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**THE TWO
Presbyterian Assemblies
OF 1889.**

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THE TRIBUNE ASSOCIATION,
NEW-YORK.

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VOL. I.

JUNE, 1889.

No. 6.

THE TWO GENERAL ASSEMBLIES.

NEW-YORK AND CHATTANOOGA: MAY, 1889.

The two General Assemblies of the Presbyterian Church held last month in New-York City and in Chattanooga, Tenn., were in many respects the most important that have taken place in the last quarter of a century, with the possible exception of the meetings in New-York City twenty years ago, when the union of the Old and New Schools was perfected. And if the Northern and Southern Assemblies in the coming years carry out to its completion the co-operation so auspiciously begun, it is doubtful that if even the reunion of 1869 will be more memorable than the action just adopted.

Three questions of vital interest to the Northern Church confronted that Assembly when it assembled on May 16—a revision of the Confession of Faith, co-operation with the Southern Assembly, and the continuance of the Freedmen's Board. Many of the commissioners were instructed by their Presbyteries on one or more of these questions. Several of the debates were animated, and various views were supported with learned and eloquent speeches, but the will of the majority was accepted as final by those who were voted down. The Confession of Faith remains unchanged, as it probably will for years to come, but the Assembly met the issue in regard to a proposed revision, and submitted to the more than 200 Presbyteries this overture “(1) Do you desire a revision of the Confession of Faith? (2) If so, in what respects and to what extent?” This opens the way for the Church at large to express, if it so desire, its satisfaction or its dissatisfaction with the Standards of the Presbyterian Church. So far, in spite of all that has been written, only one Presbytery, and that not one of the largest in the Assembly, has asked for a general revision of the Book, although fourteen Presbyteries have asked for a revision of the chapter relating to “God's Eternal Decrees.”

The committee appointed by the Northern Assembly to confer with a similar committee from the Southern Assembly as to what methods of co-operation could be adopted by which the two bodies can work in harmony in the South did a most admirable work. The Northern Assembly only cut out a part of one paragraph, while the Southern Assembly adopted the paper as a whole. This paper, by the way, had been prepared by two members of the Northern Committee. It was feared that the Southern Assembly would repeal

its action when informed of the amendment, but on the contrary the amended paper was adopted with little dissent. While the term “organic union” was carefully excluded from the report, the sentiment, in the North especially, was that the two bodies, which are one now in spirit, should at the earliest possible moment become one in name.

The Freedmen's Board caused considerable discussion, and for several days the Assembly hesitated to adopt a resolution commending its management. Charges of inefficiency made in general terms were not sustained by facts, and an overwhelming vote sustaining the Board was given after one of the most eloquent debates of the session. The Assembly stumbled once on the temperance question; one afternoon it tabled a resolution favoring Prohibition, and in the evening it readopted a resolution passed several years ago before Prohibition became a National issue. This latter resolution seemed to favor the Third Party, but the next morning a resolution was adopted unanimously which stated in explicit terms that the action of the previous evening did not advocate any political party.

Besides the question of co-operation, the Southern Assembly had to deal with the ever-recurring Woodrow controversy, and after discussing it in all its aspects, disapproved the action of the South Carolina Synod and upheld the action of the Charleston Presbytery. The final vote was 113 to 31, which indicates the feeling of the Southern Church on the question of evolution. A review of the case is given in the summary of the proceedings of the Southern Assembly.

An interesting series of interviews with Presbyterian ministers and elders, North and South, on the questions of organic union, co-operation, the growth of the Church in this country and the special dangers that confront the denomination is also given in this Extra which likewise include a full list of the commissioners to both Assemblies, the sermons in full of both Northern Moderators, and many speeches and reports not included in the daily reports published in *The Tribune*.

It may be added that *The Tribune's* reports which are embodied in this Extra were supplied by the Rev. John B. Devins, a young Presbyterian clergyman formerly connected with *The Tribune*, assisted by reporters of this paper.

