tokens of His goodness. We do not see them as personal, and that God has been good in giving them to us rather than to others. It was his deep sense of personal obligation to God that led the psalmist to praise Him so heartily. This we feel in times of special blessings, and may at any time awaken gratitude in our souls by religious meditation. The Sabbath is peculiarly adapted to promote praise to God.

It is, however, for spiritual blessings, which

even in a country to which Great Britain does not turn eagerly for advice upon questions either moral, social, or political, may not be without some influence, either directly or indirectly, in relieving India from the horrible evils incident to the opium traffic.

It is very well known that the use of opium, with all its debasing effects upon the people of India, physically and morally, is not only tolerated by the British Government, but encouraged, as its "main source of revenue," that, in fact, it has no other source from which a revenue for the support of the Government can be drawn; in other words, that in order to govern India, it must first debauch its people! It does not say this, indeed it may not mean it but such is the inevitable result.

HEBREW-CHRISTIAN WORK.

Sunday, April 10th, was a day ever to be kept in joyful remembrance by the pastor, people, and friends of the Hebrew-Christian Church, at 17 St. Mark's Place, Rev. Jacob Freshman pastor. For the first time in this, the seventh year of their assembling in this building, it was free from debt. It was their jubilee. Three services were held. Prayer, praise, congratulations from ministerial and lay brethren, and testimonies to God's faithfulness occupied the hours. The presence of the Rev. Mr. Gablien, a German minister, who will henceforth assist Mr. Freshman in this work, was an additional cause for congratulation. This work is increasing in influence. A heavy burden has been lifted, but the every day needs remain to be supplied; and many, we trust, will feel it a privilege to assist in this work.

THE DAY OF REST.

The French League for Sunday Rest is meeting with gratifying success in its efforts to secure a weekly day of rest for railway employees. The day is not in all cases Sunday, it not being thought wise to insist on a point so likely to be set aside as impracticable. Some of the railway companies are cooperating very cheerfully with them in their labors to this end. The Lyons Railway further makes no charges for storage nor for use of cars for merchandise delivered on Saturday to be shipped on Monday.

"Thank You"

Is What Mrs. Paisley Says to Hood's Sarsaparilla

What stronger proof is needed of the efficacy of Hood's Sarsaparilla than this from Mrs. Amanda Paisley, of Newburgh, N. Y., an estimable Christian lady, for many years a communicant of

Trinity Episcopal Church

"For several years I was badly afflicted with eczema and scrofula sores, covering almost the whole of one side of my face, nearly to the top of my head. Running sores discharged from both ears. My eyes were very bad, the [illegible] Eyelids So Sore [illegible] it was painful opening or closing them. For nearly a year I was so deaf as to be unable to hear anything. I went to the hospital and had an operation performed for the removal of a cataract from one eye. One day my sister brought me two different medicines, one of which was Hood's Sarsaparilla, and offered me the choice. I took Hood's Sarsaparilla and gradually began to feel better and stronger, and slowly the sores on my eyes and in my ears healed. I can now hear and see as well as ever. There are only slight traces of the eczema. Whenever I see

'Hood's Sarsaparilla'

now I always feel like bowing and saying 'thank you.'"

45 sold in '88
2,288 sold in '89
6,268 sold in '90
20,049 sold in '91
60,000 will be sold in '92

A Steel Windmill and Steel Tower every 3 minutes. These figures tell the story of the ever-growing, ever-going, everlasting Steel Aermotor. Where one goes others follow, and we "Take the Country." Though sold, we were unable to make all of the 20,049 Aermotors in '91. Orders often waited 8 weeks to be filled, but now we have vastly increased our plant and are prepared promptly to plant our increase in every habitable portion of the globe.

Are you curious to know how the Aermotor Co. in the 4th year of its existence, came to make many times as many windmills as all other makers combined? How we came to originate the Steel Wheel, the Steel Fixed Tower, the Steel Tilting Tower?

1st. We commenced in a field in which there had been no improvement for 25 years, and in which there seemed no talent or ambition, and none has yet been shown except in feeble imitation of our inventions.

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What page 41 of the Official Stenographer's Report does show, is this: that Professor Stevenson, replying to Dr. Briggs for the Committee, admitted one informality in the charges, and that he closed his speech as follows:

"The only possible room for objection is this one informality, which can be amended without the slightest possible difficulty by simply transferring the second portion of Charge 1, with the alteration of one or two words, prefixing it to each one of the specifications."

This is the assertion of a possibility. It declares that a certain thing can be done without difficulty. It goes no further. Whether the Presbytery regarded the admission of a single informality as showing adequate apprehension of the weakness exposed by Dr. Briggs, and what effect was produced on the minds of its members by the information that this informality could be amended without difficulty, need not be considered at this time. But it is quite evident that the sentence quoted can in no manner be considered a "proposal" to do anything. It was not even a request to have anything done. The mode of "proposing" a matter in Presbytery is to make a motion on the subject. Professor Stevenson was not a member of Presbytery on the 4th day of November, and therefore could not make a motion. But he did not even request that such a motion be made, nor did he represent that it was the desire of the Committee that such a motion be made. There is no evidence that it was the desire of the Committee. Three members of the Committee were ministers, and therefore members of Presbytery. Any one of them was at liberty to "propose," by a motion, that the Committee be allowed to amend the charges and specifications. None of them did it. Or, if it can be supposed that they hesitated out of regard to the delicacy of their position to take such a step themselves, the expression of a wish that it be done would unquestionably have called out a motion from some one else, or would have made it perfectly clear that the Presbytery was unanimous in thinking that the charges and specifications could not properly be amended, and have so given the Committee at least a plausible ground for complaint, which is now wholly wanting. And lest the misleading language of Specification shall make any one suppose that there was any disposition to abridge the—real or supposed—rights of the Committee, or any undue haste in proceeding to entertain a motion to dismiss the case, the following quotation from the Official Report may properly be made:

After the speech of Professor Stevenson:

"A motion was made to call the roll and adjourn.

"The Moderator:—We do not have to call the roll. We have fifteen minutes before one o'clock. Do the Committee desire to be heard further? (The Moderator here waited some moments for the Committee to respond.)

"Dr. Van Dyke:—Mr. Moderator ———

"Dr. Birch:—(for the Committee) We have nothing further at present." (Official Stenographer's Report, pp. 41 and 42.)

This brief extract of itself shows beyond possibility of question that the Committee had ample opportunity.

But finally, under this head, the Committee had no right whatever to demand opportunity for amending its charges.

Section 22, Revised Book of Discipline, says: "The judicatory, upon the filing such objections, shall, or on its own motion may determine all such preliminary objections, and may dismiss the case, or permit, in the furtherance of justice, amendments," etc. That is to say, the Presbytery may dismiss if it chooses; if it does not dismiss, then it may, if it chooses, permit such amendments as will tend to the furtherance of justice. What course it will take is wholly discretionary. If it take one rather than the other, this affords no ground of complaint or of appeal [illegible]; and others now [illegible] under the ban of "German infidelity," [illegible] even so canonized when they have been translated; their works into English and their spirits into eternity.

God has a message for American orthodoxy in the present searching of its title-deeds to exclusive possession. The orthodoxy of the third century was bound hand and foot by an alliance with the empire, and wore its chains until the Reformation. There is no danger of American Protestantism selling itself for *political* power. Who cares to-day for political show, if "a greater than Cæsar is here"—that is, a greater power is here? Money can buy cabinet places, or seats in Congress, or even, perhaps, a Presidential chair. Here is the danger confronting our American orthodoxy, a false alliance with the great world empire of gold! What is an intellectual vagary on the subject of the Pentateuch compared with the soil and stain of such corruption as that of Jacob Sharp? What is the injury done to Christianity by learned heresies about the "Second Isaiah" compared with professional lobbying in the halls of Albany on behalf of men, interested on the one hand in great commercial enterprises needing profitable franchises, and on the other, in our Christian churches as elders and officers?

The Rationalism of Germany was a judgment, not on devout learning and reverent study, but on lifeless High-Churchism and dead dependence on the sacraments. Our American struggles will be well worth all they are costing if they open our eyes to the truly terrible way in which our beloved Presbyterian Church is a Church in chains, no less galling because they are of gold, no less chains because their clanking is hushed by velvet and their locks have diamond pivots!

So far as the chilling winds of heresy and rationalism are felt in our land, they will not be turned back by heresy trials, by painful exposure of ignorance where wisdom was looked for, or by clamor and noise. God's Spirit is what is needed. God lives. But God will only be honored by hands free from bribes, theft, oppression, usury, false balances, and the blood of widows and orphans. What proportion of our Christian wealth is thus unstained, directly or indirectly? It is a solemn question, but before the great white throne of the risen Lord Jesus, it will take precedence of questions of Pentateuchal analysis, and supralapsarian subtleties! May God give us all wisdom to seek the truth in humble faith, and to live the truth in righteous purity.

POLICY OF THE POPE IN FRANCE.

We have had frequent occasion of late to refer to the policy of the Pope in trying to lead the old worshippers of royalty in France to yield their opposition to the republic, even though they may not give up their preferences for monarchy. Of course the Pope, intelligent and observing as he is, cannot expect to secure a majority at the general election of next year, but he may reasonably hope to secure a compact and well-disciplined minority, which could not be accused of opposition to the republic, because it would profess no special dynastic ideas, but would, at the same time, resist any measure tending to oppress any creed whatever, or to abridge the right of entire freedom in holding and expressing religious opinions. Of course the minority may be divided on local, economic, or merely political questions, but it would never dispute the authority of any government adopted and acknowledged by a majority of the nation. This is believed to be the present conservative policy of the Pope as indicated by those who are supposed to reflect his views, and shows an advance in the matter of civil and religious liberty in an unexpected quarter.

of the case; that the vote to dismiss the case taken at the adjourned meeting on November 4th, A. D. 1891, was taken without action on the preliminary objections as to the sufficiency of the charges and specifications as to form and legal effect, and without a reconsideration of the vote not to dismiss, which was taken on said fifth day of October, A. D. 1891, and therefore the vote to dismiss taken upon the said fourth day of November, A. D. 1891, was wholly illegal and null and void."

This Specification assumes that what the Presbytery refused to do at one stage of the proceedings, it had not the right to do at a subsequent stage, without reconsideration. For although the clause, "was taken without action on the preliminary objections," seems to imply that if action had been taken on the objections, the Specification would have been baseless, the reason for this can be only that without such action the situation of October 5th remained unchanged. But it was not so. Objection was made, October 5th, that proceedings had not reached the point at which Presbytery could properly dismiss. At the time when the motion to dismiss was made, on November 5th, they had reached the proper stage. No recommendation was needed, nor indeed was any in order. That this was the view taken by the appellants on the 5th of October, is plainly exhibited in the following extract from a speech by Mr. McCook on that day, opposing the motion to dismiss, which was then made, and by a very slender majority (62 to 64) was lost. The extract is taken from a stenographer's report, which is thoroughly trustworthy, although the Presbytery had no recognized official stenographer on that day. He said:

"Under the Book of Discipline—if we respect that law of the Presbyterian Church—we have to stop at this stage and wait until the accused has made his answer or plead, as provided in that section, and then, if this judicatory sees fit, in its wisdom and judgment, to dismiss the proceedings, it has the power, and that would be the appropriate and proper time to do it." (Stenographer's Report, p. 24.)

Of course no one would think of holding Mr. McCook to strict account for an inaccurate use of the word "plead," since he of course knew that the "plea" of the accused must, according to the Book, come later in the proceedings than the Presbytery's opportunity to dismiss. But, for the same reason, the "answer" of the accused, to which Mr. McCook refers, cannot mean his defense on the merits of the case (provided for in Section 23 of the Book), but can mean nothing else than the (possible) filing of objections. In other words, what Mr. McCook designated (in anticipation) an "answer," was nothing other than what Dr. Briggs called a "Response," that is, his paper read November 4th, filing objections to the sufficiency of the charges and specifications in form and in legal effect, and what Mr. McCook designated as the "appropriate and proper time" for dismissing the case, if the Presbytery should see fit, was, in fact, the precise time at which the Presbytery entertained a motion to dismiss, and seeing fit to do so, actually dismissed by an overwhelming majority. Everything was, by common consent, regular and in order, and no intimation was made on the 4th of November by Mr. McCook or by any one of the appellants, that the Presbytery was not acting strictly within its province. There is here no ground for complaint or appeal. The appellants acted wisely, because in accordance with the real situation, in making no objection, taking no exception, making no protest, interposing no hindrance of any kind to the motion, as to its time or its form, on the 4th of November. They did, through Mr. McCook, argue against the propriety and wisdom of the course proposed in the motion to dismiss, but they did not so much as hint at any irregularity. All the less do they show wisdom or a regard for the law in basing an appeal upon the allegation that an irregularity is in fact to be found [illegible] the amendment of the [illegible] while the anti-Revision Presbyteries will [illegible] solidly against any change. This would do if no change whatever were preferable to that proposed by the Committee; but are Revisionists willing to take that position? The new section, Chapter III., Section 5, is a disappointment to many of us, but it certainly is superior to the old form of statement, and harmonizes better with the other proposed changes.

Still farther, continued agitation in regard to preterition may imperil Revision at many other points. Over against those who wish more changes than the Committee have given us, are the extreme conservatives, represented by Dr. Warfield (see the April number of The Presbyterian and Reformed Review), who wish far less. No doubt their opposition to certain features of the Report is conscientious and well considered, yet one can hardly help thinking, that on farther reflection they would forego this opposition, if extreme Rveisionists would practice a similar self-denial. They obtained representation upon the Committee by a formal surrender at Saratoga, and a recognition of Revision as demanded by the Church; their opinions have been allowed full weight in shaping conclusions, as the result shows, and they are compelled to confess that the changes recommended do not impair the integrity of the Calvinistic system of doctrine. Are they not then virtually pledged to the outcome? So long as the Report was still in the hands of the Committee, they were at liberty to try and make it speak their language, as we all were, within the limits of the Calvinistic system; but does that liberty still continue? It is a maxim among politicians not to go into a caucus unless prepared to abide by its decisions, and certainly ecclesiastical ethics ought not to fall below this standard. Not that one should feel bound on this principle to support false doctrine, but that he should be willing to let the Church say to what extent the statement of doctrine shall be elaborated, which is really the question now before us. However, it cannot be expected that one side will feel itself committed, if the other does not, and therefore the circumstances, so far as Revisionists are concerned, seem peculiarly propitious for *letting well enough alone*.

In one particular, perhaps, the Assembly might not go amiss in venturing to retouch the Committee's work, and that is in the matter of phraseology, for probably there are few who have read Dr. Warfield's strictures on this point who do not acknowledge their force. I do not refer to the two new chapters. It is no sufficient objection to them that they are not written in the English of John Milton. No one expected that they would be. Miltonic English is not written nowadays. If they clearly and compactly set forth the truth, that is enough, and this merit must be conceded to them.

So much, however, cannot be said of all the revised sections. A notable exception is Chapter XVIII. (Old XVI.), Section 3, Of Good Works. Possibly the Assembly might profitably appoint a committee on phrasing, with the understanding that doctrine is not to be meddled with. I should be glad to see such a committee try its hand on XII. (Old X.), Section 3, and if it could be done without a change in doctrine, give us back the simpler form. "Infants dying in infancy, and all other elect persons who are incapable of being outwardly called by the Word, are regenerated and saved by Christ through the Spirit, who worketh when, where, and how He pleaseth." As I read it, the doctrine in this would be the same as in the new form (for I do not limit the expression, "those incapable of being outwardly called by the truth," to mental incapables), but the expression of the doctrine would be much less cumbrous.

THOMAS NICHOLS.

MILFORD, PA., April 30.

[illegible] this hidden fountain shall se[illegible]h, and undying stream. A dead so[illegible]s, but the living cry of a living soul that longs to be happy and holy too, is

"This all my prayer shall be,
More love, oh Christ, to Thee!
More love to Thee!"

EDAWRD JAFFRAY.

THE CHRISTIAN MERCHANT.

By Rollin A. Sawyer, D.D.

The death roll among our old and honored neighbors on the Hudson lengthens, and the latest loss seems ever the greatest. It was a life-time ago and yet it seems to us less than as many months since we took the hand of the gentle Irving on this very winding roadway down by the river he so loved and by his genius glorified, for a friendly and, as it proved, a final greeting; and now we sit beneath the trees he planted to write of one who had come to make his summer home beside the genial "Story King" of this historic region; to make another residence which has enriched the place with the imperishable wealth of a happy Christian home; to make a name that is held in affectionate remembrance by every one on every side, and by his departure hence to make a vacancy that will be felt deeply and with tender and sincere regret. It is strange indeed that we know our good men and women perfectly only after we have lost them; that we must measure our love for them by the sorrow wakened in our hearts by their death; that we estimate their worth by the vastness of our bereavement. Yet only so can our hurrying life grow calmly judicial in the pause struck into it by the knell that proclaims a finished life and calls to the sober silence of a tearful memorial. In no other way can we explain the rushing stream of our sentiments in hours like this, or acquit ourselves of what might otherwise appear to have been insensibility to the nobility and worth that had been so near and now is translated to heaven. It is our infirmity, rather than our fault, not to weigh in our daily associations the greatest and best treasures of our life. The upreach of our human hearts is higher than we know. The greater affections can be revealed to us only when, like clouds, they rise from the ground-levels and soar away into the upper spaces.

In our memory of Mr. Jaffray there is also added to the ordinary experience something rare, that is due to his extraordinary modesty. In the best things he did—and he was always doing such things—he never asserted himself; the man behind and within the deed was, so far as he could make it so, kept in the background out of our sight. He seemed to regard any personal conspicuity as detracting from, rather than adding to, a meritorious action. We sometimes wish our good men knew just how good they were. But the charm of a child is often that it is so unconscious of its charms. The divinest grace in man is often just so unconscious. The goodness that grows by its own activity and its constant exercise is usually blind to its chiefest attraction. To be utterly self-forgetful is to fail of doing one's best even in charity; but a kindly spirit working out its own true impulse as the heart beats or the bosom heaves, is one of the world's rare, beautiful things, one of humanity's great benedictions. The men that give millions at a time are few; they have their reward. But they who give a million times, out of a generous heart, are the benefactors that the world cannot spare and cannot afford to forget. Mr. Jaffray was always giving; he gave when he was not what the world calls rich; as his wealth grew he gave more, but probably not more steadily. Yet he shrank from notoriety; he feared to be thought an official philanthro-

[illegible]ess, the presumption is that the Pre[illegible]posed at least in its majority of int[illegible], had not the slightest intention of [illegible] declaration the force of "sworn tes[illegible]mony," [illegible]chnically and properly so-called, the Presbytery being well aware that such testimony was not in order, and (3) that the Specification confounds those ordinary arguments and reasons which are always in order in determining questions before Presbytery, and without which no reasonable and just conclusion can ever be reached on any subject, with the specific evidence, technically so-called, surrounded by especial safeguards and ordered to be received in prescribed ways, which is in order only after an accused person had made his plea of guilty or not guilty, or has declined to plead, and the fact has been duly recorded. If this Specification were allowed, the following absurdity would result: No Presbytery may receive sworn testimony until after the accused has been put upon his defence, and has plead guilty or not guilty, but considerations leading a Presbytery to dismiss a case, have necessarily the force of "sworn, approbated, and subscribed testimony," therefore it is illegal for Presbytery to dismiss a case at the only point in the proceedings when the law allows it to dismiss!

The relation of the declarations made by Dr. Briggs to the merits of the case, has been, one would think, sufficiently considered above. There was, in fact, no "argument" on the merits of the case, and the only "statements" which had in any way to do with the merits of the case, were such as could not be avoided in the exposure of the irrelevancy and insufficiency of the charges and specifications in form and in legal effect. They were references to which the appellants not unnaturally object, because they served to exhibit the thoroughly defective character of the appellants work; but they were wholly incidental to this purpose, and wholly appropriate to this purpose; the purpose was a lawful one, and this statement implies and includes the lawfulness of the incidental and appropriate means. In point of fact, it is only by presuming on the indolence or carelessness of readers and hearers that the appellants can hope to succeed in this, their contention. Whoever has carefully listened to Dr. Briggs "Response" as the Presbytery of New York listened to it, or will now take the trouble to read it carefully through, must be either too violently prejudiced to see the facts, or too obtuse to detect the bearing of language, if he finds it easy to accept the labored theory which the appellants have made their own.

SPECIFICATION SECOND. II., 2.

"In this, that statements and arguments were made by the Rev. Henry Van Dyke, D.D., Rev. J. Hall McIlvaine, Jr., D.D., Rev. Thomas S. Hastings, D.D., Rev. Francis Brown, D.D., Rev. Henry M. Field, D.D., and Rev. Spencer L. Hillier, as to the views and the orthodoxy of the said Dr. Briggs, which said statements and arguments are contained in the official stenographer's report of the trial, which report is hereby referred to as a part of the record of the proceeding which culminated in the decision and final judgment from which this appeal is taken, and which statements and arguments were given by the Presbytery the force of sworn, approbated and subscribed testimony, while the persons above named as making the said statements and arguments were not sworn as witnesses, nor subjected to cross-examination by the Prosecuting Committee, nor by any member of the Court, as required by the provisions of sections 60, 61 and 62 of the Book of Discipline."

This Specification makes the same charge against the Presbytery with regard to Presbyters who spoke in favor of the motion to dismiss, that Specification First made with regard to Dr. Briggs. The answer is in some respects the same, and need not be repeated in detail. But there is this additional thing to be said in [illegible] Presbyters, viz., that they [illegible]egard to a [illegible] or quotation, the expression of the writers mistaken notion as to a fact in natural science or other things of similar character which do not mar in the slightest degree the teachings of the Bible concerning any of the doctrines of grace. I am convinced, brethren, that the following statements are true:

1st. The belief of these brethren upon this matter is not contra-confessional. Whether it be extra-confessional is another question, but the language of the Confession nowhere contradicts their belief. To draw the line so as to shut them out of the Church, would be to introduce a new test of Presbyterian fealty so radical as to be revolutionary.

2nd. In their general theological views, these men are in substantial accord with the doctrinal belief of the Presbyterian Church. They believe and preach the teachings of the Bible concerning God and righteousness and sin and the way of salvation through Christ by the Spirit.

3rd. There is no imminent peril to the Presbyterian Church in allowing these men to remain where they are and believe as they do. They are not infidels. They are reverent, earnest, Christian men. However mistaken they may be, they are seekers after truth. If they are wrong, their mistaken views will finally come to naught. Truth will win in the long run, and the result of the continued, fraternal discussion and investigation will be the clarifying of the belief and the confirming of the faith of the Church.

4th. Great disaster would come to the Church if these men are forced without her doors. It would mean a disruption of the Church which would take away many of her pious sons and daughters who love the Presbyterian Church, and with tears must needs leave her for conscience' sake. It would be a strong retrograde movement in the march of the Church toward the fulfillment of the Saviour's prayer, "that they all might be one."

5th. Finally, brethren, in this and in other matters which shall come before us we can afford to move slowly. *There is no need of haste.* The Presbyterian Church is strong. Her foundations are laid deep, resting upon the bedrock of God's truth. Time works wonders in bringing us to see eye to eye. A year of delay, brotherly consultation, and effort to understand each other better, will do no harm. The Lord reigns and the gates of hell shall not prevail against His Church. Let us do nothing in haste which we may sadly repent at our leisure. God guide us all to His glory.

If I do not sign my name, it is not because I am ashamed of what I have written. My name would add nothing to the weight of my letter, if, indeed, it has any weight. I am only a country minister, one of the rank and file who loves the Church and prays for peace within her borders.

CARLOS.

The Annual Meeting of the American McAll Association, which occurred last week, was an occasion of unusual interest. A full report of the meeting, with summaries of the addresses of Drs. Parkhurst, Rainsford, Gordon, Chamberlain and Rev. Samuel Anderson of Paris, is crowded out of this issue, and will appear next week. The news from the field is full of hope and cheer. France is the great missionary nation. The early history of our own country, the history of past centuries in India and China and Japan and Africa, teach us that the French have a genius for missionary effort like that of no other people. Convert France to the Gospel and missions will receive a wondrous new impulse and efficiency. And France to-day is ready for the Gospel as few peoples of the world are ready. The signal success of the McAll Mission is only one of many witnesses to this truth.

should be received! But the appellants, far more jealous for the maintenance of the law in every jot and tittle, than for the winning of their cause, invite a still more overwhelming defeat in order that "proper and competent evidence" "in behalf of the accused" may be taken! It is a pity that the law itself puts a barrier in the way of their self-devoted zeal for the law, by excluding testimony of all kinds until the accused has made his plea.

SPECIFICATION SECOND. IV., 2.

"In this, that the said Presbytery in making a decision and final judgment dismissing the case from which appeal is now taken, rendered a decision in the said case before any evidence was taken in support of the said charges and specifications, although the Prosecuting Committee was before the Judicatory prepared and affirming its ability and readiness to sustain by competent evidence each and every one of the said charges and specifications." See Report of Official Stenographer, pages 62, 66 and 67.)

This is a mere repetition of the solitary specification under the Third Ground of Appeal, with a few changes to make it fit its new environment, and with but one use of the erroneous term "final judgment," instead of two. There is no need of wasting another word in refuting this specification.

It remains only to add that the Fourth Ground of Appeal, under which these two specifications are alleged, is utterly inappropriate and negatory, like the Second and Third Grounds, since "Hastening to a Decision before the Testimony was Fully Taken," cannot be a reason for objecting to an act which is expressly provided for before any testimony at all shall be taken.

FIFTH GROUND OF APPEAL.

Manifestation of Prejudice in the Conduct of the Case.

(SECTION 95, BOOK OF DISCIPLINE.)

This is a very serious charge to bring against any large, intelligent, and conscientious body of men. It may be worth while to consider whether any of the earlier steps in dealing with the matters under discussion, render it antecedently probable that the Presbytery would exhibit prejudice in favor of the accused.

1. April 13, 1891, a motion was made in the Presbytery of New York that a Committee be appointed to examine the Inaugural Address of Dr. Briggs, with reference to its orthodoxy. The mover was one of those who now appeal. He might reasonably have expected resistance to his motion from even an impartial Presbytery, to say nothing of one prejudiced in favor of Dr. Briggs, especially as Dr. Briggs was ill at home and he had received no notice of such a motion. It was, however, carried practically without opposition, and the Committee appointed, with the mover as its chairman.

2. May 11, 1891, two reports were presented from this Committee: the majority recommending that judicial proceedings be entered upon against Dr. Briggs, and the minority finding no cause of action. There can be little doubt which report a Presbytery prejudiced in favor of Dr. Briggs would have adopted. Dr. Briggs protested against the legality of the Committee on the ground that action had been taken in his absence and without giving him a hearing. Notwithstanding, the Presbytery of New York adopted the recommendation of the majority of the Committee, and a new Committee, with the same chairman, was appointed to arrange and prepare the necessary proceedings appropriate to the case of Dr. Briggs. This Committee was composed of those who now appeal.

3. At this same meeting of May 11, 1891, a motion was introduced by a well known, revered, and influential Presbyter, a friend of Dr. Briggs, looking toward rebuke by the General

4th, at 12.45 P. M.—the time when Dr. Van Dyke made the motion that the Presbytery dismiss the case—was prejudice in favor of Dr. Briggs, then the Presbytery of New York is gifted with powers of dissimulation greater than history records of any body of equal size. Certain it is that thus far no prejudice was "manifested" in the conduct of the case. And now the appellants ask the General Assembly to believe that the Presbytery, after doing and leaving undone for a period of more than six months exactly what the personal opponents of Dr. Briggs desired, suddenly, at a quarter before one o'clock, on the 4th day of November, began to exhibit "prejudice" in favor of Dr. Briggs! Those who are really without prejudice," will be far more likely to attribute the final action of Presbytery in the matter to the simple conclusion, that after every possible opportunity had been given to Dr. Briggs' opponents, these succeeded only in making it clear that they had no real case, however difficult and even painful this hypothesis may be to the appellants themselves.

But let us see by what specifications they attempt to maintain their charge against the Presbytery.

SPECIFICATION FIRST. V., 1.

"In this, that the said Presbytery received and was moved by unsworn and improper testimony in the making of the decision or final judgment of the said Presbytery, said improper testimony being statements and arguments for the defence of the said accused, touching the merits of the said case, to wit, the aforesaid 'Response to the Charges and Specifications submitted to the Presbytery of New York by Prof. Charles Augustus Briggs, D.D.'"

In pursuance of the plan seemingly adopted by the appellants, of using technical and precise language in illegitimate senses, and so giving a show of plausibility to their appeal, we have here another wearisome repetition of "final judgment," and two references to "improper testimony," although the Presbytery passed no "judgment" at all, and neither "received" nor was "moved by" any "testimony" at all, in the only senses in which these words could properly be used in connection with an appeal. As to the "statements and arguments for the defense of the said accused, touching the merits of the said case," it has already been shown that Dr. Briggs entered upon no "defense," and that the only references to the merit of the case in his paper of November 4, 1891, were such as were absolutely necessary and unavoidable in exposing the legal defects of the charges and specifications, and were, in definite terms and by explicit admission, allowed to pass at the time without interruption from the appellants. And when they say that the Presbytery "was moved by" this "unsworn and improper testimony," implying, of course, that without it the Presbytery would not have voted to dismiss, they are assuming what they can in no manner prove. If we remember that the motion to dismiss, made on October 5th, was lost by the very close vote of 64 to 62, in which a change of two votes would have reversed the decision, that the charges and specifications, with all their extraordinary logic and absurd exegesis, and the various defects afterwards exposed with a master hand by Dr. Briggs, were in the hands of the Presbytery for a month before November 4th, and that it is fair to presume that their flimsy character may, in the course of that time, have become evident to at least as many as two Presbyters, who on October 5th voted with the majority; that Dr. Briggs' thorough exposition of the insufficiency of the charges and specifications in form and in legal effect may be fairly supposed to have been not wholly without influ[illegible]

[illegible] or the lover, painting the portrait of his mistress, whose

. . . Soul apart is
With the flowers, and her heart is
What a white star's heart might be,

it is always love that is the interpreter, true, beautiful love, that holds all nature, all human experience in its strong embrace.

If the insight and interpretation revealed in these poems is remarkable, especially in view of the youth of the poet, not less remarkable is the ear for music, the sense for beauty in words, the lightness and delicacy of touch. It would be a grateful task to go through page after page, pointing out the felicity of the utterance, the melody of the cadence, the light touch of the thought. It is the touch alone that is light; in general, the thought is profound; this is a characteristic of youth; but the deepest thoughts clothe themselves in garments as airy and as mobile, as diaphanous too, as a summer cloud.

There are other characteristics of youth here beside the "long, long thoughts," and the quick surprises, for this is most of all a volume of prophecies, prophecies none the less that their fulfilment must be in another world. One hears at times the echo of other poets' thoughts, or rather, of their music; this girl had studied well, not only her Brownings, but her poets of to-day and her romancers of long ago. There is at times the cynicism with its bitter drop, which is also—as it shows itself in Woman's Way, for example—a characteristic of youth, but in general, the note is a note of spring, with all the freshness and the gladness which hinder not the tender pathos of the spring. The very faults of these poems are precious, like those faults in children which are but the hither side of virtues, and are full of promise. She herself did not quite know this; the mystery of her own future enwrapped her like a cloud; she could not but feel, but she was not yet assured of, the treasures it enfolded.

O sea of Life! O Future that is hidden
To hold your secret like the heaven's floor,
Have you some treasure in your bosom hidden
To fling ere long upon my sun-stained shore?
I watch and wonder as long billows, creeping
Divide and nearer roll with noiseless speed,
Is there some perfect pearl within thy keeping,
Or is there only some sad, strange sea weed?

Now she knows that it was a pearl.

THE HISTORY OF GRANVILLE, LICKING COUNTY, OHIO. Written by Rev. Henry Bushnell, A.M. Published by a Company Formed for the Purpose. Columbus, O.: Haun and Adair. 1889.

The primary interest excited by a local history, is, of course, confined to the neighborhood described. But the interest becomes shared by two other classes in course of time, first, by those who are bound to the locality by ties of relationship or former residence, and second, by those who use such a history in estimating and describing the general movement and progress in a larger field. The present volume is likely to be of use to all three classes. It is one of the most detailed and minute accounts which we have ever seen, and for the region in question, it is as nearly exhaustive as can be imagined. Some of the things narrated are trivial, but they have not crowded out the matters of general interest and importance.

A SATCHEL GUIDE FOR THE VACATION TOURIST IN EUROPE. With Maps. Revised Annually. Revised Edition for 1892. Boston: Houghton, Mifflin and Company. 1892. $1.50.

This handy little travelling companion has too many friends to need more than the announcement contained in the title page, that it has been brought down to date wherever any change in conditions since last year has called for a change in the text. The stout red leather binding, compact form, and admirable maps, make it just what the "vacation tourist" needs.

[illegible] able to treat a case successfully. It is in times of sudden emergency that the nurse must take responsibility while awaiting the physician's arrival, and if she have faithfully studied this book, she will know the proper thing to do and the right time for doing it. The addition of illustrations, especially the one showing the course of the blood through the heart, is a great improvement. The chapters on "Beds and Bed-making," "Emergencies, Surgical and Medical," the "Care of the Infant," and "Food and its Administration," make the book a valuable one for mothers, especially in localities where trained nurses are not to be had. The work is up to date and thoroughly scientific.

LIVING PAPERS ON PRESENT DAY THEMES. Christian Evidences, Doctrines, and Morals. Ten Volumes. New York: Fleming H. Revell Company. $10.

The young minister or the theological student will find these volumes a valuable addition to his library. Well made, well bound, of handy size, and with marginal titles, they are admirably adapted, not only for continuous reading, but for reference. To give a detailed list of the subjects and the authors would require a considerable space; briefly, it may be said that the range of subjects is indeed almost as wide as the title, Present Day Themes, indicates, and that the papers, the product of the most gifted pens of the time, are without controversy "living." Among the writers are Principals Cairns and Dawson; Drs. Blackie, Noah Porter, Wace, Murray, Mitchell, Godet, and Stoughton; Canon Rawlin, and the Deans of Canterbury and Chester; Sir William Muir and Professor Sayce, Prebendary Row, Revs. W. G. Elmslie, James Iverach, and Eustace P. Conder, and the topics discussed include nearly every vexed question of the day, from Miracles and the authenticity of Paul's Principal epistles, to Islam and the Zend-Avesta; from the Age and Origin of Man, to Socialism and Christianity; from Modern Pessimism, to the Scriptural Idea of the Family. The publishers will send full descriptive circulars on application.

MONSIEUR HENRI. A Footnote to French History. By Louise Imogen Guiney. New York: Harper and Brothers.

One romantic figure in the war of La Vendeé, that of Henri de la Rochejaquelein, has been given in this tiny volume the imperishable fame of a statuette in ivory, so purely, so exquisitely have its lines been cut and its features chiseled. Miss Guiney writes with a love for her subject which makes her fine discrimination all the finer, and shows an insight into history all the more admirable for the research which it has compelled. This tiny volume gives evidence of as thorough study as would fit out a post-octavo, as some authors understand the writing of history.

NEW ELEMENTARY ALGEBRA. Embracing the First Principles of the Science. By Charles Davies, LL.D. Edited by J. H. Van Amringe, Ph.D., Professor of Mathematics, Columbia College. New York: American Book Company. 90 cents.

An old friend comes here, not so much in a new dress, as in renewed youth. Hard points, like Factoring and Greatest Common Divisor, have been made easy. Evolution has been expanded to take in all roots besides square and cube, and a better arrangement makes all the work more to the purpose.

DR. PICK'S METHOD APPLIED TO ACQUIRING THE FRENCH LANGUAGE. By Dr. E. Pick, Ph.D., M.A. Syracuse, N. Y.: C. W. Bardeen.

The principle on which this work is based is theoretically a good one, that of proceeding from the known to the unknown, from words which resemble the English to those which do not. The rate of progress is too rapid for any but mature minds.

the Pentateuch." (See Report of Official Stenographer, pp. 79 86.)

Also Rev. Thomas S. Hastings, D.D., said:

"As I have listened to that remarkable paper which Dr. Briggs presented to us this morning, . . . I could not see how any man who had in his heart a desire for the honor of the Church and her blessed Head could permit this trial to go on. . . . I do desire that this case should stop where it is; and that this beloved brother should be permitted to go back again to the important work to which the Lord has called him, for I have lived long enough to know that a heresy trial burns over the ground, and blasts and curses everything that is fairest and best—for the sake of these beloved pastors and the churches which they represent, I desire that this case may stop where it is. . . . Sixty-three Presbyteries throughout the country have been interfering with the rights and prerogatives of this Presbytery in a way unparalleled in the history of the Church. . . . We approach this trial with the impossibility of fairness staring us in the face, because without hearing, without judicial procedure, and without respect to the original right of the Presbytery, the stigma of the Court, the highest Court of our Church, has been put upon my beloved brother; and if there were no other reasons than that, I, for one, should be here to argue that we cannot fairly try the case. Justice is impossible under the circumstances; . . . Then I must say I have one other reason for arguing for the dismissal of this case. I know Dr. Briggs' views probably as well as any man in this house. I know that those charges are not true. I mean to say nothing against the charscter or integrity of the Committee; but I know of my own knowledge that he is not guilty under those charges and specifications." (See Report of Official Stenographer, pp. 92-94.)

Also Rev. Francis Brown, D.D., said:

"I would like to say that no restriction whatever is put around any member of the Presbytery in explaining his views to as great length as he pleases in any proper way. The public prints are open. It is simply a question as to whether this Presbytery, in view of all these facts, sees fit to arrest the debate and dismiss the case." (See Report of Official Stenographen, page 120.)

Also Rev. Henry M. Field, D.D., said:

"I am afraid of this Committee. . . . We have created a Committee over which we have no power whatever. We are in an omnibus, and they have the reins, and will drive us whither they will. This is the very reason that I want to ask the Presbytery to stop here. If we can stop it, let us stop it now." (See Report of Official Stenographer, page 98.)

Also Rev. Spencer L. Hillier said:

"I am persuaded many of us, like myself in the interest of peace and justice and righteousness feel that we want this matter adjusted and finished on a proper basis. We want to give a full and free and thorough expression of our faith and confidence to Dr. Briggs in what he has said." (See Report of Official Stenographer, page 110.)

The essence of this elaborate specification is that members of Presbytery voted to dismiss, "for reasons other than the insufficiency of the said charges in form and legal effect," and presented other reasons to Presbytery. If it were worth while to delay the reader at this point with technicalities, one might emphasize the fact that only the votes of the six Presbyters named can be shown to have been cast for the reasons alleged. But it is more important to affirm that the implication of the language here used by the appellants, that a Presbytery may not vote to dismiss except for the insufficiency of the charges in form and legal effect, is groundless. One need do no more than observe the exact language of the Book of Discipline. The often quoted words of Section 22 are as follows:

"The judicatory upon the filing of such objections shall, or on its own motion may, determine all such preliminary objections, and may dismiss the case, or permit, in the furtherance of justice, amendments to the specifications or charges not changing the general nature of the same." The Book, so explicit and careful throughout this section, expressly refrained from saying that dismissal of the case shall be only for formal and legal insufficiency [illegible] indeed

been shown further, that it was within the discretion of the Presbytery to permit amendments or not, as Presbytery might believe would be for the furtherance of justice. There is, therefore, no particle of evidence in this Specification that the Presbytery was moved by undue prejudice in favor of Dr. Briggs, or against the appellants.

SPECIFICATION FOURTH. V., 4.

"In this, that while the merits of the said case were presented by and for the accused under the guise of submitting objections to the sufficiency of the said charges and specifications in form or legal effect, the said appellant acting as a Prosecuting Committee, was not permitted to introduce testimony or evidence in support of the said charges and specifications, although the said Committee was prepared so to do, and affirmed its ability and readiness to sustain, by competent evidence, each and every one of the said charges and specifications." (See Report of Official Stenographer, pages 41, 62, 66 and 67.)

These statements here made have been refuted already (under I., 1; I., 2; IV. 1 and 2, and elsewhere), and being incorrect, cannot support a charge of "manifestation of prejudice in the conduct of the case."

SIXTH GROUND OF APPEAL.

Mistake or Injustice in the Decision.

(SECTION 95, BOOK OF DISCIPLINE.)

SPECIFICATION FIRST. VI., 1.

"In this, that said decision and final judgment of the Presbytery of New York, hereby appealed from, may be interpreted as an approval by the said Presbytery of the utterances in the Inaugural Address of the said Dr. Briggs for which he was and is called in question, and upon which the charges and specifications were based."

Yet the Presbytery distinctly said that it made its decision (which was not a "final judgment" in the only proper sense of that term) "*without approving of the positions stated in his Inaugural Address!*" If any persons, thereafter, interpret the decision as an approval, it can be only persons whose interpretation the Presbyterian Church can afford to ignore.

SPECIFICATION SECOND. VI., 2.

"In this, that the said Presbytery of New York voted to dismiss and did dismiss and passed final judgment in said case, not because of the insufficiency of the said charges and specifications in form or legal effect, but for the mistaken and unjust reason expressed in the said final judgment in the following words, to wit: 'desiring earnestly the peace and quiet of the Church and in view of the declarations made by Dr. Briggs, touching his loyalty to the Holy Scriptures and the Westminster Standards, and of his disclaimers of interpretations put on some of his words.'"