THE GENERAL ASSEMBLY.

HUNDREDS OF PRESBYTERIANS TO MEET
IN THIS CITY.

THE FOURTH AVENUE CHURCH TO BE HONORED
BY THE ASSEMBLING THERE OF THE
FATHERS AND BRETHREN THIS WEEK—
THE TOPICS TO BE DISCUSSED.

(Reprinted from The Tribune, May 12.)

The future historian of New-York will have occasion to record for this year not only the successful celebration of the Washington centennial, but also that 1860 was memorable on account of the great religious meetings held here. The cordial hospitality extended to the members of the Methodist General Conference last year excited the interest and admiration of the Presbyterians, the Congregationalists and the Episcopalians to such an extent that the General Assembly, the American Board and the General Convention are to meet here this year.

The General Assembly is the abbreviated title of the highest body in that part of the Presbyterian Church which, by the adoption of a resolution offered by Dr. Gardiner Spring in 1861, remained loyal to the Union. The corporate name is the General Assembly of the Presbyterian Church in the United States of America. The Southern Assembly has the same corporate name with the omission of the last two words. Both assemblies meet on the same day—Thursday of this week—the one at Dr. Howard Crosby's church in Fourth-ave., and the other at the First Presbyterian Church in Chattanooga, Tenn. The Rev. Dr. Charles L. Thompson, pastor of the Madison Avenue Church in this city, will preach the opening sermon here, and the Rev. Dr. J. J. Bullock, of Washington, will preach at Chattanooga. The sermons at 11 a. m. are followed by luncheon, and in the afternoon new moderators are elected to serve one year.

THE COMMITTEE OF ARRANGEMENTS.

Dr. Crosby, one of the few pastors in this city who have served one people for a quarter of a century, is the chairman of the committee that has charge of the entertainment of the commissioners during the ten or twelve days that they will be here. This committee are also perfecting the details of the Assembly, so far as they can be prepared in advance, that there shall be no hitch when once the Moderator's gavel has given the signal to start. With Dr. Crosby are associated Drs. John Hall, Stealey B. Rosster, George Alexander and William H. Roberts, the Stated Clerk of the Assembly, and the Rev. Henry T. McEwen, Elders Warner Van Norden, Elliott F. Shepard, Samuel Inslee, W. L. Skidmore and S. S. Clark.

On Thursday, besides the sermon, the roll-call of the commissioners and the election of a Moderator, there will be a communion service in the Fourth Avenue Church. Much interest centres in the choice of a presiding officer. Geographical lines formerly were observed, the office going one year to the East and the next year to the West, but this sentiment has latterly given way to a desire to place the best man possible in the chair. Dr. Thompson was the pastor of a church in Kansas City when he was elected last year, but his admirable bearing under most trying cir-

cumstances, his just rulings on important questions, together with the rare scholarship and true eloquence which were displayed on more than one occasion, attracted the attention of a New-York church committee and he was not allowed to remain long in Missouri after the Assembly adjourned.

ORGANIC UNION NOT POSSIBLE YET.

Only once did Dr. Thompson lose control of the Centennial Assembly at Philadelphia, and then not till he had broken his beautiful gavel, which proved unequal to bear the strain of the storm caused by the heated discussion of the Southern question. This problem is to come before the Assembly again this year, but a repetition of the scene when applause and hisses mingled in Historical Hall is not expected. The idea of organic union is laid aside for the present, and a conference committee is to present a plan for co-operation between the two Assemblies. Last year it was hoped by many that the centennial love and fervor displayed would consume all memories of former days. But in this they were disappointed.

The Southern Assembly decided at its meeting in Baltimore that "We are unable to discover that the obstacles to organic union heretofore existing between the Northern and Southern General Assemblies have to any considerable extent been removed." They therefore appointed their committee "to confer with a similar committee appointed by the Northern Church in reference to modes of fraternal co-operation in Christian work, both at home and abroad." On the other hand, the Northern Assembly resolved that "This Assembly expresses its conviction that the most effective form of co-operation can be secured only by an organic union of the two churches"; but, "for the more effectual performance of Christian work," a new committee was appointed to confer with the Southern committee "in devising such methods of conducting our common work, both at home and abroad, as shall open the door to the fullest and heartiest co-operation." The committee met here in December, and met in Atlanta last month, and the members will report to their respective Assemblies probably early in the session.

A BUSY SESSION PROMISED.

Besides the regular reports of the trustees of the Church, the eight boards and their standing committees, the special committees on Beneficence and Temperance and the thirteen theological institutions whose claims demand the attention of the Assembly, there are no less than twenty-six special committees which are to present reports. The work of three of the committees has been to ascertain the duty of the Northern Assembly as a denomination to the Presbyterian churches of continental Europe, and especially the Church of Bohemia and the American Church which it is proposed to establish in Berlin; with these may be associated the interesting report on the formation of the new Synod of Brazil. Two relate to co-operation with the Southern Church and the broader question of church unity; four or five others to questions of public morality, such as Sabbath observance, religious instruction in the army and navy, Indian schools, and the liquor traffic in Africa. Six have to do with matters of polity and administration, and the constitution of the Church; two relate to the Centenary Fund and the mode of its permanent investment and use, and one to the serious matter of revising the proof-texts quoted in the Confession of Faith.

"The Evangelist" thinks that "the chief interest will centre on the report respecting our duty as a Church toward the various immigrant populations, especially the Germans, Bohemians, French and Scandinavians—a report which we trust will prove to be the inauguration of a larger policy and a much larger work among these needy classes; and on the two related reports respecting unemployed ministers and vacant churches, and the broad question of education for the ministry, the latter involving the vast and urgent problem of a denominational demand and supply, so far as the ministry is concerned. We had almost overlooked the scarcely less important report respect-

ing the Board of Aid for the Freedmen—a report which cannot fail to influence very largely our policy and our practical ministry to the colored population of the South for many years to come.”

WILL THE BOOK OF FAITH BE REVISED?

There is an important matter that has come before the Assembly already and been considered only by a committee, namely, the revision of the third chapter of the Confession of Faith. During the year the Presbytery of Nassau, on Long Island, has been actively at work in interesting other Presbyteries so that its overture shall not be killed this year in the committee-room. The Presbytery of New-York was appointed a committee to consider the matter. Dr. Crosby, the chairman of the committee, said recently in an interview that he favored a revision of the chapter which is entitled “God’s Eternal Decrees.” An interesting debate will no doubt be caused when the matter comes before the Assembly. These are the sentences in the chapter which are thought by many Presbyterians to be too strong:

2. By the decree of God, for the manifestation of His glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death.

4. These angels and men, thus predestinated and fore-ordained, are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished.

6. As God hath appointed the elect unto glory, so hath He, by the eternal and most free purpose of His will, foreordained all the means thereunto. Wherefore they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ by His Spirit, working in due season; are justified, adopted, sanctified and kept by His power through faith unto salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified and saved, but the elect only.

7. The rest of mankind God was pleased, according to the unsearchable counsel of His own will, whereby He extendeth or withholdeth mercy as He pleaseth, for the glory of His sovereign power over His creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of His glorious justice.

PRESBYTERIAN WOMEN AT WORK.

Many of the Commissioners will be accompanied by their wives or sisters, who will have many meetings of their own in the Madison Square Church. The Woman’s Foreign Missionary Societies in connection with the General Assembly will hold their annual meeting there on Thursday of next week. The annual meeting of the Woman’s Executive Committee of Home Missions will be held in the same place on the following day, May 24. In connection with this annual meeting, however, several other meetings will be held. On Monday afternoon, May 20, the various branches of the Indian, Alaskan, Mexican, Mormon and Southern work will be presented by missionaries from these fields. On Tuesday afternoon a meeting of the members of the Woman’s Synodical Committees of Home Missions will be held, and in the following afternoon there will be a free and informal conference of Synodical Committees.