Apart from the unwarranted and reiterated use of "final judgment," this specification is open to a threefold criticism. The first criticism, demanded by the assumption that Presbytery must dismiss, if at all, because of the insufficiency of the charges, has been made at length under V., 2. A Presbytery is not thus restricted and hampered as to its motives for legitimate action. If it be, let the appellants show us the paragraph of the Book that asserts it. The second criticism is called out by the declaration that the reason given by the Presbytery for its action was "mistaken and unjust." Yet, although the appellants have been thought by some to be a little inclined to litigiousness, they will hardly maintain in earnest, as a distinct proposition, that "desiring earnestly the peace and quiet of the Church," is in itself "mistaken and unjust," or unfit to enter into any action of Presbytery as a motive. Nor can they well affirm, that if Dr. Briggs be a truthful and competent man (which they have not in terms denied), his declarations of loyalty to the Holy Scriptures and the Westminster Standards are not pertinent, since the Book of Discipline provides no ecclesiastical censure in

tle apparent vagueness at this [illegible] open and intelligent eyes.

If, however, it is meant, as [illegible] that these expressions are too "[illegible]nite and uncertain in their application" to be a sufficient answer to or refutation of the alleged hurtful errors," etc., the obvious rejoinder is that they were not designed to be an answer to or refutation of any alleged errors:—the Presbytery was not on trial before the Committee, although it sometimes seems as if the Committee's view of the situation resembled this:—these expressions were designed simply to put the dismissal of the case in the proper light, and to give one of the reasons why the Presbytery decided to dismiss the case. There is certainly nothing in this reason for deciding to dismiss that tends to show mistake or injustice in the decision itself.

SPECIFICATION FOURTH. VI., 3.

"In this, that the declarations made by Dr. Briggs touching his loyalty to the Holy Scriptures and the Westminster Standards, and his disclaimers of interpretations put on some of his words, to which reference is made in the resolution of the said Presbytery dismissing and expressing its final judgment in the said case, are not, in any sense, a retraction or refutation of the hurtful errors contained in said Inaugural Address upon which the said charges and specifications tabled against him were based."

Retraction and refutation of his opinions, expressed in the Inaugural Address, Dr. Briggs certainly did not make, nor intend to make, and there is some satisfaction in knowing that the appellants understand this. But then it should be borne in mind that the Book of Discipline nowhere says that in order to the dismissal of a case where doctrinal errors are charged, the accused person must first admit that he has been guilty of errors, and that these errors are hurtful, and must then retract or refute these errors, and that therefore a decision to dismiss, being a "final judgment" (which, on the contrary, it never is or can be) reached without such admission and retraction or refutation, is a mistaken and unjust decision. This is all painfully and pettily absurd, no doubt, but how else can we treat such specifications as these? That in regard to certain beliefs involving decided differences of opinion, beliefs to which a Presbytery may be by no means ready to commit itself, it may yet readily decide that there is no occasion to judicially condemn a man who honorably holds them, and holds them not as opposed to, but as in close connection and harmony with the common articles of faith of the Church; in other words, that there is room for some divergency of view within the one ecclesiastical organization, some real and not merely imaginary Christian freedom of thought, some opinions which the Church may even think wrong, and yet which it may wisely refrain from formally condemning,—all this is to the appellants as if it were not. They see therefore marvellous things,—for example, "mistake and injustice" in a decision to dismiss which takes some account of what they thus unwarrantably ignore.

SPECIFICATION FIFTH. VI., 5.

"In this, that by the dismissal of the said case by the said Presbytery of New York the earnestly desired peace and quiet of the Church cannot be secured."

We have here another of those deliverances of the appellants, which make us long for a thermometer in the nineties, that we may fully enjoy the refreshment of their coolness. They cannot be quite appreciated in these chilly spring days. They find a reason for complaint and appeal against a Presbytery which stopped judicial proceedings for the express reason, among others, that it desired the peace and [illegible] church, in the [illegible] that the [illegible] The word is almost as [illegible] a commercial as an ecclesiastical term. There is but one Church, made up of the whole company of believers, and the various branches of this Church, as long as they hold to the divinity of Christ and His sacrifice on the Cross, are the true Church. There are two words, Church and sect, words each of one syllable, which may be better used than the word denomination, a word of five syllables.

Sometimes we hear ourselves spoken of as a "religious body." We ought always to resent this when it is intended to be a qualification or evasion of the use of the word church, and insist on being called a Church.

The one great hindrance, the greatest of all hindrances to the spread of Christianity throughout the world, is the want of Christian unity. All the persecution which the Church suffered in the earliest days; all the opposition, however manifested, of later times; all the arguments of later times; all the falling away of the professors of faith, are as nothing when compared with the want of hearty unity among the people of God. The world as opposed to Christ presents a vast army, all under one flag, with unbroken front, rank behind rank, of men fully equipped, fighting for life, while the Church, with scattered army corps, with broken front and various banners, quarrelling as to the rank of the different commanders, disputing as to who shall have the right or the left or the centre of the advancing columns, questioning as to this regiment, whether it is of the regular army, or as to that, whether volunteer troops have any right to go to the front. I have said that this condition of things does more to hinder and delay the triumph of the religion of Christ than all the hostility of the world. But I know and I thank God for it, that the responsibility for this does not rest with the Presbyterian Church. *We* raise no barriers against any other branch of the Church of Christ. *We* make no conditions except loyalty to Him. Our skirts are clear, for our Church is ready to meet the foe on any field. We are ready to stand shoulder to shoulder with any Christian soldiers, without asking or caring whether they are regulars or volunteers; all we want to know is, Are they true to the cause, *will they fight?*

Time does not permit me to speak of the sacraments of baptism and the Lord's Supper, these most important parts of the services of the church, nor of the burial service, but it is most devoutly to be wished that the General Assembly would authorize and adopt Scriptural forms (you see we cannot escape from forms) for the proper and uniform observance of these rites and ceremonies. I trust that in the near future people of our Church who go from one part of the country to another, will not be so disturbed by the wide differences they observe in the administration of the sacraments and in the burial of the dead.

I have now tried, most inadequately, to show what is within the reach of the Presbyterian Church, what she can do for the world if she will. I cannot think that the views I present, if adopted, would weaken the hold the Church now has on her children or on the world, or would lead to the giving up anything really valuable. If I thought so, I would almost be inclined to say, in the words of that hymn which is sometimes sung with so little sense of its fearful meaning:

> "This hand let useful skill forsake,
> This voice in silence die."

Every successful life is the outgrowth of a continuous correction of mistakes, resulting in progressive and perpetual improvement. Therefore, ability to discover the mistakes of to-day, with skill to correct them in the work of to-morrow, is the secret of success.

with

[illegible] be, [illegible]inite [illegible] suf- [illegible]leged [illegible]er is [illegible]er to [illegible] Presbytery, [illegible]ittee, [illegible]mmittee [illegible]his:— [illegible]o put [illegible]t, and [illegible] Presbytery [illegible]rtainly [illegible] to dismiss [illegible] in the

thoroughly studied and understood. It is impossible that this should have been the case. The time that elapsed between the decision of the Presbytery and the appearance of the Complaint with all its signatures was too short. I should like to ask my fellow Presbyters who have signed this Complaint, and to whom the exposure of the weakness of its specifications, of the plain lack of correspondence between some of them, at least, and the actual facts, and of the spirit of contention and persistent litigation which seems to pervade the whole, may appear convincing, to seriously consider whether they ought not to remove their names from it, thus cease to be responsible for what does none of its signers any credit, and contribute, as far as in them lies, to the reinstatement of that wise principle of liberty on the basis of the Standards as they are, which is the glory and security of every Church with a written constitution, which was emphatically reaffirmed at the Reunion of the Old and New Schools in 1870, and which some ill advised persons are now unsettling and bringing into grave danger. Those who so act will surely be deserving well of the Church; for this Christian liberty, once lost by ecclesiastical decision in the case of a single individual, is no longer assured to any, but every earnest man is subject, from that time forth, not to well-stated constitutional provisions, but to the whim of a chance majority, and to fluctuating interpretations which may be all legitimate, but have no right to exclude each other.

2. A final word to the Presbyteries. The question raised by the appeal to the Assembly involves a large measure of Presbyterial rights. It will be an enormous step in the direction of that excessive centralization of power toward which, in recent years, various tendencies among us have pointed, but against which our Form of Government and Book of Discipline, faithfully observed, afford no reasonable protection, if this appeal should be entertained by the Assembly. It is not for the interest of the Presbyterian Church in the United States of America, nor is it for a much higher interest, that of the cause of Christ in the world, that such centralization should be promoted. Will not those Presbyteries whose majorities still value the precious constitutional safeguards, which are so much more easily lost by neglect than regained by the most diligent effort, and really desire, more than they desire partisan success in a particular issue, to have the Church constitutionally governed, maintain that balance of related powers and rights which is so delicate and yet so indispensable to the harmonious working of our system, and the efficiency of the Presbyterian Church in the evangelization of the world?

3. And may it not be asked of every minister and elder in the Church that he will most earnestly seek to consider the whole situation among us with simplicity, candor, Christian humility, faith in God and true respect for his fellows? Shall we not inquire of ourselves whether such a document as the appeal which five men, out of our many thousands, seem determined to bring before the Assembly, with its errors of statement, its false assumptions, its insinuations, its striving after every possible advantage, — whether this document, which thorough examination has thus served to expose, is one which brings joy to the heart of our Lord Jesus Christ, and may fitly enlist the enthusiasm and support of those who are striving to serve Him and promote His kingdom on earth? Is it not a simple duty, when such a document is presented, presented by those who have no legal right to present it, presented un- [illegible] circumstances which make its own legality [illegible] ecclesiastical yoke, has un- [illegible] yoke and is once more politically free. Were Hildebrand to reappear in Rome, he would find it a very different Rome from the one he was once conversant with, and Italy a very different Italy. Oh, when will the world learn that *freedom of conscience* is one of man's inalienable rights, and just as precious as political liberty is? When will it learn, also, that though God is the rightful sovereign of mankind, it was not His design that the Church should govern the State, or that the State should rule the Church? Christ's "kingdom is not of this world," and though in the millennium the Church will doubtless exert a mighty influence in and on the State, the latter will always remain a distinct institution.

Who that abhors national injustice, or that sympathizes with an oppressed people struggling for freedom, can help sighing over the issue of Poland's last sad struggle for independence in 1830-31, or over Hungary's subjugation to Austria in 1849? How can one help lamenting that such patriots as Kosciusko and Kossuth should have their noble efforts fail of success, or help wishing that a righteous retribution may overtake the three kingdoms that have annihilated Poland's national existence? When one nation wrongs another, have we not reason to believe, that sooner or later the wrong will in some way be avenged? Will not the wronging nation be made to suffer for its injustice? I think it surely will.

I must not cease to speak of political matters without adverting briefly to certain events of that kind that have occurred in these United States since I was a child. Who could have dreamed, eighty-seven years ago, that a time would ever arrive when instead of warring with Great Britain or with Mexico, as we had done, a great *secession of States* would occur, and we would for four years be involved in an awful conflict with one another, when the South would be arrayed against the North, and the North against the South, in a struggle of tremendous and almost unexampled magnitude, and when the perpetuity of the Union seemed to hang in constant and distressful doubt! Oh, what momentous years were the four that ended in the assassination of our noble President, and in the restoration of peace! How strangely severe was the plan resorted to by Him who is "the Prince of peace," and who came to loose them that are bound, and to "preach deliverance to the captives," for accomplishing the abolition of American slavery! To the saintlike Lincoln did He who hates oppression assign the honor of presiding over us in this momentous period, the honor, too, of being a martyr in the great cause of negro emancipation. Was it not in a "chariot of fire and by a whirlwind" that Mr. Lincoln, like Elijah, was taken away? How little thought I that a son of mine, born the very day that Gen. Taylor vanquished a Mexican army in the battle of Buena Vista, would, when less than eighteen, be a Union soldier, a volunteer in his country's cause, and would come near losing his life in that chosen service!

From musing on some of time's doings in the political world since I was born, I pass to speak of other marvellous changes that I have lived to see. Eighty-seven years ago, if some great battle was fought in Europe, or if a revolution or other remarkable event occurred there, it took weeks (and even months sometimes) for the news to reach us Americans. Had we lived then, the news of Nelson's great naval victory at Trafalgar, or of Napoleon's at Austerlitz, could not have reached our ears the very day almost that they were gained. It is thought no marvel now that our journals can acquaint us with all that is happening in the various parts of Europe within a few hours of the time

the following points in such form and language as the Assembly may deem prudent:

1. A caution to the people against receiving the statements of such papers as anything more than the expression of private and individual opinions, without weight of ecclesiastical authority of any kind whatever, these papers being Church papers only in name and so-called by courtesy.

2. An admonition to the proprietors and editors of these papers to be more religiously scrupulous in the use of their large influence, to be guarded against needless controversy, and if controversy must be admitted to their columns, to be fair, courteous, and honest in their contentions, and above all things, while they are to be zealous of the faith, they ought also to "follow after the things that make for peace and things wherewith one may edify another."

3. A commendation in general terms, without naming individual papers, of family religious newspapers as to their value and importance to the Church, and as to the discrimination which should be exercised by individual subscribers in selecting those only which will be most helpful in fostering a truly kind and Christian spirit in the churches.

THE THREE QUESTIONS BEFORE THE ASSEMBLY.

The next Assembly has three momentous questions before it. Upon its decisions may hang years of harmonious labor and success, or of regretful discord and dissension. The judgment of the Church upon all three questions could be confidently predicted by any unbiased and sincere lover of our polity and principles, were it not for the clouds of mist which encircle them and the element of personal feeling which has evidently been injected into them. As a layman who has inherited for long generations more of what I believe to be the spirit of Presbyterianism than its letter, I am oppressed beyond expression with the crisis that is upon us. I have no doubt of the result in the long run, but when our opportunity is before us, and vital questions are to be settled under a wave of circumstance which apparently will bar out all consideration of their merits and will raise a false issue, it is time for apprehension and fear. If there is one element in our Presbyterianism which has been taught me above another, and has thus enlarged my vision and my faith, it is that our faith is larger than our creed and our denomination. We have always subjected our *expression* of principles to the larger Word of God. We have always maintained the right of private judgment, nay more, the duty of private judgment. We have proclaimed the power and indwelling of the Spirit as leading into all truth, and still we seem to halt or be horrified if the possibility of advance above two hundred and fifty years ago is suggested. Even our human nature ought to lead us to question our consistency in this attitude. With this premise, I come directly to the three questions before the Assembly:

First, the Report of the Revision Committee; second, the Appeal from the New York Presbytery: third, the Report of the Committee on Union Theological Seminary.

I was a member of the Revision Committee whose labors are now finished. I am not a member of the next Assembly. I may therefore speak freely. I have accepted our report without exception. I accept it because I think it is the best that can be presented with so much improvement and so much harmony. We have sacrificed, possibly, absolute Bible truth to harmony, but that is always true in a [illegible] compromise of human views of truth. It was

authoresses this co[illegible] what avidity many of the [illegible]d. Then think, last of all, w[illegible] and important share pious women are having in the benevolent enterprises of the day, and you will say that the past fifty or sixty years have largely contributed to woman's elevation and to her mental, moral, and social improvement.

It belongs to my theme to say a little respecting a change that is now being effected in that venerable document, the Westminster Confession of Faith. As the Revision movement has elicited much discussion and enlisted numerous debaters for and against, "I also," having hitherto kept silence, "will show mine opinion." I have had no such veneration for the old Confession as to think it could not be improved and ought to be left untouched. I agree with those who deem it unnecessarily long and quite too verbose and unwieldy a document for profitable use in the Church at large. It is their belief and mine, that a far shorter and yet strictly orthodox creed is what our Church needs, and it is hoped that ere long that need will be felt and supplied. But to the *doctrinal* character of the old Confession I have not, like the many, had any antipathy, and I am far from being in sympathy with those who would exclude from the revised Confession even the least reference to such Bible truths as predestination, election, divine sovereignty, and the like. What if these truths are unpalatable to "the natural man," have we for that reason a right to shut them wholly out of our Confession? Has not God put honor on these very doctrines, and made them the exciting cause of salvation to very many? Since He has in the Bible blended the loving and the wrathful, threats of vengeance with invitations of mercy and redeeming love, maledictions with gracious promises, and doctrines that men naturally hate with others that are more gratifying, it seems as though a religious creed should imitate the Bible, and present the distasteful things along with the agreeable.

The word *preterition*, though not found in the Bible, is not a repulsive word to me, because the idea it expresses is a Bible idea. As Dr. Shedd has well said, "Election is, or implies preterition." Why should we repudiate that word and idea, when we find that on one occasion "Jesus rejoiced in spirit and said, I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemed good in Thy sight"? Now, since both election and preterition are found in that prayer, is it treating Jesus reverentially to speak as if we felt ashamed of those doctrines, and wished them wholly excluded from our Confession? No one rejoices more than I that Jesus has "tasted death for every man," and that through Him salvation is sincerely and urgently proffered to every child of Adam, even the vilest. I rejoice to know that every true penitent will be pardoned and made happy, and that the lost will have themselves to condemn for their impenitence and their abuse of divine mercy. But I also rejoice that Jesus was not suffered to die in vain, or to be *universally* "despised and rejected of men." I am glad that the Father has, in His eternal purpose, given the Son a vast number of souls that will, "through sanctification of the Spirit and belief of the truth," become the inmates of heaven. The thought that to Him whose "understanding is infinite," and who "delighteth in mercy," it has seemed best to let some of our race persist in sin, and become the monuments of His consuming justice, fills me with a solemn awe, and even with trembling; yet I feel that I have no right to dispute with God, or to harbor the slightest doubt of His goodness, equity, or wisdom; no, not even if I myself am found

With these persons, the Revision Report, it is evident, will not stand on its own merits, even though Dr. Briggs opposes it. My prayer is that they may be enlightened to attack our report as Dr. Dewitt and Dr. Briggs do, on its merits.

The second question, "The Appeal from the New York Presbytery," is in danger of the same treatment. What does that appeal involve. Directly, it involves the right of any Presbytery, having once assumed the office of instigating a prosecution, when it sits as judge and court, between the time of preferring the charge and the entering of final plea by the accused, to dismiss the proceedings, and that when our Constitution expressly authorizes it to be done. It will be hard to convince some men that this is a question of immensely greater importance to the peace of the Church than the trial and conviction of any heretic. But as a loyal Presbyterian and a Christian, I thoroughly believe Dr. Craven never did better religious work than when he reported such power for the Presbytery. It is not my purpose to discuss the merits of this question, but to call attention to the danger of its being disposed of to suit a particular case, or worse, the feelings of those who are to sit in judgment on it. I will say, without reference to civil proceedings of analagous nature, there is nothing in our polity which prevents another trial by reason of such disposition. A *nolle prosequi* in criminal proceedings, or a non-suit in civil, does not prevent a beginning again *de novo*. That such a large liberty and power in the Presbytery would make for peace and charity, there can be no question, and that it is liable to abuse, there is little danger. Will the decision rest solely on the merits of the question, or is it to be pressed with all the acrimony of theological controversy?

The third question is the relation of Union Theological Seminary, and possibly other Seminaries, to the Church. It comes up solely on whether a transfer of a professor is within the arrangement of 1870. If the report of the committee appointed, and already published, can be taken as it appears on its face, this is the sole question. And yet the discussion has involved the complete severance of the Seminary from the Assembly. It involves the ecclesiastical control of all the Seminaries by a mere vote of a body of six hundred delegates, strangers to each other, and strangers to the Seminaries as a whole, on a discussion, heated possibly, during a few hours at most. Nay, worse, it is to come up when the claim on the one side is that it limits the management of the Seminary in its ordinary functions, and on the other side, that a concession of freedom in this claim will fasten a heretic upon the Church.

Judging from the action of the last Assembly, made, not in view of all the facts of the case and under the pressure of a determined conclusion by a strong committee, who admitted that the judge (Assembly) was deciding a case in his own favor, in which he was a party to a supposed contract, I fear for the outcome of a question in which feeling appears not to have abated, and in which it is asserted that the Word of God is in the balances, and the foundations of religion are in danger!

I cannot discuss the merits of this questi[illegible] in such an article as this. My object is gain[illegible] if I can draw the attention of my brethren [illegible] the momentous issues that are before the[illegible] and to the danger that they may be disposed [illegible] wholly free from their merits. If an Assemb[illegible] was ever called upon to listen to the injunctio[illegible] "swift to hear, slow to speak, and slow [illegible] wrath"—the best definition of a Christian [illegible] a judge—it is the coming Assembly. The q[illegible]tions raised by Dr. Briggs' utterances ca[illegible] [illegible] by the Assembly summarily. Th[illegible] his famous speech [illegible] who cannot get the ho[illegible] one who is better situated in the house, [illegible] greater experience.