Popular meetings will be held nearly every evening, where the various boards and institutions will have able representatives to present their various claims. On Friday evening of this week a reception is to be given by the Presbyterian Union of this city to the members of the Assembly and their friends at the Metropolitan Opera House. Extensive arrangements have been made for the reception. Many of the boxes have been taken by well-known laymen. Supper will be served after the reception.

GROWTH OF THE PRESBYTERIAN CHURCH.

At the centennial meeting in Philadelphia last May, one of the speakers said that by a great law of natural affinity Calvinism and Presbyterianism have in popular parlance become synonymous terms, and then added in a burst of enthusiasm: “America owes everything to Calvinism.” This assertion he supported as follows:

Those stern Puritans who laid the foundation of liberty and law in New-England were Calvinists. Those sturdy

Hollanders whose robust virtues are as deeply engrained on the history of New-York as their hard names are on its topography were Calvinists. Those clear-thinking, home-keeping, liberty-loving Scotch-Irish who made the valleys of Pennsylvania and Virginia blossom like the garden of the Lord were Calvinists. Those ruddy-faced, broad-headed, sinewy Scotch who found new Highlands in the rugged hills and fertile slopes of North Carolina, and forever associated the name of Mecklenburg with American independence, were Calvinists. Those knightly Huguenots who have left the impress of their virtues and their chivalry upon South Carolina and her daughters in the sisterhood of States were Calvinists. And what shall I say more? For the time would fail me to tell of all the Gideons and Baraks and Samsons of this Calvinistic host.

Judging simply by the cold facts of history the growth of the Presbyterian Church in this country has been steady and marked, in spite of the struggles amid which it started. Dr. Roberts, of Lane Seminary, who succeeded Dr. Hatfield as Stated Clerk of the Assembly, has published an interesting sketch covering the principal points in its history. The following statistical table contains in brief the record of the growth and progress of the Church for nearly 250 years. Prior to 1789 accurate figures seem to be unattainable:

Years.	Ministers.	Churches.	Additions on Confession.	Communi- cants.	Benevolent Contributions
1640	51	21	?	?	.....
1690	101	181	.....	1,000	.....
1705	121	221	.....	1,500	.....
1717	19	40	.....	3,000	.....
1745	48	80	.....	5,000	.....
1758	98	200	.....	10,000	.....
1789	177	451	.....	18,000	\$832
1800	189	449	.....	20,000	(\$ 5,500
1810	484	752	.....	28,901	5,489
1820	741	1,299	8,021	72,096	12,861
1830	1,491	2,158	11,748	173,327	184,192
1837	2,140	2,865	11,580	220,557	281,989
1839, O. S.	1,615	1,078	6,377	168,588	184,439
1839, N. S.	1,098	1,260	4,691	106,000	Not given
1849, O. S.	1,800	1,512	8,976	200,830	869,871
1849, N. S.	1,463	1,555	10,190	139,047	Not given
1859, O. S.	2,577	3,487	28,945	279,630	764,688
1859, N. S.	1,645	1,542	10,705	137,990	266,574
1869, O. S.	2,381	2,740	15,189	258,968	1,846,179
1869, N. S.	1,848	1,721	9,707	179,580	733,953
1870	4,238	4,526	32,003	444,561	2,023,858
1880	6,044	5,489	26,838	578,871	2,262,671
1887	8,454	6,486	58,888	697,835	3,196,458
1888	5,789	6,543	51,062	722,071	4,015,120

THE PRESBYTERY OF NEW-YORK.

The following statistics, indicative of the generally healthy condition of the New-York City Presbyterian churches, have been prepared by Dr. S. D. Alexander, the stated clerk, and will be noted with interest just now. The large beneficence of the churches was well maintained the past year, albeit Home Missions is short nearly \$15,000 as compared with 1888, which is only partly offset by an increase of \$4,000 to Foreign Missions. The Relief Fund is better than last year by \$58,671 Sunday-school work shows an advance, and as regards persons, rather than means, there has been an increase of elders, of church members, of infants baptized and of Sunday-school members, as compared with the previous year. The following are the figures:

Elders	1888. 803	1889. 831
Deacons	186	192
Added on examination.....	1,361	1,390
Added on certificate.....	1,163	1,108
Whole number.....	21,367	22,343
Adults baptized.....	216	198
Infants baptized.....	1,018	1,156
Sunday-school membership.....	28,059	25,280
Home missions.....	\$185,044	\$120,831
Foreign missions.....	72,513	76,575
Education.....	10,453	10,136
Sunday-school work.....	2,798	3,976
Church erection.....	30,896	30,305
Relief fund.....	40,512	99,188
Freedmen.....	5,877	5,145
Sustentation.....	758	620
Aid for colleges.....	8,465	8,875
Congregational.....	\$73,185	\$80,702
Miscellaneous.....	94,708	95,808

THE GENERAL ASSEMBLY.

A score of years has passed away since this city was honored by a meeting of the General Assembly of the Presbyterian Church in the United States of America. Once each year it is necessary to give this body its corporate name in order to distinguish it from a similar but much smaller body which meets at the same time in the South. Efforts have been made in vain to unite the two branches of the Church, and last year it was hoped that the full tide of Centennial memories would sweep away all barriers to organic union. This hope was dashed, however, when the Southern Assembly decided that it was unable to discover that the obstacles to organic union had to any extent been removed. But it consented to the appointment of a conference committee to discuss modes of fraternal cooperation in Christian work both at home and abroad. The Northern Assembly went much further in its overtures looking to the union of the two Assemblies, and appointed its committee. While the Northern Church almost to a man is ready for organic union, the interviews with representatives of the Southern Church, published in *The Tribune* within a month or two, have shown conclusively that the hour has not yet come for such action. Organic union will no doubt be the ultimate result of these friendly conferences, and these branches of the Presbyterian Church, which

"Are not one, and yet not two,
But look alike as sisters do,"

will one day certainly be united. They are alike in history, alike in nearly every point of doctrine and are working for a common end. Why they should be separated since slavery, the rock on which they split, has ceased to exist, puzzles those who take notice of the march of time.

Next to the Bible, the Confession of Faith lies closest to the heart of a true disciple of Calvin. And yet this groundwork of belief has been invaded by an overture asking for a change in the chapter dealing with "God's Eternal Decrees." The matter has been before the Assembly at previous meetings, but has always been disposed of by a committee. This year, however, an earnest effort has been made by those seeking to have this chapter revised to create a sentiment in favor of decided action.

The New-York Presbytery has put the subject in the hands of a competent committee, which will make its report to-morrow. As Dr. Howard Crosby, the chairman of the committee, has expressed himself as favoring the proposed revision, it is not difficult to infer what action the Presbytery will take. These and other interesting topics will engage the thoughtful attention of the 500 or more clergymen and laymen who will compose the Assembly. In addition to the business sessions, popular meetings will be held at night in the interest of the various boards of the Church. Several meetings for women are also planned. On Friday night of this week a reception at the Metropolitan Opera House will be given by the Presbyterian Union of this city.

New-York extends a hearty welcome to her visitors, and while all her people may not be

willing to subscribe to the broad assertion recently made that "America owes everything to Calvinism," no one will deny that its adherents have merited and won the admiration and praise of impartial historians, even though of divergent creeds. The last Assembly held in this city was signalized by the reunion of the Old and New Schools, but while no such important step is likely to be taken this year, the meeting promises to be memorable. Coming as the commissioners do from many States, and from foreign lands as well, they are charged with grave responsibilities affecting directly the interests of nearly 6,000 ministers, more than 6,500 churches, with a membership of 725,000, and over 800,000 Sunday-school children, while indirectly their deliberations affect all Christendom.