The Christian Union pays a hearty tribute to the late Roswell Smith, the creator of the Century Company. His leadership was tested in a variety of ways, and was never found wanting. He was a pillar of beauty and strength in the Madison-avenue Presbyterian Church for many years, and it must be that about a dozen churches, here and elsewhere, were relieved of heavy debts by his skillful presentation of the necessities and duties in the case, and his example of liberality. The Congregational Club, mostly composed of ministers, preferred him year after year as their President. But still another and closer view of the character of our deceased friend is here given:

Goodness is more enduring than greatness, love is longer-lived than admiration; and Roswell Smith will be remembered by all who knew him, because they loved even more than they admired him. He carried Christian principles into his business life. He proved that consistent adherence to those principles does not interfere with, but promotes the highest success. He practically repudiated the doctrine embodied in the pagan motto, "Buy in the cheapest market and sell in the dearest." In all his literary dealings he paid, not the least sum that was necessary to secure his wares, but the sum which, in his judgment, fairly represented the author's proportion of the profits. In one instance within our knowledge, he voluntarily paid a literary co-laborer two and a half times the price which the author had himself suggested. He carried the same spirit into all dealings with his employes, and so administered his business that they shared with him in its enlarged and, enlarging prosperity. He trusted to the honor of his subordinates rather than to pains and penalties. One young man obtaining employment in his office, and asking for the rules, was told there were none. When the young man expressed his surprise, and asked how he could know what was expected of him, he received for answer, "Carry out the principles of the New Testament. When you have understood and fulfilled those, you may come to me for something more." The spirit of trust and confidence which Mr. Roswell Smith manifested toward those who co-operated with him, and his generous desire that they should share in the prosperity which his genius made possible, aroused an enthusiasm which a more worldly and selfish method of dealing never could have created. This spirit of enthusiasm, the product of a mutual respect and a mutual cooperative interest, is the secret of that remarkable growth both in usefulness and commercial prosperity which has characterized the Century Company. The world is better and happier because Roswell Smith lived in it. How much it owes him the readers of his publications probably never think, and indeed, cannot really know.

Line and Precept.

We become like God only as we become of use.—Charles Kingsley.

Death has nothing terrible which life has not made so. A faithful Christian life is the best of all preparations for eternity.

"If a man keep My saying, he shall never see death," so, when we come to die, our eyes will so really see Jesus himself, that we shall not see death.—F. R. Havergal.

You were upon His heart from eternity; you are upon His heart this day in heaven, for you His eternal Son came to the world; for you He lived, for you He died; your love to Christ is a reflex of His and His Father's love to you.—R. Erskine.

If it is hard to live a consistent, true life, so it is to live a concealed, false one. The man who sets out on a course of deliberate deceit, hypocrisy and evil-doing, usually runs a short course, being snared in his own traps. It is far easier to be good than successfully to simulate goodness.—The Standard.

Growth in piety will be manifest in more usefulness and less noise; more tenderness of conscience and less scrupulosity; in more steadfastness, peace, humility; more resignation under God's chastisements, and more patience under man's injuries. When the corn is full in the ear, it bends down because it is full.

proved models, and if he cannot [illegible] to memory (an unnecessary drudgery), let [illegible] lay the manuscript, as he does his sermon, on his open Bible and read it in a reverent, devotional tone, as he utters his extempore prayers, making no concealment of his preparation, as if afraid of having the people know that he reads. He will not need to write as many prayers as sermons, for very shortly he will have accumulated a store which will bear repetition more frequently than his sermons. The late Professor Hart, while Superintendent of the Sunday-school of the Tenth Church, uniformly wrote and read his Sunday-school prayers. Do not let the young pastor be afraid that some eye that ought to be closed in devotion, will see him as he reads his prayer and report him. How much it would add to the dignity and comfort of public worship if ministers had the courage sometimes to write and read their prayers!

"In all cases of public worship we must never forget that the speaker supplies a form of words for those who join with him in the service, whether he extemporize, or repeat what he has prepared, or read from a manuscript or a book, in all these cases alike, the spoken prayer *is a form* to the congregation. This is evident. The question is whether the generality of ministers, or rather ministers universally, should be considered competent to produce, without writing them, without preparation, or if they so please, without one moment's previous study or consideration, a whole public service for hundreds or thousands of people, and that from week to week and from year to year? Whether the stupidest, rawest, least learned and accomplished stripling, whom any Presbytery may have licensed to preach, or on whose head they may have laid their hands, shall be esteemed qualified to produce six public prayers every Sunday out of his own mind on the spur of the moment, and also to extemporize, as the occasions occur, services for baptism, for marriage, and for the celebration of the most solemn rite of the Christian Church, the Lord's Supper? Those who expect that such services, produced in this way, should be what they ought, must at least have conceived a very low idea of what is required."

It is to be said, also, that if these services, as they are often performed, are not a great strain upon the intellectual forces of clergymen, they are a great and unnecessary strain upon the endurance of the congregation.

The masterly discourse, better though it be and generally is than can be heard in other churches than ours, is not in itself worship, is not the prime object of the church service, as has been asserted. The grand object of the church service is prayer and praise, and the Presbyterian Church will never accomplish her glorious mission, until along with her well equipped pastors, she carries a people who express their devotions in well-ordered prayer and praise.

Must, then, the prayers of the sanctuary be all extemporaneous, or all in inflexible forms? Is there no alternative? Cannot a liturgy be constructed of forms of prayer so general as to suit all congregations, and with a place in every service for special or extemporaneous prayer to suit any occasion? And can there be any objection to a pastor in his study, with his freshly written sermon before him, with his emotions all aflame and the condition of his people weighing on his heart, can there be objection to his writing his prayers and reading them, instead of reciting or declaiming them?

For the assembled people are not a dumb crowd, to be spoken *for* or spoken *to*, but living members of Christ, each of whom is privileged to say for himself:

[illegible] use prepared *forms* of prayer when we read the *Psalms*.

If it should be said that any Presbyterian Church that chooses to do so, may worship according to liturgical forms, and therefore there is no need of pressing this subject upon the consideration of the people, let me say that while any churches may have a right to do so, public opinion at present is such that to do so would be likely to provoke most unfavorable criticism. A man has the right to go to a funeral in full evening dress if he chooses, or to go to a wedding in a suit of mourning, but no man in his right mind would choose to do so. What we desire is to create a public opinion which will not be startled at such a change in our forms of worship.

Let any one examine the programme of the Christmas festivals, the "anniversaries," the Easter services, even the form of introductory service in many of our Sunday schools, and ask himself what is likely to be the effect of such education. It is doubted whether the elders of the Church are consulted in the preparation of these responsive or antiphonal services, but can any one doubt what will be the effect of this training? Will these young people, who are accustomed to alternate reading of the Psalms in the Sunday school, be content when they become men and women, to sit passive and dumb in a church service where the pastor does all the praying and the choir do all the singing?

At the end of the benediction, let the congregation pause for unspoken prayer at least one quarter of a minute, in deep silence and stillness, before they leave their places, and let there be no "playing the congregation out" by the organist, as if for troops returning from a military funeral. If the organist desires to play, let it be an appropriate selection from one of the old masters, chosen with knowledge of the sermon, and then, if he is a real organist, the people will be in no hurry to go out.

Again, let the Lord's Prayer as recorded in St. Matthew be recited once in every service by pastor and people in unison (this *is* common prayer), and occasionally, say at the communion at least, let the Apostles' Creed be recited in unison. And once a month, or oftener, let the Ten Commandments be read.

I believe the time will come when the General Assembly will have prepared a liturgy, not composed of ecclesiastical, but of Scriptural prayers (there is a wide difference between the two); a liturgy, not compulsory, but optional, or, at least, as Dr. Boardman pleads, prayers that may be used as the pastor chooses.

The General Assembly now provides prayers to be sung in *verse* for church services, why not provide prayers in *prose* to be said also?

I would have our services so that our people would look forward to the Sabbath and the going to church, not merely to hear the sermon, but to take part in and enjoy the services, the prayers, the Scripture readings of the congregation. We have a right to the best preaching, the best prayers, the best music that can be obtained. Nothing is too good for the services of the Lord's house. Let us not forget that our offering is to God and not merely to please ourselves.

There is an unmistakable tendency towards ritualism in all churches. We cannot shut our eyes to it, we cannot prevent it. Let us meet it and provide for it and control it by the enrichment of our own services, such as will give our people some part in them and so deepen the interest of the young especially in our church services, and thus keep them from wandering to other places and more attractive worship.

Now what may be looked for from such consideration as we are giving to the subject of

XUM

Ministers and Churches.

NEW YORK.

GILBERTSVILLE.—The Presbyterian Church received thirty-seven new members on May 1st. Three were from other churches. Thirty-four were received on confession of their faith. These last are part of the results of a spiritual awakening which has lately been experienced by the church and community.

NEW JERSEY.

PATERSON.—The tenth anniversary of the Westminster Presbyterian Church was celebrated on Sabbath afternoon, April 24th. Addresses of congratulation were made by Rev. David Magie, D.D., of the Presbyterian church, Rev. P. S. Bascom of the Methodist, Rev. S. B. Meeser of the Baptist, and Rev. D. P. Hatch of the Congregational. The pulpit was tastefully decorated with flowers. The first pastor of the church was Rev. L. T. Shuler; the present pastor, Rev. David W. Hutchinson, is in the seventh year of his pastorate.

PENNSYLVANIA.

PHILADELPHIA.—On Sabbath, April 3rd, another notable communion season occurred in Tabor Church (Rev. Willis B. Skillman pastor). Thirty-one persons were added to the church, nineteen on profession of faith and twelve by letter. Eleven of those uniting on profession were heads of families. The present membership is 687. About one hundred Easter lilies and other plants were sent by members of the congregation for the decoration of the church on Easter Sabbath, and for distribution on Easter Monday among the sick, the afflicted, and the aged ones of the congregation.

ALTOONA.—*The Second Presbyterian Church.* The Rev. M. S. Rees of Elmira, N. Y., recently conducted union evangelistic services in this church, resulting in large accessions to all the churches of Altoona joined in the work. As the first installment of the fruits of this blessed work of grace, fifty have been received into the Second Church. Nearly all of those were adults, and many of them heads of families. Through the efforts of the pastor, Rev. Arthur W. Spooner, the old debt of many years' standing has been provided for, and this church enters upon a new era of prosperity. Its present membership is between eight and nine hundred.

MINNESOTA.

ST. PAUL.—The House of Hope Church of St. Paul, the pioneer Presbyterian congregation of the old Northwest, gives a very interesting summary of its activities and growth the past year, in its just published Manual. The entire sum raised has been $18,936.18. Of this Foreign Missions got $991.82, Home $944.37, the local Presbyterian Alliance $926, and the American Sunday school Union $811.01. All the Boards received liberal contributions, and Albert Lea College $401.52. The Deacon's Fund was $574.64. The pastor, Dr. Robert Christie, has an assistant. Chairman Henry J. Horn says: "Our church through the past year has steadily increased in the number of its membership, as well as in its resources and influence, and, as we believe, also in spiritual power." There have been added on confession the past year 43, and by certificate 59, bringing the present roll up to a total of 978. The Session regret that the additions have not been as large as the year previous, and are careful to say that this is no fault of the pastor.

MICHIGAN.

SAGINAW.—The installation of the Rev. Charles E. Bronson, formerly of Marlborough, N. Y., as pastor of the First Presbyterian Church of Saginaw, Mich., took place on Thursday, April 21, in the presence of a large and deeply interested congregation. The Rev. Alex. Danskin, moderator of Presbytery presided. The sermon was preached by the Rev. William H. Clark, D.D., of Bay City. The charge to the pastor was given by the Rev. Robert J. Service of Detroit, and that to the people by their former pastor, the Rev. A. F. Bruske, now President of Alma College. The exercises throughout were impressive and solemn, befitting the important step which this historic and influential church now takes in her career so blessed of God in the past and so hopeful of prosperity for the future.

PETOSKEY.—On Tuesday, April 26, 1892, the Rev. Wiley K. Wright was installed pastor of the First Presbyterian Church of Petoskey, Michigan, the Rev. Henry Johnson, D.D., of South Bend, Indiana, preaching the sermon. The charge to the pastor was delivered by the Rev. A. W. Dodge, and the charge to the people by [illegible]

ILLINOIS.

TUSCOLA.—The Presbyterian Church has had a prosperous year. The church edifice has been reseated and otherwise decorated and made attractive. In the reseating, the Kane opera chairs, from the well known Presbyterian firm, have delighted the audience. It is a matter of congratulation that the finances of the church were never in better condition; the enlarged salary of the pastor has been promptly met, as well as all other expenses. The ladies of the church, in five divisions, have met the payments on the fine parsonage promptly, and have furnished every seat in the church with the Laudes Domini, and are just laying new carpets upon the floor. Electric lights now take the place of the coal oil chandeliers, and even in regard to the old church, all feel that the place of the sanctuary is beautified, and what is best, the year closed with accounts settled. There has been a good showing in the benevolent contributions, the Sunday-school and the Woman's Missionary Society are flourishing, the Young People's Society of Christian Endeavor is renewed and prosperous, and the pastor, Rev. H. L. Hurd, D.D., is greatly cheered with increasing congregations, signs of deepening interest, and some conversions to Christ.

CALIFORNIA.

EAST OAKLAND.—The Rev. W. P. Teitsworth has removed from Gridley to East Oakland, where his address is 1087 Twenty-seventh street.

HEALDSBURGH.—Rev. Elijah L. Burnett of Blaine, N. Y., is about to remove to Healdsburgh, California, where he has accepted the call of the Presbyterian church.

NEW ENGLAND.

WOONSOCKET, R. I.—The Presbyterians occupied their new church for the first time on Sunday, April 10th. It is not completed, but is sufficiently advanced for use. Strenuous efforts are made to finish it with as small a debt as possible.

THE REFORMED CHURCH.

SAUGERTIES.—The Reformed Church of this place, Rev. Denis Wortman, D.D., pastor, received sixty persons during the month of April on confession of faith and by certificate, increasing its roll of members to four hundred. Hon. William F. Russell, in addition to other generous donations, has promised one thousand dollars for church improvements. On Easter day the pastor read from the pulpit a letter from Elder John E. Lasher, offering a twenty-five hundred dollar pipe organ as a gift. Thus incited to go forward, the congregation intends raising twenty-five hundred dollars to erect an addition to the church (back from the pulpit) to receive the new organ, relight the church with new gas fixtures, and ventilate and paint the church and parsonage.

LEXINGTON, N. C.—The Louisville Observer, writing to the Rev. W. S. Plumer Bryan of Louisville, who has just been called by the Second Church, Cincinnati, says that the Southern Church cannot spare him.

THROUGH CARS TO PRESBYTERIAN GENERAL ASSEMBLY AT PORTLAND, OREGON.

The Pennsylvania Railroad Company announces that for the accommodation of delegates and visitors to the General Assembly of the Presbyterian Church, to be held at Portland, Oregon, on May 19th, a special train will be run, composed of Pullman vestibuled sleeping cars and a dining car, through to Portland, leaving New York at 2 P. M., Wednesday, May 11th. At Chicago, the train will be divided, one section to be forwarded via Chicago, Milwaukee, and St. Paul Railway and the Northern Pacific Railroad, the other via Chicago and Northwestern Railway and Union Pacific Railroad. This will give the delegates and visitors their choice between the two most desirable routes to Portland. Excursion tickets will be sold at one single fare for the round trip. The rate for Pullman berth from New York to Portland is $17.

All persons who anticipate going to this convention, can obtain full information, as well as reserving sleeping-car accommodations, by application, in person or by letter, to Mr. Samuel Carpenter, Eastern Passenger Agent, Pennsylvania Railroad, 849 Broadway, New York.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

PRESBYTERIES.

The Presbytery of Geneva will hold an adjourned meeting in the Presbyterian Church of Phelps, N. Y., on Wednesday, May 11, at 3:30 P.M. J. WILFORD JACKS, Stated Clerk.

NOTICES.

FIFTY-SIXTH ANNIVERSARY OF THE UNION THEOLOGICAL SEMINARY, MAY 16-17, 1892.

MONDAY EVENING, MAY 16TH.—Alumni Dinner at the Columbia, Fourteenth St., near Broadway, at 6:30 P. M., under the auspices of the Union Alumni Club of New York City. Notices to be sent by the Secretary of the Club, Rev. John S. Gardner, Flatlands, N. Y.

TUESDAY MORNING, MAY 17TH.—Annual Meeting of the Associated Alumni at 10:30 A. M., in Adams Chapel, 700 Park Ave. A discussion of "The Old Preaching and the New" is expected: Speakers: Rev. Tennis S. Hamlin, D.D., Class of 1871, Rev. Robert Aikman, D.D., 1847, Rev. Joseph D. Burrell, 1884, Rev. William H. Swift, 1873, Rev. Frank S. Haines, 1883 Rev. John Hutchins, 1876. Routine business will occupy a short time at the opening of the session.

TUESDAY AFTERNOON, MAY 17TH—The Alumni at the invitation of the Board of Directors, will lunch an one o'clock in the the Library. Class meetings at three o'clock in the Class rooms.

TUESDAY EVENING, MAY 17TH.—Anniversary Exercises in Adams Chapel at eight o'clock. Previous to the presentation of diplomas, addresses will be delivered by four members of the gradnating class: Edwin Fairley, John A. Ingham, Milton S. Littlefield, Jr., and Asa Wynkoop.

AUBURN THEOLOGICAL SEMINARY.

Anniversary week of Auburn Theological Seminary. The examinations begin May 3, and continue two days. Address before the Society of Missionary Inquiry by the Rev. George Alexander, D.D., Tuesday evening. Sermon before the Alumni by the Rev. Maltbie D. Babcock, Wednesday evening. Graduation exercises Thursday evening. Meetings of Commissioners and Trustees on Thursday.

THE PORTLAND OREGONIAN

will publish full verbatim reports of Presbyterian General Assembly to be held in Portland in May, and will be mailed to any address during session for 70 cents.

MARRIAGES.

HERRICK—MOORE.—On Thursday, April 28, 1892, at the Church of the Covenant, by the Rev. J. H. McIlvaine, D.D., E Hicks Herrick to Adelaide Irving, daughter of W. H. H. Moore, all of this city.

DEATHS.

ADAMS.—Entered into rest Sunday, May 1, 1892, Emma Dickson, widow of the late Crowel Adams, Esq. London papers please copy.

COHEN.—Died in Brooklyn, May 1, after some years of declining health. Jacob H. Cohen. When a youth, and for many years during early manhood, he was employed in the mailing department of the EVANGELIST. None could excel him in the rapidity and excellence of his work. Later on, and for many years he occupied a desk in the custom house. Our sympathies are with the surviving wife and children, the latter grown to maturity.

DEMAREST.—On Sunday, May 1, Rev. John Kay Demarest, D.D., of Gettysburg, Pa., in his 49th year. Funeral services in the First Reformed Church, Hackensack, New Jersey, Thursday May 5th, at 2 P. M.

Kindly omit flowers.

Carriages will meet the 12 o'clock train from New York on the N. Y. S. & W. R. R.

PARSONS.—Early on Sunday morning, April 24th, Helen Reed Parsons, daughter of John E. and Mary D. Parsons, aged 24 years. Interment at Lenox.

MEMORIAL TABLETS to be erected in Churches, etc Executed in Metal and Wood, or Marble. Photographs forwarded on request. J. & R. LAMB 59 Carmine St. New York.

WOODLAWN CEMETERY.

WOODLAWN Station (24th Ward). Harlem Railroad. Office, No. 20 East 23d Street.

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By James Anthony Froude.

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The Sixty-fourth Anniversary of the AMERICAN SEAMEN'S FRIEND SOCIETY will be celebrated in the First Presbyterian Church of Brooklyn, on Henry street near Clark, on Sunday, May 8, at 4 o'clock P.M. The Annual Sermon will be preached on that occasion by Rev. Charles Cuthbert Hall, D.D., and an abstract of the annual report will be read by the Secretary.

The Sixty-fourth Annual Meeting of the Society will be held in the Chapel of the Sailors' Home, 190 Cherry street, on Monday, May 9, at 3 o'clock P.M., when the reports of the year will be submitted, the usual business transacted and addresses made.

Life Directors, Life Members and friends of the Society are invited to be present.

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As recited in the Reorganization Plan, some of its advantages will appear by comparing the results of the present system of operation and of the one proposed, bearing in mind that the apparent net earnings of the existing properties are not and have not been available to their full extent.

"PRESENT STATUS."

Gross earnings last fiscal year, (excluding Alabama Great Southern),	$28,338,500
Operating expenses	19,593,764
Net earnings	8,744,736
Fixed charges	9,474,837
PROPOSED CONSOLIDATION.	
Fixed charges, (excluding $10,000,000 First Mortgage Bonds, to be issued only for additional property),	$6,400,000
Rentals, (Cincinnati Southern $1,000,000, N. C. R. R. $260,000),	1,260,000
Total fixed charges	$7,660 000

Concentration of the numerous corporations under one management will largely reduce the expenses and increase the net earnings.