No one who reads aright the signs of the times can fail to observe the growing tendency toward broader views and more liberal ideas in regard to creeds and dogmas. The faith held is being manifested by the works done. Our Presbyterian brethren will come nearer to the loving heart of the Master the closer they get to the great heart of humanity.

WHERE THE ASSEMBLY WILL MEET.

A SKETCH OF THE CHURCH AND ITS ACTIVE PASTOR—ITS MISSION WORK.

The Fourth Avenue Church, which has opened its doors to the General Assembly, was organized on April 20, 1825, at the house of Peter Hat-trick, in Bleeker-st., and it was known for many years as the Bleeker Street Presbyterian Church. The Rev. Matthias Bruen was the founder as well as the first pastor of the church. The first church building was in Bleeker-st., near Broadway, then in the suburbs of the city. The second pastor was the Rev. Dr. Erskine Mason, who was installed on September 10, 1830. He ministered to this church for twenty years and was succeeded by Dr. Joel Parker, under whose guidance the church moved to its present site, then in the extreme north of the city. The building now occupied was dedicated on April 8, 1855. In March, 1888, when Dr. Crosby had been in the pastorate there for twenty-five years, an anniversary service was held. The Moderator of the General Assembly presided, and several congratulatory addresses were made.

In his summary of the work accomplished in the last quarter of a century, Dr. Crosby said:

My own pastorate began on March 1, 1863. There were then 285 members on the church roll; to-day there are 1,554, of whom about 554 worship in our two missions and about 1,000 have their church home here. The church is now the fifth in size of the 6,500 churches of our denomination. Mrs. Bruen, the wife of the first pastor, and one of the twelve organizers of the church, is still a member of the church and is now living in Boston. Hope Mission, now near Avenue D, in Fourth-st., was founded in 1864; Grace Mission, in East Twenty-second-st., a year later. (The Rev. John B. Devins is now the pastor of Hope Chapel, and the Rev. H. G. Brehby is the pastor of Grace Chapel.) Faith Mission, Gospel Mission and a Chinese Mission were for a time under our care. In the twenty-five years we have had 273 deaths, 157 adult baptisms, 413 infant baptisms, 790 dismissals and 229 marriages. I have been absent from my pulpit by reason of sickness

during the twenty-five years only sixteen Sabbaths, that is about three-fifths of a Sabbath per year.

There have joined the church in the twenty-five years 2,305 persons, of whom 1,328 were on profession of faith and 977 on certificate. The church has had thirty-seven elders and twenty-one deacons. During all my pastorate there have been two strong working societies in the church: the Ladies' Auxillary Society and the Young People's Prayer-Meeting Association. The charitable gifts for the last seventeen years have averaged \$15,000 a year, and the congregational expenses have averaged also \$15,000. The liberality of the church has been marked. Its interest in missions has been very great. The Chesters, the Gulicks, Dr. Post, who is with us to-night, and others are its representatives in the foreign field.

Dr. Crosby is admirably adapted to direct a committee charged with arranging the details of an Assembly, as he has been a commissioner from the New-York Presbytery many times—four, at least—within ten years. In 1873 he was chosen Moderator at its meeting in Baltimore. Dr. Crosby was born in this city in 1826, and began his professional life as a professor of Greek in the University of the City of New-York, from which he was graduated. Ill-health caused him to resign, and for a few years he was an instructor in Rutgers College. In 1863 he returned to New-York to accept the pastorate which he still retains. From 1870 till 1881 he was the Chancellor of the University where he had formerly been a professor.

A WARNING TO THE COMMISSIONERS.