The plan makes due allowance for any improvements or betterments which may be found requisite during the next two years, with a view of material reduction in operating expenses. Provision has also been made for all car trust obligations ($2,369,564) and to pay off existing floating debt, ($6,310,000 since the publication of the plan increased to about $7,310,000.)

The Committee is to name the first Board of Directors of the new corporation, which will be called "The Southern Railway Company."

In determining the basis of exchange of old securities for new, the committee has endeavored to exercise absolute impartiality, and to treat all interests in a fair and equitable manner.

Over 75 per cent. of the aggregate amount of the Richmond and West Point Terminal Railway and Warehouse Company securities have been deposited, together with stocks and bonds of auxiliary companies, the details of which have been previously published.

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THE TIME FOR THE DEPOSIT OF ALL UNDERLYING BONDS IS EXTENDED UNTIL AND INCLUDING FRIDAY, MAY 6, 1892.

After the dates above named stocks and securities will be received only upon such terms as the Committee may then impose.

The right of subscription to the Cash Fund offered under the plan to the depositors of stock and 5 per cent. bonds will be extended to such date as may be hereafter advertised by the Committee.

Copies of the Plan of Reorganization may be had at office of the Central Trust Company of New York.

New York, May 3, 1892.

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PSALM XVIII.

Verses 11-19.

He darkness His pavilion made
Dark waters and the clouds' thick shade
Were His august attire.
Then from the blaze before Him cast,
Down through the gloomy clouds there passed
Hailstones and coals of fire.

He thundered also through the sky;
It was the voice of God Most High;
Hailstones and coals of fire.
As arrows from His dreadful bow,
He shot forth lightnings on the foe,
And smote them in His ire.

Then were the waters' channels seen,
And earth's foundation-depths serene
Were open to the day.
At His rebuke the earth was moved,
And, by his wrathful breath reproved,
The waters fled away.

With hand reached out from heights above,
He grasped me, and with tender love
From many waters drew.
He saved me from the mighty foe
Too strong for me to overthrow.
Their hate no pity knew.

They sought me in my trouble's day
But still the Lord, my staff and stay,
Upheld me by His might.
He brought me to an open place,
He saved me freely by His grace,
For I was His delight.

EDWARD A. COLLIER.

KINDERHOOK, N. Y.

MRS. JULIA A. BARTHOLOMEW.

The goodly company of life-long friends and readers of THE EVANGELIST has been lessened by the departure of this excellent Christian woman, who was summoned away by the King of the Celestial City, March 21, 1892, aged 79 years and 10 days.

Her maiden name was Julia Ann Peck. She was the daughter of Noah and Electa (Wilson) Peck, and was born in Vernon, New York, in 1813. About 1825 the family moved to Skaneateles. Julia was educated at Homer. Reared by a pious mother in the Presbyterian faith, she became a Christian in early life, and joined the church at Skaneateles.

Among the students at Auburn Seminary at that time was REV. ORLO BARTHOLOMEW. He graduated in 1835, came to Augusta May 10, 1836, and became the pastor of the Congregational Church, in which he continued twenty-eight years, until his death in 1864. Of his usefulness, emphatic testimony has been given by some who grew up in his parish, such as the late Rev. William E. Knox, D.D.; Rev. Charles E. Knox, D.D.; the Hon. William H. Miller, Attorney-General of the United States; the late John Jay Knox, and many others.

In her twenty-third year Miss Peck became the wife of Mr. Bartholomew. They were married November 15, 1836, and she came to Augusta a fair young bride. For nearly twenty-eight years she toiled with her husband in the cares and trials and labors of the parish, and added much to his efficiency. Since his death, twenty-eight years ago, she and her family have continued to live among the same people. It was then one church, the Knoxboro Church having been formed out of it since. She had won for herself a large place in the hearts of the people, as was shown by the numerous and tearful company that gathered to pay the last tribute to her memory.

The language of eulogy is distasteful to many, but is not a good name one of the rewards of a good life? As her pastor said, "It is the *facts* that praise her." Two or three of her characteristics are worthy of mention. We quote from the funeral sermon:

"One of her characteristics was her unbounded *charity*, especially to the sick and the poor. If the recording angel has written down all the pails of milk, cuts of meat, pies, cakes, and other foods, articles of raiment, and other things which [pointing to the coffin] that woman has sent to her minister and her poorer neighbors and her friends, he has filled a pretty large volume! Her charity was no spring freshet either, but a perennial stream. It seemed a part of her life to give. Her name should have been Dorcas, instead of Julia. She may have had faults, as no doubt she had, but her 'charity was enough' to hide a multitude of sins."

Another characteristic was gift in prayer. What fervor, what unction! She seemed to lay hold on the very horns of the altar and wrestle for the blessing. She had, also, what many Christians have not, a closet, which was often visited. On a little shelf lay a Bible, Village Hymns, Golden Treasury, and a prayer-book. What a Bethel was this little closet! And we doubt not that some of the golden vials above are filled with the prayers of this saint. It will be many a year before they will fade from the memories of the people who knew her.

One more incident may serve as an example and an encouragement to mothers left with families of children. Her husband, when dying, enjoined her to maintain the family altar. This trust she has sacredly kept. No matter how hurried the family might be, or who might be present, she insisted and persisted, and to the last led them to God in the morning prayer.

Many other good things might we mention, but will simply say that in the church and parish she and her family were most active and useful. They have been good parishioners to the ministers that came after her husband. In later years she had come to be a mother in Israel, and looked up to as such by all.

This sister, by God's grace, was able to die well. Her last sickness was not long, about ten days, and she was fully aware that she was nearing her end. But the King of Terrors had no terror for her. Her dying bed was a triumph of faith. Frequent seasons of prayer, snatches of old hymns, texts of Scripture, expressions of peace and joy, showed that she "knew in whom she had believed, and was persuaded that He was able to keep that which she had committed to His trust." She fell asleep without a struggle a little before midnight, March 21, 1892, and was quickly carried, we fully believe, to the presence of the Saviour she loved and served.

She had reached the good age of seventy-nine years. God had given her seven children, five of whom grew up and still survive. Of the living are Arthur P. and Julia Adele, who with her have constituted the home family; two of the sons are ministers, viz: Rev. Myron N. Bartholomew, who is unable to preach by reason of his condition of health, and Rev. Charles M. Bartholomew, pastor of the Congregational Church at Suspension Bridge. The remaining son, Edward J., is an elder in the Augusta church.

THE EVANGELIST was very dear to her. She delighted in its coming. She and her husband have taken it nearly or quite from the beginning, and it was her weekly treat.

The same hand that gives daily bread also gives grace, * * * and the same habit that trusts for temporal, trusts also for spiritual blessings—for living grace while life lasts, for dying grace in a dying day, and for eternal life when grace is swallowed up in glory.—H. J. Van Dyke.

A direct word to a young person, spoken in sincerity, in sympathy, and in earnestness, costs less time than the writing of a sermon, a story, or an editorial, and it may compass more. Such words are not spoken as often as they ought to be, and the world has lacked accordingly. "It may be a little thing for you," said Mr. Gough, "to speak the one loving, earnest word that turns a young man from the wrong way to the right one,—a little thing to *you*, but it's everything to *him*." Such a word may be waiting for you to speak it, to-day.

The Children at Home.

THE COLLEGE SETTLEMENT.

The quiet country dweller who reads in her home about the efforts being made to uplift humanity, longs to visit some of these Hospices on the rough road of the crowded city, and to learn of their workings. How strange it seems to her to bear her friends who live in the midst of these interesting institutions, say they never have seen them. They are in a different portion of the city, or they have so many other claims upon their time that they really have never looked into these workings.

On inquiring about "The College Settlement" a few days since, no one seemed to know much about it. I am sure many will be glad to hear of this beautiful work of trying to uplift the poor people in one of the tenement-house quarters in the city of New York.

It was on Friday afternoon, visitor's day, that we inquired our way to Rivington street. Not having the number of the house, we inquired for "the Mission which young college ladies were carrying on." But the persons we asked could not understand our language, and only shook their heads. The street was full of foreigners. As we stood at the corner where an Italian was tempting us to buy some of his fruits, a bright boy came up to us and asked where we wished to go. As we spoke of the mission, he said, "It isn't a mission; it's 'The College Settlement,' and I belong to the boys' club there." I found afterwards that they object very much to have the enterprise called "a mission." The boy piloted us along, telling us about the work there, and also giving us the information that he belonged to "The College Settlement Excelsior Baseball Club." Although not directly under the supervision of the College Settlement, yet it was honored by receiving the name that would give it prestige. The boy ran up the steps of the house and rang the bell for us, and lifted his hat as he saw us pass in. We could have picked out the house because of its neat exterior and the window full of plants, for it was the only one of that kind on the street. We were received by the head worker, a graduate of Wellesley College "An ideal young woman," we said, after our visit was over.

But what of the work? you ask. It would take more space than we can give to go into the details of this grand movement. We felt as we passed through the street that it would be a great sacrifice for us to make a home amid such surroundings. And the knowledge that these college workers pay six dollars a week for the privilege of doing the work at the Settlement, was quite surprising. The higher-education-of-women question must be settled favorably by all in view of these grand results. Boys and girls, young men and women, mothers and fathers too, if they would come, are taught the ways of pleasant living in their homes. Cooking clubs, sewing clubs, reading clubs and choral clubs are in active work. All kinds of neat ways of housekeeping are taught—refined ways of living and how to make the best and the most of their hemmed-in, burdensome lives.

The mothers' club is one of the most gratifying in its results, and while the mothers sew the ladies read to them helpful and interesting articles adapted to their understanding and their needs. A very touching story the head worker told us of a woman who had not been out of her tenement fourth story for seven years. She did not care to go out. Her work kept her busy all the time, her health was poor, and she sent her children to do all her errands. These children, going to The College Settlement, brought bits of the bright life there into her discouraged heart, and she felt happy that her children were being [illegible] out of the life of bondage she had bravely endured. When the ladies went on their visiting rounds among their neighbors, they called to see this shut-in mother. They urged her to come and see them, but she had no hat nor shawl. The children needed so many things, while she could stay at home and go without. It was near Christmas time, and the new friends were rejoiced that they could send the woman a hat and shawl for a Christmas gift. And now she comes to their sewing clubs, and a new light has come into her face and a new happiness into her heart.

Many of the students in colleges for women—nearly all of them—are organizing themselves into societies to help this great work financially. There is a country home where part of the workers stay in summer and entertain guests, their neighbors from Rivington street; and these visitors have a grand opportunity of seeing how a true hostess can make her guests' stay pleasant and helpful. S. T. PERRY.

THE CHILDREN'S BOOK.

Some years ago, when our first-born came to us in the spring-time, a book was opened and therein was written from week to week little scraps of his history and development from the red-faced babe into the lithe and erect little boy of the present. The appearance of the first tooth, the unfolding of each infant faculty, and the first efforts at speech are given, together with other sundry details that are of more interest to the lad's parents than to strangers.

In the meantime, two little sisters have been added to the family nest, and each of them in turn has afforded not a little material for quiet and thoughtful study.

To see the character of each little one gradually displaying its charms and unfolding under the tender care of mother-love and father-love, has been a constant delight.

But memory is fickle, and many of the finest acts and sweetest sayings of children are lost, unless pen and ink are used. Only this evening reference has been made to this record in order to decide some point of interest in early days of Baby Fritz, and it was pleasant to find the fact had not eluded the chronicles.

Darwin suggested that all young parents should watch the development of their children carefully and note the first appearance of intelligence on baby's part, beginning with the first cry and from the earliest smile. Also when the child caught the conception of right and wrong, etc. His reasons were that family government would be easier and wiser, and that much valuable data could be secured in this way for the study and attention of scientific men and women.

A trial has convinced one family that a book devoted to child-life and its dawning possibilities has amply repaid for the comparatively little time bestowed upon this pleasant task.

To stimulate others to adopt such a plan and preserve the sayings, experiences, and doings of the childhood days while they are new, and not to depend upon memory alone for a vivid reproduction of babyhood life, is the object of this paragraph.

One verse in the Bible has always piqued our curiosity, and that is the eighteenth verse of the first chapter of the second book of Samuel: "And he bade them teach the children of Judah the Song of the Bow: *behold it is written in the book of Jasher.*"

What a marvellous record in that lost book! So with the experiences of the childhood days; if not committed to paper, how much is denied to the parents in later life. A[illegible]d if perchance the all-kind Father takes some little one from the family group to the more tender embrace of the Good Shepherd, how rich beyond reckoning the sweet chronicles of the little lives begun below. As we read the records of the wee folks, we realize the beauty of that verse, "Their angels do always behold the face of My Father which is in heaven." W. K. P.

RAIN ON THE RO[illegible]F.

'Tis the rain on the roof, I hear it;
Oh, beautiful, longed for rain!
If my heart were lead it would cheer it,
And cause me to smile again!

For 'tis telling the old, old story,
And the voices of all the dear,
In the days of our morning glory,
In the rain on the roof I hear.

And under the eaves I listen
Smiling, and then I weep,
Till the rain and the voices fill me
To peaceful, refreshing sleep.

—Augusta Moore.

RESPONSIBILITIES OF MOTHERS.

"I was horrified," said Mrs. Wheelock, "to find my children in Mrs. Pool's parlor the other day, playing on her piano. I hurried them home, and told them they ought not to play in Mrs. Pool's parlor. I never allowed them to go into my parlor without permission. Since then, Mrs. Allen has told me that Mrs. Pool allows her children to play there as a reward for duties done, or for good behavior, and they are very careful of everything in the room.

"Now, Mrs. Longwell *insists* that Leslie shall keep all of her playthings up-stairs, and if the neighbor's children come in and a 'big time' is planned at cutting paper dolls or at anything which will destroy the immaculate appearance of her rooms, it must be done in somebody else's back-parlor. Mrs. Longwell is ambitious to keep the reputation of 'fine housekeeper,' which every one accords her. I expect that accounts for Leslie playing so much in the streets."

Dr. Thomas Parry remarks in a recent address:

"That boy of yours is very restless. He is up and down, on his head and feet; up, trying to walk on his hands. He is an illustration of perpetual motion. He is an inspector of your what-not, and topsy turvey goes your furniture. He has no respect for your Brussels, and he will bring his blocks and build his pen coop upon your centre-table.

"In this trying ordeal does the mother keep house for strangers and visitors, or for her own family? Is her house too good for her children? Does she care about the criticism of old bachelors and over prim maiden ladies concerning the nuisance of these restless children? I want no one that dislikes children to come to my house unless he comes that his character may be changed.

"Your boy is full of plans; he is constructive as well as destructive. Full of faith he comes to his mother and tells her what he is going to do. His eye is turned upon her for suggestions, for inspiration, for help, and for approval. How will the mother treat these little plans? Will she sweep them away as the housemaid does the cobweb? In his little heart and head his plans are all important. Have respect to his play. When his kite is up and he is eagerly watching its movements, lengthening and contracting the string, would you that instant call him into the house to have his hair combed? "In their mistakes and troubles they are not to be ridiculed. In their mother's part they are to find faithful love and unfailing sympathy with all their griefs. Let them be as frolicsome as lambs, and the memories of childhood as bright as a June day, not their plans be carelessly thwarted.

"Then, I want you to have faith in the Gospel of our Lord as adapted to the minds of your children, to make them Christians and to enlighten the heart of childhood. Christ said, Suffer little children 'to come unto Me.' 'No,' say some parents, 'he must wait until he is older, fifteen at least, to decide for himself.' Oh, foolish parent, who has bewitched you that you should believe such soul destroying heresy! Are you willing to go before the judgment seat and declare to God that the children which He gave you were too young for Him to bestow His name upon them? Christianity should distill in the nursery divine purity through the voice of celestial wisdom. The heart of the child is more sensitive of the divine paternity than it is of the earthly, otherwise God is not our Father." MONA NARGHER PURDY.

A GERMAN BABY'S BAPTISM.

Leigh Young, in his article, "A Swiss Sunday," in Sunday-school Times, gives this interesting sketch of a German baby's baptism:

At the close of the service, the minister came down from the pulpit and went to the altar. He made a sign to one of the beadles, and immediately a side door opened and a young German couple entered, bearing triumphantly a flaxen-haired, blue-eyed, smiling baby. It was buttoned up in a strip of embroidered muslin, folded up something like an envelop, then bound round and round with white satin ribbon, and carried on a pillow. The ceremony which followed was an odd one to me.

Seven young men, who were seated just in front of the altar, rose as the couple bearing the baby drew near, and ranged themselves around the altar. The father, in perfect silence, handed the child to the mother, who then turned and gave it to the young man next to her, and so the child went from one to the other, until each had had it in his arms, and finally it reached the pastor's, who, I know, must have babies of his own at home, from the gentle, tender way he handled this one. The little one seemed as much at ease as in its mother's arms. I looked all the time to hear it cry as it was passed from one to the other, but it only looked around with those wise, wide-open eyes, which seem characteristic of German babies. The minister sprinkled it three times, in the name of the Trinity, gave it its name, made the sign of the cross, then, with a fatherly smile, he patted the child's head as he gave it back to the mother, saying, in German, "The Lord bless thee and keep thee, the Lord make His face to shine upon thee and give thee peace."

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ONE GIRL'S WORK.

A few years ago a little girl applied to a pastor in one of our large cities for admission into his Sunday-school. She was told that the classes were so full there was no room for her, and that the church was so small that no more classes could be organized. Much disappointed, the little girl began to save pennies—her family was poor—for the purpose of enlarging the church in order that she and other children like her might be accommodated. She told no one of her ambitious purpose, however, so that when the pastor of this church was called to her bedside a few months later, to comfort her in her severe illness, he saw nothing unusual, only a frail child of six and a half years.

The little sufferer died, and a week later there were found in her battered red pocketbook, which had been her savings bank, fifty-seven pennies, and a scrap of paper that told, in childish print, the story of her ambition, and the purpose of her self-denial.

The story of that little red pocketbook and its contents, and of the unfaltering faith of its little owner, got abroad. It touched the heart of saint and sinner alike. Her inspiration became a prophecy, and men labored and women sang and children saved to aid in its fulfilment. These fifty-seven pennies became the nucleus of a fund that in six years grew to $250,000, and to-day this heroine's picture, life-size, hangs conspicuously in the hallway of a college building at which 1,400 students attend, and connected with which there are a church capable of seating 8,000, a hospital for children named for the Good Samaritan, and a Sunday-school room large enough to accommodate all the girls and boys who have yet asked to enter it. A fairy story? It reads like one, but happily it is not one. The little girl's name was Hattie May Wiatt, and the splendid institutions described are located in Philadelphia.—Harper's Young People.

In reading this touching and beautiful incident about Hattie May Wiatt's work, our little folks immediately asked these questions:

"Couldn't the minister have *squeezed* such a *little* girl in somewhere? Couldn't he have held her on his lap when she was so anxious to learn about Jesus? Our minister would not turn any scholars away from Sunday-school; he would see they all got tucked in somewhere, wouldn't he, mamma?"

We had to confess that we thought it quite an unusual thing for a Sunday-school to be so full that it could not accommodate one more child less than six years old. However, we talked of the grand result of this dear child's non-admission to the school; but we failed to clear that pastor's character as regards the children's sense of noble Christian effort.

THE MUSIC OF ALPINE CHILDREN.

Professor Mahaffy, in The New York Christian Advocate, gives this interesting account of the Music of Alpine Children:

If it be possible to find a human being that is merely a mirror of nature and nothing more, take those children who spend their years in the uplands of the Alps in Southern Europe, watching flocks of goats and sheep, with their tinkling bells, sitting all day in the sun, hearing the shrill cicada and the whisper of the pines, and the eternal babble of the stream, saying nothing, playing no game or sport, solemn and silent, with their great eyes looking upon you as you pass, without surprise. But these strange children, that seem as absolutely absorbed in nature as it is possible for man to be; that people these wilds like the grasshopper, or the anemone, or the turtle-dove; have their note, like the last of the three. They have their pipe or flute, and at intervals you hear them playing a melody, which however it may vary with the country, is, so far as I know, invariably sad in its tone, and when you hear it, you feel that here is the real, the subtle, the adequate expression of that element in perfect joy, that acid without which any sweetness clogs and becomes a burden. When you hear such a melody—and I am taking its most simple and perfect occurrence—you cannot but feel that here is expessed what words cannot tell, what we cannot explain to our civilized fellow, but what this silent child has felt out without conscious effort or theory.

In Amelia B. Edwards' new book, "Pharaohs, Fellahs, and Explorers," we find the following, which college girls will be interested in reading:

"Mr. Petrie discovered in 1889 among ruins in an obscure little town, a magnificent fragment containing the whole of the Second Book of the Illiad. Nor is this the first time that Homer has been found in Egypt. The three oldest Homeric texts previously known came from the land of the Pharoahs. To these three Mr. Petrie has now added a fourth. The great Homer Payrus, which was found in a grave rolled up as a pillow of its former owner; and its former owner was a young and apparently a beautiful girl, with little ivory teeth and long, silky, black hair. The inscription on her coffin was illegible, and we are alike ignorant of her name, her nationality, and history. She may have been an Egyptian, but she was more probably a Greek. We only know that she was young and fair, and she so loved her Homer, that those who laid her in her last resting place, buried her precious papyrus in her grave. That papyrus is now among the treasures of the Bodleian Library at Oxford, and all that is preserved of its possessor—her skull and her lovely hair—are now in the South Kensington Museum, London.

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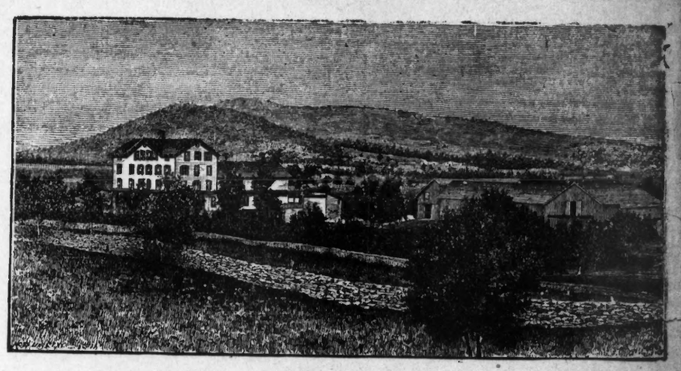

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WHAT SUNDAY-SCHOOL DID FOR ONE BOY.

A good many years ago a lad was playing about the street one Sunday afternoon about a mile east of the Bowery. Some one took him into the Hope Chapel Sunday-school. He could not read a word of English, but he sang lustily. One Sunday last winter he was present again at Hope Chapel, and was able both to sing and to read English. He is now our Synodical Missionary in Minnesota, and in the last four years, working under our Board of Publication and Sunday-school Work, has, with the aid of seminary students sent out in the summer months, organized more than 660 Sunday-schools, into which the number of children gathered has averaged 4,000 a year. Thirty-five of the schools have become Presbyterian churches, with an aggregate of 12,000 members; of these, twenty-five own church buildings, with property valued at $27,000, much more than has been spent in the whole State for the efforts which have produced them. Many of these churches are becoming self-supporting and cutting loose as rapidly as possible from the Board of Home Missions.

No life is a worthily lived life, even if indeed if it be a life worth living, unless it is lived with a well-defined and a prevailing purpose. He who cannot yet say for what he is living has not yet begun to live as he ought to live.

WONDERS NEVER CEASE.

About one year since our readers had their attention called to one of the most liberal offers ever made in the columns of this paper by a reputable firm, and many thousands availed themselves of the offer and to-day possess a handsome Piano Lamp at a trifling cost. Now all are invited by this same firm to come forward and to secure another prize. The Larkin Soap Mfg. Co., Buffalo, N. Y., make an offer in another column which cannot fail to bring a new source of joy to all who use Sweet Home Soap.

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THE "FERRIS" FAMOUS HAMS.

FOR Frying never use a Ham of less than 13 or 14 pounds, and a heavier one is equally as good. Hams from young pigs, though good for boiling, if broiled or fried, will serve juiceless and dry. Only the centre of the Ham should be sliced. Both ends may be used for boiling, served in various ways as suggested in our little booklet of recipes. Cut from each side of the Ham with a very sharp knife cleanly to the bone, dividing the slices in the centre. You will thus avoid the necessity of sawing. The slice should never be cut more than one-quarter of an inch thick, and one-sixth of an inch is still better. Trim very closely the skin from the upper side of each slice, and also cut from the lower edge the outer rim of muscle that has been somewhat hardened by smoking.

Have the frying-pan very hot before the meat is put in. Turn the slices quickly, and as soon as the fat is nicely browned on each side, add one-half cup of boiling water Cover the pan tightly and place where the water will boil slowly for fifteen minutes. By this time much of it will have disappeared. Serve at once.

The first process retains the juices of the meat, and the second makes the muscle tender and moist, if these suggestions are closely followed.

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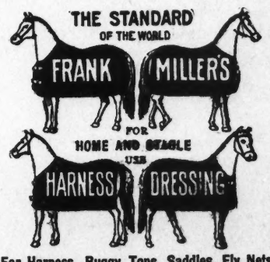

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'88,	1,000,000	115,444 72	4,065,945 [illegible]
'89,	1,000,000	237,945 85	7,803,722 [illegible]
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PRESBYTERY OF ERIE.—Supplies appointed for the year by the Presbytery of Erie for the interim between the stated April and September meetings, 1892: Harmonsburgh and Evansburgh, Licentiate A. W. Hays; Utica and Waterloo, Rev. Hugh Kane; Mt. Pleasant, Elder W. T. Alan; New Lebanon, Rev. John McDowell; East Greene, Rev. I. D. Sammons; Mill Village, Rev. Willaim Grassie; Fairview, Rev. H. Webster; Kerr's Hill, Dempseytown, and Cherry Tree, Rev. Robert Murray; North Clarendon and Irvineton, Rev. J. O. George; Pleasantville and Concord, Licentiate J. A. Cunningham; Sugar Grove, Licentiate William P. Hollister; Hadley and Georgetown, Rev. R. R. Moore; Stoneboro and Fairfield, Rev. H. W. Warnshuis for one month, and subsequently by the Committee; Sunville, Sugar Creek, and Sugar Creek Menil, by Rev. S. L. Irvine. A. W.

PENNSYLVANIA.

THE PRESBYTERY OF LACKAWANNA closed its sessions on Thursday, April 21st. It grieves that it can call no more the names of Joseph Cory and Casper R. Gregory on its roll. Memorial tributes of each are placed on record. Rev. J. S. Stewart, D.D., was elected moderator. Rev. G. W. McKenney was received from the Presbytery of Mankato, and enters upon his labors in Elmhurst; Rev. John Marsland was received from the Congregational Susquehanna Association, and arrangements made for his installation in Susquehanna, May 4th, 7.30 P. M. Rev. F. M. Todd was received from the Presbytery of Washington City, and arrangements made for his installation in Monroeton Wednesday evening, May 4th. Rev. H. Shaw was received from Kittaning Presbytery, and continues his good work in Bethany. The pastoral relation of the Rev. R. H. Craig with the Bennett church was upon his request dissolved, and he was dismissed to the Presbytery of Hudson to accept the call from Amity church. Presbytery answers the overture on Judicial Commissions in the negative, and the overture on Rule for Overtures and Enactments in the affirmative. The name of Bethel Church, organized April 12th, was added to the roll, and the petition from thirty-two persons in Sayre for the organization of a church was answered favorably, and a committee appointed to comply with the request if the way is clear. The following were elected as commissioners to the General Assembly: Ministers, principals, Charles E. Robinson, D.D., J. S. Stewart, D.D., and Charles [illegible]. Elders, principals, Major J. B. Fish, E. B. Strarges, and Thomas H. Atherton. An intensely interesting report of the work of the Italian Mission of the Scranton First Church was presented by our Italian missionary, D'Anna. Forty-one Italians united last year with the First Church in Scranton as the fruit of its mission's work, and as we heard the details of its methods and the spreading of the missionary's usefulness in places adjacent to Scranton, it commended itself as the beginning of the solution of the large question, How shall the Italians be reached?"

IOWA.

BURLINGTON.—An interested congregation assembled in the beautiful First Church on the evening of April 14th, to witness the ordination of two recent graduates of McCormick Seminary to the Gospel ministry. The young men were Edward McCluskey and Paul Whiting McClintock, the latter the eldest son of the pastor of the First Church, and under appointment of the Foreign Board to go as a missionary to Hainan, China. The sermon was delivered by Rev. T. D. Ewing, D.D., of Corning; the usual questions were asked by the moderator of Presbytery, Rev. W. D. Shiels, the ordination prayer was offered by the pastor of the church, and the charge to the missionary by Dr. Magill of Fairfield. Mr. McCluskey has accepted a call to Hope Presbyterian Church, a former mission of the First Church, and was installed April 24th. He is a young man of high promise. Much interest gathered about the young missionary, Mr. Paul McClintock. From a boy he has grown up under the influences of the First Church. He gives promise of great usefulness. His father, Rev. J. C. McClintock, D.D., has been the honored pastor of this church for twenty-three years, and in the fine edifice in which his people worship and the thriving young congregation now worshipping under the name of Hope Church, he has enduring monuments to his memory. His father, Rev. John McClintock, D.D., deceased, rounded out a full half century in the ministry as pastor of the Presbyterian Church in Carmichaels, Pa., and it is thus quite in order for the son and grandson to follow in their footsteps. In the work of benevolence and the number of additions (44 by examination and 21 on certificate), the First Church exceeds the record of the previous year. The Session has been enlarged by the election of two new elders, and pastor and people are girding themselves for new effort. HECTOR BALLENDEN, Elder.

DES MOINES.—In October, 1890, Rev. Howard A. Johnston, Ph.D., came to the pastorate of the Central Church, from the Seventh of Cincinnati, and his work has been marked by enthusiasm and prosperity. In November, 1890, a new method of church finances was adopted, and the church building was painted. In March, 1891, a literary society was organized, known as the Academy, under whose auspices the present course of University Extension lectures is being given. In June, 1891, Dr. Johnston presented to the people a proposition to liquidate the debt of $5,100. In two weeks the amount was subscribed. In October, 1891, the church premises were beautified, their changed appearance exciting the admiration of all. Especially notable has been the growth in membership and benevolent work. There has not been a special meeting during the present pastorate, yet scarcely a week has passed without accessions to the church. Since October, 1890, there has been an accession of 223 new members, 69 of the number being men, and 119 heads of families. The following comparative summary will show the growth of the church during the last two years, the report of April, 1890, being the last before the present pastorate:

Report Ending April	'90	'91	'92
Added on Examination	4	27	69
Added on Certificate	19	52	77
Communicants	434	511	627
Sunday-school Enrollment	336	404	460
To Home Missions	$440	898	2,126
To Foreign Missions	259	491	1,069
Total Benevolences	967	2,085	3,865
Total for all Purposes	$8,760	7,446	13,383

It is not strange, in view of this steady, fruitful growth, that the Central Church people are happy and thankful. Perfect harmony prevails throughout the congregation. The present membership of 627 makes this the largest church in the Synod of Iowa. The outlook is very promising for continued rapid growth and increasing prosperity. At a recent prayer-meeting there were sixty-seven who took part during the hour.

THE PRESBYTERY OF COUNCIL BLUFFS met in Shenandoah, Ia., April 15th. Rev. Edward Dickinson was elected moderator, and Prof. Ira Clarke temporary clerk. Casey and Adair churches call licentiate Rev. T. J. Hedges, and a commission is appointed for his ordination and installation on the evening of May 5th. A commission was appointed to ordain Rev. F. L. Hayden and install him pastor over the Avoca church on the evening of May 2nd. Rev. J. W. Cathcart was granted a letter of dismission to the Presbytery of Pittsburg. Revs. F. L. Goff, S. T. Davis, and N. D. Bristol were received from the Presbyteries of Dayton, Spokane, and Emporia, respectively. Mr. R. C. Richardson was recognized as a student for the ministry. An overture to Synod, asking the division of the Presbytery, is to be acted on at the stated fall meeting. Suitable action was taken touching the deaths of Rev. Charles Merwin and Rev. I. N. Crittenden. The overture on Judicial Commissions is answered in the negative. Presbytery proceeded to the final adjudication of the cases of Rev. B. W. Coe and Rev. John A. Walker. The former was deposed from the Gospel ministry and excommunicated from the communion of the Presbyterian Church, and the latter was suspended for one year. Emerson was chosen as the place of next meeting. A. L. SARCHET, S. C.

ILLINOIS.

THE PRESBYTERY OF CAIRO met in Nashville, April 12th. At the request of the moderator, Rev. William C. Coit, the pastor of Nashville, the Rev. D. M. Hazlett preached the sermon. Rev. J. F. Flint was chosen moderator. Resolutions were passed directing aided theological students not to pursue their studies at Union Seminary, until the present issue regarding Dr. Briggs is settled, and to avoid any Seminary where his views are tolerated. The overture on Judicial Commissions was answered in the negative, and resolutions were adopted on temperance and Sabbath observance. An adjourned meeting will be held at Harrisburg, June 4th. Next stated meeting, Mt. Carmel, September 27th. The names of commissioners to the Assembly will be given hereafter.

ARIZONA.

THE PRESBYTERY OF ARIZONA met at Phoenix, the capitol, April 5th. Rev. C. H. Cook preached. Rev. J. G. Pritchard was chosen moderator, and Rev. Robert Coltman temporary clerk. The church at Flagstaff has received twenty-six on profession and eight by certificate, the past year. The Indian church at Sacaton, twenty-nine on profession. Rev. Preston McKinney was received from the Presytery of Neosho, and installed pastor at Phoenix, April 6th. Rev. I. T. Whittemore preached, and Revs. J. G. Pritchard and C. R. Nugent took other parts of service. The new house of worship was packed on Sabbath 10th, when Rev. C. R. Nugent preached an eloquent dedicatory sermon, and Rev. J. A. McKinney, the new pastor, read an appropriate service, Rev. J. A. Menaul, Synodical Missionary, offered the opening prayer, and Rev. I. T. Whittemore, the closing prayer. The Committee on Installation of Rev. Robert Coltman, M.D., over the Presbyterian Church of Flagstaff, reported that on October 13th last, they performed the duty assigned. This young church, as well as that of Phoenix, has a strong Eendeavor Society doing efficient service. They have built a small house of worship which will soon be paid for. A Woman's Presbyterian Home Mission Society was organized with Mrs. Preston McKinney President, Mrs. C. R. Nugent Secretary, and Mrs. Robert Coltman Treasurer. The church at Phoenix, two years shepherdless, now has a pastor, and its future prosperity seems assured. The commissioners to General Assembly are Rev. J. G. Pritchard and Elder L. L. Plank. S. C.

THE REFORMED CHURCH.

OLIVE.—This church and grouping in Charles Mix County, will be supplied this summer by student C. E. Sharp of Pierre College, who did good work last summer at Forest City and Okobojo.

COTTAGE GROVE AND PIERCEVILLE.—The Rev. J. W. McNary, State evangelist, has been assisting the pastor, Rev. P. J. Teenhorse in a series of meetings. On Sabbath, April 10th, five young persons were received on profession of their faith. A Ladies' Aid Society of thirty members was formed and a Christian Endeavor Society at Cottage Grove.

KEEP YOUR ENGAGEMENTS.

There are certain habits and small virtues whose presence makes so vast a difference in family life that any one neglecting them is found "hard to live with," if no severer criticism is allowed, though this is indeed severe enough, and I sometimes think that Carlyle's mother, when she spoke of her illustrious son as "hard to live with," made a criticism upon him keener and more enduring than any of his fulminations against fraud and vice.

None of these virtues are beyond our earnest effort; all are capable of cultivation, and each one is founded on the divine law of doing to others as we would wish others to do to us.

Punctuality, for instance; did it ever occur to you that the lack of this good habit springs from selfishness? What right has any member of the family to keep the breakfast table standing long after all the others have finished the meal and gone to the daily task—and while the late comer is breakfasting alone, a servant (who, likely, has been up and at work for hours with no breakfast as yet) is kept standing with idle hands waiting to clear away the last of the breakfast things and get to the daily routine.

PREACHING AND PRACTISING.

That was plain and noble testimony that the young man is reported to have given to the examining committee of our church. "Under whose preaching were you converted?" they asked. "Under nobody's preaching," was his reply; "I was converted under my mother's practising." Gracious tribute was that to parental example! And perhaps there was little talking in it all, little urging to duty and exhorting to obedience. The temperature of the mother's life was so sweet and salubrious that it woke and matured the seed of the grace that had been dropped into the heart, and it sprang up spontaneously.—Dr. A. I. Gordon.

One Thing and Another.

It was a woman who led the procession of boomers to the town site of the Sisseton Reservation, and the town's name has been changed from Sisseton to Effington, in compliment to Miss Effie Stauffer, the schoolmistress, who was first to reach it. The town, when not yet a week old, had a general store, a lumber yard, hardware store, blacksmith shop, grocery, millinery store and hotel. In the course of another week it probably got a church, a school, a jail, a newspaper and a post office, and was ready for business in earnest.

Col. Theodore A. Dodge, who is an authority on military subjects, says that notwithstanding our peaceful principles, what with our troubles with England and Mexico, Tripoli and Algiers, Paraguay and Corea, and with France; the John Brown raid, the Barnburner and Fenian raids, and filibustering expeditions to Cuba and Nicaragua; what with our Civil War, our Whiskey and Shays rebellions; the election, draft, railroad, reconstruction, and sundry serious city riots, and our Indian troubles, we have lost more men in active war since 1776 than any nation of Europe.

Professor von Hoist, the German writer on American constitutional history, who has recently accepted a chair in the Chicago University, was once a porter in the Grand Central Railway Station, New York City, having come to this country as an emigrant on account of the predicament in which he found himself after criticising the Russian Government severely in print while he was yet a subject of the Czar. Though of German extraction and education, he was born in a Russian province. In 1872, after a residence of five years in America, he returned to Europe, to accept a special chair of American history in the newly established University of Strasburg. Later he was persuaded to take a like office in Fresiburg.

That was a graceful and a very happy compliment paid to Edward Everett Hale, by Dr. Lyman Abbott, at the Boston dinner in honor of Dr. Hale's seventieth birthday. How differently distinguished persons use the same opportunities! Adam, Sir Isaac Newton, and William Tell all had dealings with an apple. It made Adam notorious as a sinner, Newton famous as a scientist, and it gained for Tell the best niche in the Pantheon of Switzerland. Other mathematicians have found in the multiplication table merely a collection of juiceless and unpicturesque figures. It took Edward Everett Hale to discover that it had a moral significance; to annex to it the two tables of stone; to make his fellow-men realize that they are dealing with a pregnant ethical truth when they repeat "Ten times one is ten."

A new pest and destroyer has appeared in the vegetable kingdom. This time it is a worm which attacks standing timber, and threatens to ruin an important branch of the lumber interest. Lumbermen in Pennsylvania are beginning to observe that the tops of the heavy hemlock timber on the mountains are turning brown, as though the trees were dying. The trees look as if a fire had swept through them, or as if they were suffering for lack of irrigation. In fact the affected trees are covered with myriads of worms which go from the tender growth of this year to that of the preceding year. In the "choppings" where the bark-peelers are at work, the men are surrounded by millions of these pests. The worm is about an inch long and barely an eighth of an inch in diameter. A crisis confronts the whole population of the entire hemlock region, as the destruction of an enormous industry is threatened.

A great charm of the Prince of Wales's estate at Sandringham lies in the thoughtful, beneficent care that is shown for the housing and welfare of the employees. The three villages on the estate — Bahingley, West Newton, and Dersingham — when the Prince acquired the property, were types of the primitive Norfolk village. The houses were tumble-down hovels, and the farm laborers, who only received nine shillings a week, could not read or write, and had all sense of self-respect crushed out of them. Now everything has suffered a change, and they challenge comparison with any model village in any country. The cottages are so substantial and nice, and set amid such bright gardens, that one of moderate means may quite envy the occupiers their happy lot. The church has been elaborately restored; a canteen, reading-room, and library erected; many miles of new road opened, and the common has been entirely changed in appearance and made beautiful by extensive plantations. A tall tower for the supply of water has been erected, and also a cottage hospital.

Gradually and slowly women are being employed as teachers in the public schools of Germany. From the official school statistics of Saxony it appears that the teaching force in the elementary Protestant schools, 2,171 in number, with an attendance of 575,560, consists of 285 directors or principals, 7,823 male teachers and 226 female teachers. The Catholic public and private schools, 155 in number, with an attendance of 13,131, have a teaching force of 7 directors, 112 male teachers and 17 female teachers. In the high schools of the kingdom there are 79,270 pupils, among them only 1,465 girls.

We are apt to characterize "elegant" as a school-girl word, and to be pretty severe in challenging its use as a qualifying adjective. Surely it is about the last which would occur to any one's mind as applicable to St. John the Divine, and yet we read in Sir Thomas Browne's "Religio Medici" the following: "That elegant Apostle, which seemed to have a glimpse of heaven, hath left but a negative description thereof. . . . He was translated out of himself to behold it, but being returned into himself, could not express it." On referring to Dr. Murray's "Dictionary," now in course of publication by the Clarehdon Press, we find ample authority for this use of the word, which sounds peculiar to modern ears. Amongst the quotations there is one from Jeremy Taylor, who in his "Great Exemplar" speaks of "a most elegant and persuasive parable." Comher ("Companion to the Temple") refers to "the learned volumes of this elegant father," meaning St. Chrysostom.

The number of Sunday-schools in this city is said to be Episcopalian 85, Presbyterian 72, Methodist 68, Baptist 46, all others 104, total 375. Total enrollment of scholars in the 375 schools, 123,000; scholars in public schools, 307,809. To this must be added scholars in private schools and children who attend no school; a vast army unevangelized. Enrollment of scholars and teachers in schools of New York Presbytery, 1887, 24,925; 1890, 26,178. Gain in four years, 1,253, or 5 per cent. The Presbyterian Sunday schools of this city gave to the Board of Publication and Sunday-school Work, 1887, $563; 1888, $516; 1889, $1,036; 1890, $1,141. Total, $3,256. The Presbyterian Sunday-schools of this city contributed to the Sunday-school Committee of the Presbytery, in four years, $1,319, to further Presbyterian Sunday-school work in the greatest Sunday-school Home Missionary field in the United States.

Washington was in his sixty-second year when chosen for the second term. So were Jefferson and Madison. John Adams was sixty-one. Monroe was nearly sixty-three. John Quincey Adams was over fifty-seven, while Jackson was within eleven days of being sixty-six when the people renewed his lease of power in the Federal Government. But even he was two years younger than President Harrison's grandfather, as "Old Tippecanoe" was past his sixty-eighth birthday at the time of his inauguration. Van Buren was fifty four, Tyler fifty-one, and Polk forty nine. General Taylor was next to Buchanan in age. He was over sixty-four when he entered the White House, but Buchanan was within a few weeks of being sixty-six. Fillmore was fifty, Pierce forty-eight. Lincoln was fifty two when first elected. Johnson was past fifty-six when he succeeded him. Grant, the youngest of them all, was only forty-six when he began his first administration. Hayes was fifty four, Garfield forty-nine, Arthur fifty, and Cleveland forty-seven. President Harrison was in his fifty-sixth year.

Temperance Notes.

The 150 delegates of the Ohio Farmers' Alliance convention, lately in session in Columbus, adopted as part of their platform a resolution reading: "That we are unalterably opposed to the drink traffic for heverage purposes." The Committee on Temperance presented a report denouncing the liquor traffic because of the increased taxation it puts upon the farmer.

The Minutes of the Executive Committee and First Convention of the World's Woman's Christian Temperance Union, held in Boston last November, have been published by the Woman's Temperance Publishing Association of Chicago. They show a very rapid spread of the work, and give many interesting details. Delegates were present from all the four corners of the world. The Temperance Temple of Chicago has become a reality since the last annual meeting of the National Association.

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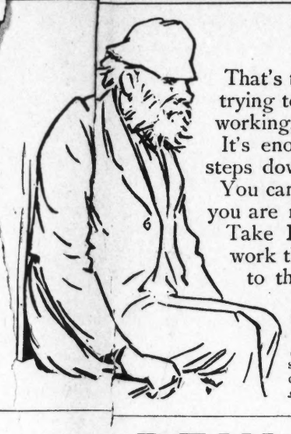

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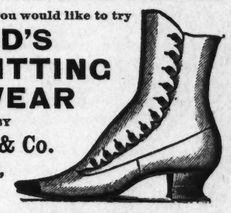

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PHILADELPHIA LETTER.

The Philadelphia Social Union in its monthly meetings always provides a rich treat for its members and guests. In March it was Mr. B. B. Comegys, with his admirable paper on the Enriching of the Church Service, which you are happily giving your readers in full in your columns. Last week it was a New York pastor who was the principal guest of the Union, Dr. Wilton Merle Smith, and who made a delightful address on "The Consecration of Culture." Any attempt to give an abstract of this address would only mar its beauty. Dr. Smith spoke very frankly of the attitude of much of our literature toward Christianity. "Culture" is offended at many things in the Church which seem "crude" to its exaggerated sensitiveness. "Cultivated" people cannot bear the infelicities of language, the idiosyncrasies of individuals, the lack of literary finish in the pulpit, the want of refinement in religious assemblies. This delicate fastidiousness makes "culture" hold aloof from the Church whose mission it is to save and help all men, regardless of their degree of refinement, and which must adapt itself to all sorts and conditions of men.

There was much also in literature to prejudice people of "culture" against religion. Herbert Spencer and Matthew Arnold have done sore harm to the religion of Jesus Christ. Writers like Dickens have insisted on caricaturing Christianity and the ministers of religion. Men of "culture," too, are unresponsive to enthusiasm and all displays and manifestations of fervor and feeling. They look with disdain, therefore, upon all the warmth and activity which are so great a part of religious life and work.

Dr. Smith suggested some ways in which the Church might help to remove this separating wall. It might make its services more attractive, freeing them from qualities that offend good taste. It might teach the responsibility of "culture," its duty of laying all its gifts and powers at the feet of Christ. The laymen have a mission and a responsibility in this matter. They can reach cultivated men and women, and seek to lead them into the Church, making disciples of them.

The address of Dr. Smith was well received. Mr. Talcott Williams of our own city spoke also on the same subject, showing his usual thoughtfulness in the wise words he uttered. The record of history is that wherever there is an art which we admire, it has sprung from moral corruption. We find that around the Temple of Venus the worship was such as unspeakably shocks us. Art flourishes in ages that have decayed. It is impossible for culture to be consecrated until the world shall have become sinless. The Christian Church is an organization which expects to transfigure humanity. St. Augustine laid down the injunction that no enjoyment is right which does not end in service or action for others. Mr. Williams did not think it possible to consecrate selfishness, however sublimated. It is well for our churches to be beautiful, but not if they are locked with a golden key. Mere right doing may go on with a heart essentially selfish.

Judge Williams took a more hopeful view; he was an optimist by nature. He remembered that when Christ was on earth, and during the centuries that followed, the State religions were heathen religions, and a spirit of hostility sprung up against the modes of worship of the Church. Prior to the coming of Christ, Grecian art and art in Asia Minor had come to a very high development. He thought that the apparent irreconcilability between art, culture, and religion, was the result of circumstances.

Judge Heydrick also spoke a few suggestive words. He said he had been taught to believe that music was the handmaid of the Church, and that that grand Messianic poem in the Old Testament stood unrivalled in that department of art. He could not believe there was an irreconcilable antagonism between the highest culture and religion, but that it is in harmony with religion. It is true that there *may be* a culture that is godless.

Lincoln University held its Theological Commencement the past week. The Rev. Charles Wadsworth, Jr., of the North Broad-street Church preached the annual sermon on Sunday, April 24th. It was well received, and made an excellent impression, asMr. Wadsworth's sermons never fail to do.

The Commencement exercises were held on Tuesday. A number of the graduates delivered addresses which showed much thought and gave promise of power and usefulness in the young men. Dr. William R. Bingham, President of the Board of Trustees, spoke words of counsel to the class. This Lincoln Institution is now in a most flourishing condition, manned by an efficient and scholarly faculty. Two hundred and twenty students are in attendance. The necessary expenses of tuition, board, washing, fuel, and light for a majority of these must be provided free by the University. The income from the Fayerweather and Pierce bequests, which were given for investment for this purpose alone, when available, will support some one hundred more students. But there are not yet accommodations for them. A new dormitory is greatly needed, and friends are praying for some one with the means and the heart to erect, at a cost of sixty or seventy thousand dollars, a building to accommodate one hundred worthy young men, anxious to prepare themselves for greater usefulness.

There is urgent demand also for a library building. Some fifteen thousand volumes are stored away in inconvenient dormitory rooms. For twelve thousand dollars a commodious and attractive building could be erected to accommodate these. Lincoln University is rich and poor at the same time. She very much needs more to make what she has doubly profitable. The Rev. Drs. Webb and White, financial agents, are very active in efforts to put the University on the best possible basis for permanent usefulness.

The Bethany Church continues to prosper under the leadership of the Rev. Dr. Chapman. At a recent meeting of the congregation, the following resolutions were adopted: *Resolved*, 1. That we commit ourselves to the most advanced evangelistic work in our own church and city. 2. That the congregation be convened at an early date, and that a minister be called, if the way be clear, to labor with our present pastor, as an associate. 3. That our church shall engage in evangelistic work, not only at home, but abroad, by granting such leaves of absence to one of the said pastors at different times during the year, as shall be approved by a committee, to consist of five members of the Session, in answer to such calls as may be received from various sections of our country, for evangelistic services. 4. That the Session be authorized to call such other assistants, in addition to those now engaged, to prosecute the work of the Church, as they, the Session, shall deem necessary.

The meaning of this action is that the church commits itself to earnest evangelistic work in its own parish and wherever else in the city it may be able to reach; and further, that the pastor, who has been blessed so much in evangelistic preaching, shall be permitted by the securing of an associate, to go out from time to time to aid in such work in other churches.

The Rev. Dr. S. W. Dana read an unusually interesting paper at last week's Ministers' Meeting, on "The Dead Line of Fifty." Dr. Dana is one of the men, who crossing this line, refuse to die, but insist on being as young as at thirty. He has a right, therefore, to speak on the subject. He spoke of the dangers that come to men at middle life. Youth is not the only age which has its perils. Among reasons why some ministers cease to grow and even begin to decline after passing the fifty line, be named pride, laziness, a loss of youthful ideals and enthusiasm, and losing of sympathy with youth and with advancing thought and learning.

J. R. MILLER.

PHILADELPHIA, May 2, 1892.

WOMEN'S BOARD OF FOREIGN MISSIONS.

53 FIFTH AVENUE.

Sunny faces in Lenox Hall, April 27th, corresponded with the bright sunshine outside. Mrs. Beers led the meeting, and Mrs. Wishard, just returned from her trip around the world, was present. The first letter read by Miss Hawley was from Mrs. Newton of Lodiana, India. It was only three weeks after her return, and she found much to be done. The children in the schools had been made most happy by the distribution of prizes. A box of dolls used for this purpose was sent by one of our Brooklyn societies.

The work at Khanna has been of special interest lately. This place is two miles from Lodiana, and is a good centre for work. There has already been a revival there. Mrs. Newton emphasized the need of more workers, and spoke of the house for lady missionaries being empty.

Mrs. Beers spoke of the difficulty of meeting all the requests that come from individual missionaries, but was glad that we have work in so many stations, and so feel the needs of missionaries all around the world.

Mrs. Schauffler said, "Shall we stop praying? We pray for the increase of the work, and when God answers our prayers, we always draw back; it is too inconsistent."

Mrs. Wishard said that it was an advantage to have missionaries of the different Women's Boards at one station, as it broadened their views of our work at home, as well as gave us a wider interest. She also told of the different missionaries of Lodiana whom she had seen.

Miss Hawley next read a letter from Miss De Baun of Mexico City, which brought good news of four of the graduates in her school. One, Herminia, is to teach at San Lorenzo, where her mother goes with her, quite as interested as Herminia herself, to help in teaching and sewing. The school is most satisfactory, and Herminia adds ther influence by teaching a Sunday-school class. Another graduate bas a school in the city, with an assistant, who is a graduate of her Normal School. She is much loved by her scholars, and has a bright future before her. Raphaella, the third, has a school of fifty, which is prospering, although they are in great need of a better building. Valeria is about to take a school in the worst part of the city, for which her strength of character and varied accomplishments make her eminently fitted. She is the President of the Christian Endeavor Society, and plays the organ in church. These girls have bright, happy faces, and that Mexican girls become noble women and repay all the effort expended on them, is undoubtedly true.

Mrs. Wishard, in answer to questions, told the route of their journey. The first nine months were spent in Japan, then a winter in India, followed by a summer in Shantung in China. The second winter was spent in India, so as to visit the schools in term time; several weeks in Persia, and thence home through Turkey and Palestine.

Mr. Wishard was sent out by the Young Men's Christian Association to study the best locations for placing men, who as workers would do in heathen cities what Christian Associations are doing in this country.

Mrs. Wishard does not think that we need business men in our mission work, or missionaries who would be self-supporting, so long as we have a wealthy Church at home to send out the workers.

Mrs. Beers quoted Dr. Hamlin as speaking of the strong opposition in his youth to any missionary work except preaching, while now, educational work is considered so important, and this sending of laymen is a new step forward.

Mrs. Schauffler told the incident of a missionary asking a Brahmin what was the strongest force used by Christianity aginst Brahminism. He at first refused to betray their best weapon to the enemy, but on being pressed, said: "We do not care for your sermons, for we need not listen; nor your books, for we need not read them; but your doctors steal our hearts, and your women steal our homes, and what is left to us when hearts and homes are gone?"

The good news was announced that a lady doctor has been found by the Philadelphia Board to go to the late Dr. Seward's work. Mrs. Riesch closed the meeting by prayer, praying by name for many of those who are now "holding the ropes" for us on our mission fields.

EXCURSION TICKETS TO THE PHILADELPHIA HORSE SHOW VIA PENNSYLVANIA R.R.

The Philadelphia Horse Show Association will hold its first open-air exhibition at Wissahickon Heights Station, Philadelphia, on May 30th, 31st, June 1st and 2nd, 1892. This organization is composed on the leading citizens of Philadelphia and vicinity, and the names of the officers and directors, all of whom are closely identified with all movements tending to improve the breeding of fine stock, give ample guarantee of success in every particular. The prize list, which amounts to $15,000, includes premiums for thoroughbreds, trotters, roadsters, Normans, hackneys, coaching, stallions, horses in harness, cobs, ponies, saddle horses, hunters, brood mares, as well as for tandems, four-in-hands, municipal, police, and fire horses. Entries are being made from all portions of the country, and the indications foreshadow the best and most comprehensive show of horse flesh ever seen in this country.

The grounds, which are located immediately on the Germantown and Chestnut Hill Branch of the Pennsylvania Railroad, eleven miles from Broad Street Station, are ample for all the purposes of the show, and the accommodations for visitors are complete.

For the benefit of visitors, the Pennsylvania Railroad Company will sell excursion tickets to Wissahickon Heights Station, including coupon of admission, from New York, at $4.70, and at proportionate rates from other stations. The tickets will be sold May 28th. 29th, 30th, June 1st and 2nd, valid for return until June 6th, 1892. The principal New York trains of the Pennsylvania Railroad connect at Germantown Junction for Wissahickon Heights.

For the better accommodation of exhibitors, a special train, composed of eight or ten Palace stock cars, will be run from New York direct to the grounds, on May 29th.

J. Pierpont Morgan, the well-known banker and financier, one of those millionaires of whom this city has reason to be grateful for their high ideas of the responsibility and the possibilities conferred by the possession of great wealth, has given a half million of dollars for the future endowment of the Auchmuty Trade Schools. These schools, now in their tenth year are designed to instruct young men in all the trades and sciences of trade—in bricklaying, plumbing, plastering, house and sign painting, all branches of carpentry work, stone cutting, tailoring, and all useful arts, in their manual and technical phases. Ten years ago these schools had thirty pupils; a few weeks ago 521 pupils were graduated in the various trades as skilled workmen.

GENERAL ASSEMBLY OF 1892.

RAILROAD ARRANGEMENTS.

The Railroad Passenger Associations have kindly granted to commissioners and other persons who will be in attendance upon the sessions of the General Assembly of the Presbyterian Church in the United States of America, meeting at Portland, Oregon, May 19, 1892, a reduced rate of one fare for the round trip. The method of ticketing generally adopted by the railroads is the round-trip ticket. The following items of information and suggestions are respectfully submitted by the Stated Clerk of the Assembly for the guidance of Commissioners:

I.—EAST OF BUFFALO AND PITTSBURGH.

The railroads in the Trunk Line Association, viz: the New York Central & Hudson River R. R., the West Shore R. R., the New York, Lake Erie & Western R. R., the Delaware, Lakawanna & Western R. R., the Central R. R. of N. J., the Philadelphia & Reading R. R., the Lehigh Valley R. R., the New York, Ontario & Western R. R., the Grand Trunk R. R., and the Baltimore & Ohio R. R., will furnish tickets on the dates of sale, May 9th-14th, by any route which may be desired. Inquiries should be addressed through the local ticket agents to the General Passenger Agents of these several roads, requesting information and tickets.

The Stated Clerk has been informed that in Trunk Line territory two *special palace sleeping-car trains* have been already arranged for, to go through from New York to Portland without change. One train will go via the New York Central and Hudson River R. R., leaving New York City at 1.30 P. M., May 11th. For information regarding this train, address Mr. E. J. Richards, A. G. P. A. New York Central & Hudson River R. R., Grand Central Depot, New York City. The other special train will go via the Pennsylvania R. R., and will leave New York City at 2 P. M., May 11th. For information concerning this train, address Mr. George W. Boyd, A. G. P. A. Pennsylvania R. R. Co., 233 South Fourth St., Philadelphia, Pa. The round trip rate from New York is $89.50, and from other points in proportion. Commissioners residing in this territory may secure passage on these trains from all the principal stations.

It is understood that cars will be placed on both the above special trains to go either via the Union Pacific R. R., stopping over Sunday, May 15th, at Salt Lake City, or via the Northern Pacific, stopping over Sunday at Helena, Montana. The official representative of the Union Pacific Company in charge of the special Assembly train, is Dr. F. E. Shearer, who may be addressed at 287 Broadway, New York City. The Eastern Agent of the Northern Pacific R. R. is Mr. C. B. Kinnan, who may be addressed at 319 Broadway, New York City. Reduced rates of sleeping-car transportation, and reduced charges for meals have been provided for on these special trains, and will affect the mileage allowances. See under Section VII.

II.—WEST OF BUFFALO AND PITTSBURGH, BUT EAST OF CHICAGO, PEORIA AND ST. LOUIS.

The railroads in the Central Traffic Association have also given the Assembly the rate of one fare for the round trip.

Commissioners residing in this territory should, so far as possible, concentrate either at Chicago, Peoria, or St. Louis. The round trip rate from Chicago is $69.50, from Peoria $68, and from St. Louis $67.50. Through tickets to Portland should be procured by commissioners from the local agents at their places of residence. The tickets in all cases will read to and from the point of departure going. If your point of departure going is St. Louis, your ticket will read to return to St. Louis, under the Assembly's concession. Commissioners residing in Michigan, if unable to procure reduced rates at their places of residence, should go by the shortest route to Chicago, there procure round-trip tickets.

III.—WEST OF CHICAGO, PEORIA AND ST. LOUIS, BUT EAST OF KANSAS CITY, OMAHA AND ST. PAUL.

The railroads in the Western States Passenger Association have also given the Assembly the reduced rate of fare.

Commissioners residing in this territory are advised that care will be necessary to avoid incurring extra expenses, for which they will be personally responsible under mileage rules. The rules of the railroads prevent commissioners purchasing tickets to go and return different ways, except in a [illegible]es. To illustrate the situation in this [illegible] Suppose a commissioner from [illegible] ticket at Omaha to go to Portland via the Union Pacific and to return via the Northern Pacific, then the cost of travel on the return journey from St. Paul to Omaha will fall upon him, not upon the Assembly. The General Assembly in such cases will, under the mileage rules, be responsible only for about $5 for railraod fare. Comissioners in this whole region would do well to consult with the passenger agents of railroads. By paying their own way to Chicago, Peoria, or St. Louis, they may be able to secure an excursion ticket covering all the main points of interest in the Portland journey at an expense of from $10 to $20 in addition to the Assembly's mileage allowance.

IV.—WEST OF KANSAS CITY, OMAHA AND ST. PAUL.

The Transcontinental Railroads have also granted the reduced rate of one fare, for a rate from Omaha and St. Paul to Portland and return of $60, and from other points in proportion.

The Stated Clerk has been informed that round-trip tickets, however, will not be good to go one way and return another, except in the case of the lines centering at Denver and passing through Colorado to Ogden. These lines will sell tickets which will permit of going via Denver to Ogden by one of the Colorado lines, and returning by the Union Pacific.

The Southern Pacific R. R., including as one of its branches the Central Pacific R. R., and as another the Shasta route to Portland via Ogden and Sacramento, has authorized the following rates for ministers only:

"Clergymen can buy tickets to Portland, Oregon, over our Shasta route from Omaha, Council Bluffs, St. Joseph, Atchison, Leavenworth, Kansas City, Chicago, St. Louis, Memphis, and New Orleans at half the lowest (regular) first-class rate charged over that route.

"They can buy tickets at the same special rate for immediate members of their families (that is, for wives and children) from the Missouri River points named, and also from St. Louis and Memphis through El Paso.

"Tickets can be obtained at Portland by the same persons for the return passage to the same points through the gateways named at or about the same rates. The difference, if any, is very slight indeed.

"Please notice, that although single-trip tickets must of necessity be bought, the buyers get the benefit virtually of a one fare rate for the round trip."

The above arrangement of the Southern Pacific Railroad means half-fare rates one way, but does not include San Francisco.

One-half the lowest (regular) first-class rates to Portland are as follows:

Via Ogden: From Missouri River points	$30 00
From Chicago	35 00
Via Mojave: From Atchison or Kansas City	30 00
From Chicago	35 00
Via Los Angeles, or Deming, or El Paso; From Atchison or Kansas City	32 50
From Chicago	37 50
Via El Paso only: From Memphis direct	36 00
From St. Louis	33 75
From Memphis	36 00
From St. Louis	33 75
From Memphis	36 00
From St. Louis	36 50
From New Orleans	37 93

Clergymen and their families can obtain the same single trip rates from the Missouri River points named, from Chicago and St. Louis, if they desire to pass over the Union Pacific Company's Oregon Short-line, and vice versa.

The same rates can be obtained from St. Paul to Portland as from Missouri River to Portland, and vice versa, and also from and to Chicago through St. Paul.

The Union Pacific Railroad will honor tickets via the Colorado lines at Ogden, but will not accept through cars on the special train. It will be necessary, therefore, for commissioners going via the Colorado lines, to secure sleeping-car transportation promptly on their arrival at Ogden.

Commissioners from Texas, Arkansas, the Indian Territory, etc., are advised to go via Denver.

V.—SOUTH OF THE OHIO.

Commissioners living in Virginia and the Carolinas, are advised to make their way to Washington, D. C., and there purchase through tickets to Portland. Commissioners from Georgia, Florida, Tennessee, and Kentucky, should concentrate either at Cincinnati or Louisville.

VI.—ROUTES OF TRAVEL.

The following transcontinental railroads are indicated as available and convenient through lines to the Pacific coast. They are all represented by agents in our principal cities, who may be addressed under the names of their roads.

(1) The Atchison, Topeka, and Sante Fe Railroad, from either Chicago, St. Louis, or Kansas City.

(2) The Union Pacific Railroad, from Omaha or Kansas City, via Denver, Salt Lake City, Ogden, and the Oregon Short-line.

(3) The Southern Pacific Railroad. Delegates desiring to go on this road, or any of its branches, are referred to the rates given under head IV. This road connects at Ogden with the Union Pacific Railroad and the Rio Grande Western Railroad.

(4) The Northern Pacific Railroad, from St. Paul via Helena and Tacoma.

(5) The great Northern Railroad, a line of road as yet incomplete. Through cars via this line go by the Canadian Pacific Railroad.

(6) The Canadian Pacific Railroad, from St. Paul by the Great Northern Railroad, via Winnepeg and Vancouver.

Connections under the Assembly's concession for all the above routes can be made at Chicago, and at St. Louis certainly for the first three routes.

The following lines can be used from Chicago to connect with the Transcontinental Lines:

From Chicago to St. Paul: The Chicago, Milwaukee, and St. Paul Railroad, the Chicago and Northwestern Railroad, the Chicago, Burlington and Quincy Railroad, the Wisconsin Central Railroad, the Chicago, Rock Island and Pacific Railroad, and the Chicago, St. Paul and Kansas City Railroad.

From Chicago to Omaha: The Chicago, Burlington and Quincy Railroad, the Chicago, Milwaukee and St. Paul Railroad, the Chicago, Rock Island and Pacific Railroad, and the Chicago and Northwestern Railroad.

From Chicago to Denver: The Chicago, Burlington and Quincy Railroad, the Chicago, Rock Island and Pacific Railroad, the Atchison, Topeka, and Sante Fe Railroad, and in addition any of the lines via Omaha.

The following lines can be used between Denver and Ogden: The Colorado Midland Railroad, the Denver and Rio Grande Railroad, and the Union Pacific Railroad.

The following lines can be used from St. Louis to Kansas City, Omaha, and Denver: The Chicago, Burlington and Quincy Railroad, the Chicago and Alton Railroad, the Missouri Pacific Railroad, the Wabash Railroad, and the Atchison, Topeka and Santa Fe Railroad.

VII.—MILEAGE RULES.

It is important, in view of the long and expensive journey to Portland, that great care should be taken by commissioners to travel by the shortest and most economical routes, and to conform to the General Assembly's rules governing the settlement of all mileage accounts. If his brethren will cooperate in this matter with the Stated Clerk, the mileage bills will be paid in full. The rules are as follows:

EXTRACTS FROM THE GENERAL ASSEMBLY'S ACT ON THE MILEAGE SYSTEM.

4. That, as early as the fourth day of the Sessions of the Assembly, the apportionment of each Presbytery be paid in full, and a bill of the necessary traveling expenses of its Commissioners be presented to the Standing Committee on Mileage. It is understood that Commissioners, both in coming to and returning from the Assembly, will avail themselves of any commutation of fares that may be offered in season; and that in other cases they are to take, when practicable, the most economical route: no allowance to be made for extra accommodations on the way. Also, that no one will charge for return expenses unless he intends to go back to his field of labor; and that no one on a business tour, or excursion of pleasure, will make a convenience of the meeting of the Assembly and expect payment of his traveling expenses from the Mileage Fund. Also, that Commissioners, as soon after their arrival as practicable, are to report themselves to the Committee on Arrangements, and have their respective places of abode assigned them.

5. That the Mileage Committee, after appropriating from the whole sum an amount sufficient to meet the estimated contingent expenses of the Assembly, be instructed to audit these bills and pay them, pro rata (if found in accordance with the preceding regulations), as far as the funds will permit.

Commissioners will, of course, be at liberty to travel by any route which they may prefer, and receive from the Mileage Committee the amount of their expenses by the most natural and economical route. The expenses of commissioners by such routes, from the more important points, both going and returning, will be about as follows: New York, $140; Philadelphia, $138; Pittsburgh, $130; Buffalo, $130; Cincinnati, $128; Detroit, 125; Chicago, $112; St. Louis, $110; Kansas City, 100; Omaha, $100; St. Paul, $100.

Mileage allowances, covering all expenses for railroad fare, sleeping-car, and meals *en route*, can be estimated upon the above basis.

VIII.—SPECIAL DIRECTIONS.

(1) The Stated Clerk invites the cooperation of commissioners in procuring tickets, etc., by the shortest and most economical routes, and would respectfully refer them to the statements made in this circular under the head "Mileage Rules."

(2) The reduced rate of fare given to the General Assembly will be allowed both to commissioners, to members of their families, and to other persons who may attend the sessions of the General Assembly.

(3) Tickets will be on sale May 9th to 14th, and will be good going until May 19th and returning for ninety days from date of sale. If a ticket, therefore, is bought on May 11th, it will be good until August 11th, or for about seventy days after the adjournment of the Assembly.

(4) Consult with the ticket agent at your railroad office several days before starting, so as to avoid delay in procuring a ticket for the round trip.

(5) Commissioners residing east of Chicago, Peoria, and St. Louis will, under the rules of the railroad associations, be required to go and return from those cities over the same line of railroad. If, for instance, they go to said cities by the Pennsylvania system, they will return by the same line.

(6) Commissioners residing east of or in the vicinity of Chicago, Peoria, and St. Louis, can go from and return to those cities by any of the transcontinental routes named in Section VI. with this exception, that the Southern Pacific Railroad as indicated under Section IV. of this circular, will not issue round trip tickets, and will charge full excursion rates for all persons except ministers and members of their families.

(7) Commissioners residing west of Chicago, Peoria, and St. Louis, will not be able to make arrangements under the Assembly's concession to go one way and return another, except in the limited way indicated under Section III.

(8) Commissioners will bear in mind that a ticket bought to go one way and return another, canot be procured under the Assembly's concession when the starting point and the desired point of ultimate destination on the return are distinct. Tickets will be issued only from and to the point of departure going. If you start from either Albany, Pittsburgh, St. Louis, Omaha, St. Paul, or Denver, your round-trip ticket will cover the journey from and to these cities respectively.

(9) The Stated Clerk has made arrangements for *reduced rates for sleeping-car transportation* from Chicago to Portland on the special trains. This reduction will affect the mileage allowances. The regular charge is $15.50, the reduced rate will be $12 per double berth for each full car on the special trains. No reduction on other trains.

(10) The special trains mentioned in Section I. will leave New York on May 11th and Chicago on May 12th, over the Union Pacific and Northern Pacific Roads. Circulars relating to these trains will be issued by the agents of the railroads. Wait for them. See also under Section I.

(11) Commissioners unable to go by the special Assembly trains are informed that a special arrangement will be made, if a sufficient number of persons apply, by which through cars will leave Chicago on Saturday, May 14th, stopping over Sunday at either St. Paul or Omaha. Special invitations proffering hospitality have been received from these two cities.

(12) Stop-overs will be allowed either going or returning west of the Missouri River.

(13) The regular excursion rate from Portland. by the Alaska line of steamers, is $109. This charge covers all necessary expenses. The time necessary for the excursion will be about three weeks.

(14) The Yellowstone Park will not be open until June.

(15) Commissioners desiring to visit at their leisure points of interest on the Pacific coast, etc., south of Portland, will not have time to do so between May 9th and 19th.

Commissioners can start on any day between May 9th to 14th inclusive, from places east of Omaha and St. Paul. Persons residing west of Omaha and St. Paul should purchase tickets between May 9th and 14th inclusive, but do not need to begin their journey to Portland until the week following.

(17) Commissioners may address for entertainment the Rev. A. J. Brown, D.D., Portland, Oregon.

The Stated Clerk will be glad in any way to further the desires and comfort of commissioners. For additional information address

REV. WM. HENRY ROBERTS, D.D.,
950 Gilbert Avenue, Cicninnati, O.

Current Events.

City and Vicinity.

Col. Weber says that the greater number of Hebrew immigrants are desirable persons. They have no money because they have been most brutally treated. They are strong and active and Col. Weber has never heard of one of them becoming a public charge.

So well did the trustees of the great Tilden estate manage their trust that when the estate was recently divided it was found that the net profits on five years amounted to an increase of $1,100,000. This was exclusive of all expenses of litigation and administration. Samuel J. Tilden's estate was originally appraised at $5,000,000. The Governor was a shrewd buyer.

The Twenty-seventh Anniversary of the National Temperance Society and Publication House, will be held on Tuesday evening, May 10, 1892, in the Broadway Tabernacle Church, Rev. Dr. Wm. M. Taylor, Pastor, commencing at 7:30 o'clock. Rev. Dr. Theodore L. Cuyler, president of the Society will preside. Addresses will be delivered by Rev. Joseph Cook, of Boston, and Rev. Dr. David James Burrell. An abstract of the annual report will be presented by J. N. Stearns, Corresponding Secretary. Singing by the celebtated Silver Lake Quartette Rev. C. H. Mead, leader. The public are cordially invited.

Personal and News.

The Mississippi river is rapidly rising between Memphis and the Gulf, and threatens the safety of the levees. These, however, are stronger than ever before.

The Secretary of the Navy has given notice that none but American citizens shall be hereafter appointed to places in our navy yards, and that such aliens as may be already employed there shall be required to procure papers of naturalization.

Dr. Parkhurst has accepted an invitation extended to him by a number of prominent persons in Washington, including Secretary Elkins and Postmaster-General Wanamaker, to deliver an address on the "Duty of the Christian Church in Relation to the Execution of the Civil Law," in that city.

The Legislative Reapportionment Bill, as amended and passed by the Senate at Albany has been passed by the Assembly by a party vote amid protests on the part of the minority. No time for debate on the bill or proposed amendments was allowed, Speaker Bush replying to protests against his decisions by saying that the extra session was not governed by rules.

The President has appointed Mr. T. J. Coolidge of Boston, minister to France, vice Hon. Whitelaw Reid, resigned. Mr. Coolidge is a great-grandson of Thomas Jefferson. He has made many public gifts, among which are the Jefferson Physical Laboratory, Harvard College, of which institution he is an alumnus, and the Manchester (Mass.) Town Library, which cost $40,000.

The well-known and long-established advertising house of Lord & Thomas, of Chicago, has become incorporated. The primary object of this move is to give to employees who have long been connected with the house an opportunity to become interested. No other firm in the United States enjoys a larger measure of confidence, and none in the West does a larger business, if, indeed, there are any that can equal it. The gentlemen composing the company are men in whom confidence is never misplaced. The thousands of newspapers and business men of the country will wish the concern under its new auspices continued prosperity.

The will of the late General Cullum, after bequests of about $300,000 to relatives and friends, gives $26,000 to four benevolent institutions in this city, and $5,000 to the Old Ladies' Home in San Francisco; $10,000 to libraries in Meadville, Pa., and Newport, R. I.; $20,000 to the Metropolitan Museum of Art; $250,000 to the United States Government, for the erection of a Memorial Hall at West Point; a further sum of $20,000 to be devoted to purchasing a site for the hall near West Point, and $4,000 for other purposes. The sum of $5,000 goes to the American Geographical Society, and the resdiue of the estate, not exceeding $100,000, is given to the American Geographical Society for the erection of a new building, any money over that amount being given to Gen. Cullum's niece.

Foreign.

The favorite field of operation for the Anarchists has hitherto been in Russia. But of late they have been operating in Southwestern Europe. The explosion of bombs in Paris and other cities of France caused so much alarm that the Government was induced to make the unlawful use of explosives a capital offence. Being severely pressed in France, the Anarchists appear to have gone over into Spain, and their fiendish operations there culminated in an attempt to blow up the House of Parliament at Madrid and the Royal Palace. These deeds have been punished, whenever the perpetrators could be caught, with due severity, and a note has been issued to the European governments asking for a conference for united action. The Anarchists, however, appear to be well organized, and in spite of the vigilance of the police and the severe justice that is dealt out to them when apprehended, they persistently carry on their murderous work.

The death of Amelia B. Edwards has caused general regret over two continents. Miss Edwards has made a reputation in three fields—as archæologist, as lecturer, and as novelist. She was thoroughly at home in Egyptology. Her book, "A Thousand Miles up the Nile," is one of the standard works on that country. It was illustrated by drawings made by herself. Her lectures in this country made her many friends and did much to arouse public interest in the newly discovered wonders of Egypt.

The experiment of the Congo Free State in forming an army, principally for police purposes, from the Bangala cannibals, has proved successful. These natives become amenable to discipline, and take on quickly the habits of civilized life. They number over 3,000, are under European command and instruction, and are distributed over the twelve provinces into which the Congo State is divided. They are neatly uniformed in blue, with red trimmings, and are armed with Chassepot and Winchester rifles. They do effective work in preserving order among the natives and in suppressing the slave raids.

Institutions.

The contribution of the Carlisle Indian School to the Russian Famine Fund is $75.50.

The new Catalogue of Adelbert College and Western Reserve University at Cleveland shows about 800 students and professors.

The senior class of Amherst College has adopted the academic costume of the cap and gown.

The annual commencement of the Princeton Theological Seminary, being held one week earlier than usual in order to give the Board of Directors time to attend the General Assembly.

Dr. Riggs, of Auburn Theological Seminary, has organized a volunteer Sunday class in New Testament Greek in Vassar College. John D. Rockefeller, one of the trustees, has given $35,000 for the completion of the new dormitory.

Henry E. Bourne, of Norwich, Conn., has accepted the chair of History in the Woman's College of Western Reserve University, and Miss Emma Perkins, of Cleveland, the chair of Latin. Professor Bourne declined some time ago a position in the University of California. Miss Perkins was valedictorian of her class at Vassar and is widely known as a very able teacher.

Literary Notes.

The *Church at Home and Abroad* for May contains an interesting and timely sketch of the Presbyterian Church in Oregon, by Rev. W. S. Holt.

Marie Petravsky, a young Russian lady living in New York City, contributes a poem on the famine in Russia called "The Czar's Banquet" to the May *New England Magazine*.

The *Life Boat* for April, the children's paper of the American Seaman's Friend Society, contains a lovely story by Mrs. George Paull of Bloomfield, N. J., entitled Marjorie's Comfort Bag. It also contains a picture of the largest American wooden ship, the Shenandoah.

The *Homiletic Review* for May (Funk and Wagnalls Company) opens with an admirable discussion of Apologetics in the Pulpit, by Prof. Alexander B. Bruce, D.D., of Glasgow. Prof. Bruce believe that Apologetics have their place in pulpit teaching; that they are required by the present trend of the mind toward honest doubt; that they should never, however, be adduced to the dogmatic infidel, nor with dogmatism of any sort, but that they are needed by "open minded, honest-hearted men," morally in sympathy with faith, but "assailed by doubts engendered by science or philosophy or the mysteries of human life."

Among the School-Room Classics issued by C. W. Bardeen, Syracuse, is a brief but careful study of The Place of Comenius in the History of Education, by Nicholas Murray Butler, Ph.D., Professor of Psychology and Pedagogy in Columbia College.

Longmans Green, and Company, will publish at once Marah, the volume of poems by the author of Lucile, on which Lord Lytton was engaged at the time of his death. Each poem is complete in itself, but they are so arranged as to form a consecutive whole.

Professor George J. Romanes has arranged with The Open Court Publishing Company to bring out the American edition of his latest work, Darwin and After Darwin. It will be published simultaneously with the English edition.

Wilbur B. Ketcham, announces that he is about to republish at a low price the ten volume edition of Henry Ward Beecher's Sermons, delivered from 1869 to 1873. The outlay to reproduce these sermons is so great that the republication is conditional upon his receiving one thousand advance orders.

Dr. Wilhelm Bernhardt has edited for D. C. Heath and Company Hans Anderson's Bilderbuch ohne Bilder, for the use of school children studying German. Copious notes and a vocabulary make it very easy reading. The present edition is not *ohne Bilder*, however, as the notes are illustrated with pictures which aid to an understanding of the text.

The American Sunday-school Union offers one thousand dollars in two premiums; $600 for the best book, and $400 for the next best book written for the Society, on The Christian Nurture and Education of Youth for the Twentieth Century. These prizes are offered in accordance with the conditions of the John C. Green Fund. For particulars, address The American Sunday school Union, Philadelphia.

The young women publishers of Chicago, Misses Searle and Gorton, announce a volume of blank verse by Blanche Fearing entitled "In the City by the Lake." A former volume by this author, "The Sleeping World," won sincere and unsolicited praise at the hands of John G. Whittier, Oliver Wendell Holmes, Joaquin Miller, Edmund Clarence Stedman, Dr. Powers, and others.

The second volume of the Memorial History of the City of New York is now in the hands of De Vinne and Company, and is expected to appear during the month of May. Among other attractions it will contain a chapter on the Social Life of New York during the decade following the close of the Revolutionary War, and including Washington's administration while New York was the seat of the Government, from the pen of the Hon. John Jay.

A daintily-bound little volume of *Verses* comes to us from the press of Bartlett and Company of this city. No name appears on the title page, and the little poems, which seem to have been in general the outcome of some family event, are rather calculated to delight the writer's own friends than to interest the public. They are not, however, without merit. One of them, My Heart and I, appeared first in Harper's Weekly.

As a companion to the famous *Don't*, Mrs. Oliver Bell Bunce, the widow of the lamented author, has written a dainty little volume entitled *What To Do*. This contains helpful and practical explanations of social usages and rules. It tells the reader how to entertain and how to be entertained, and it sets forth the etiquette of engagements and marriages, introductions and calls. This serviceacle little book is published by D. Appleton and Company, in a style uniform with the Boudoir edition of *Don't*.

NEW PUBLICATIONS.

Harper and Brothers: Letters of Dr. Samuel Johnson; G. Birkbeck Hill.——A Voyage of Discovery; Hamilton Aidé.——Flying Hill Farm; Sophie Swett.——The Heresy of Mehetabel Clark; Annie Trumbull Slosson.——The Technique of Rest; Anna C. Brackett.——In Silk Attire; William Black.

A. C. Armstrong and Company: Books Condemned to be Burnt; James Anson Farrer.

E. P. Dutton and Company: Messages to the Multitude; Charles Haddon Spurgeon ——The Journey of Life; W. J. Knox Little.

Anson D. F. Randolph and Company: A Girl's Winter in India; Mary Thorn Carpenter.

Fleming H. Revell Company: Prayers from the Poets; M. H.

American Sunday-school Union, Philadelphia: Our Sixty-six Sacred Books; Edwin W. Rice.

A. W. Hall, Syracuse, N. Y.: Tobacco, Its Use and Abuse; J. B. Wight.

American Book Company: Cathcart's Literary Reader; George R. Cathcart.——Physical Education; R. Anna Morris.

D. C. Heath and Company: Beowulf. An Anglo-Saxon Epic Poem. Translated by Jno. Lesslie Hall.

John Y. Huber Company, Philadelphia: Glimpses of Heaven; W. H. Munnell.

J. S. Ogilvie: Dixon on Ingersoll; Thomas Dixon, Jr. With a Sketch of the Author by Nym Crinkle.

PERIODICALS.

For May: Magazine of American History; Review of Reviews; New England Magazine; Cosmopolitan; Good Housekeeping; University Magazine; Californian Illustrated; Bookbuyer; Our Day; American Journal of Science; Missionary Record; Littell; Babyhood; Magazine of Christian Literature; Table Talk.

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