Realizing the fact that a vast amount of work must be done in a short time, and the additional fact that not a few of the commissioners come from inland towns and cities, one of the religious papers has thought it wise to point out the dangers that should be avoided. After mentioning some of the many objects that are certain to come before the body, the article continued:

These brief references are sufficient to show that the coming Assembly will be a body over-crowded with work from the outset, and that our denominational life and prosperity for a long period will turn very much on the calm wisdom and the patient fidelity with which that body will handle the grave matters thus pressed upon its attention. The danger is that some of these matters will be postponed, to the injury of the interests involved, and that some of them may be unwisely settled, because they are settled in a hurry. There is also danger that the pressure of so much business will prevent the free flow of that religious feeling, that spiritual enthusiasm, which has been in the past, and always ought to be, one chief element of these holy convocations. Danger, too, that the Assembly may become oppressed and agitated—nervous, if the term be admissible—and so in a measure disqualify itself for the successful discharge of its numerous and delicate and momentous duties. And there are some who fear that the various attractions of a great city like our metropolis—its institutions, libraries, galleries of art, its industries, trade, shipping, commerce, its social engagements—may tend to interfere with that close application to business, that intense devotion to the one supreme matter, the upbuilding of our church, for which, after all, the Assembly is convened.

The Assembly last year was compelled to decline an invitation to visit Atlantic City owing to the many pressing questions before it, and to the fact that nearly two days were lost by the receptions and meetings connected with the great Centennial celebration. This year, however, it is thought that a day can be taken from the first week with great profit and pleasure to the commissioners. Colonel Elliott F. Shepard has invited the members of the Assembly to take an excursion on the iron steamboat Sirius around the harbor on Saturday. Luncheon will be served on board.

THURSDAY, MAY 16.

PRESBYTERIANS IN COUNCIL.

THE SECOND CENTURY AUSPICIOUSLY OPENED.

A NEW-YORK PASTOR OUTLINES THE PRESENT DUTY OF THE CHURCH—DR. W. O.

ROBERTS CHOSEN MODERATOR.

(Reprinted from The Tribune, May 17.)

The second century of the General Assembly of the Presbyterian Church in the United States of America was begun yesterday in the Fourth Avenue Church of this city. Last year, in Philadelphia, the great centennial meeting was held, in which the brilliant history of the Church was presented by eloquent orators. This year the outlook is forward, not backward. "The Position and Duty of Our Church" was the theme of the able discourse with which Dr. Thompson, the retiring Moderator, opened the Assembly yesterday. Three agencies were presented by which the Church to-day can possess America as Israel possessed the promised land. "We have the truth," said the preacher, "as Israel had, only in a fuller measure and with wider adaptations. We have truth's incarnations in Christian life. And it is our privilege to lift the truth through life to its highest power by organizing it in Christian institutions." These three thoughts were developed in a scholarly manner, and the result of the discourse was seen in the afternoon, when the Assembly responded to his urgent plea for Christian education by electing as its leader for a year the honored president of a Christian university. Dr. Thompson emphasized the value of Christian life as an energy in occupying the land for Christ. "We must prove religion," he said, "by the promises of incarnate goodness." His manly defence of the Indian, and his note of warning against leaving the freedmen in ignorance, won deserved commendation.

With the election of a former secretary of the Board of Home Missions as Moderator, the Assembly gave its hearty approval to the efficient work done by Dr. Roberts, "who is known from Princeton to Puget Sound," according to the testimony of one of his fellow-Presbyters. The first evening was fittingly spent in a communion service. To-day the real work of the Assembly begins, and there seems to be an unusual amount of work to be done in the next few days. The first mention of the Confession of Faith will be looked for with great interest, as a simple and apparently harmless overture may bring a dozen orators to their feet, some in defence of the Standards, others in defence of free thought. Whether or not any changes are made this year in the Book of Faith, it is probable that there will be an animated discussion of the subject before the Assembly adjourns.

But there is pleasure ahead for the Commissioners as well as work. Generous friends have provided a reception for this evening and an excursion for to-morrow. In return for this many of the city and suburban pulpits will be filled on Sunday by the visiting clergymen. Much mutual good will thus be done. May all branches of the Catholic Church, and the city as well, be the better for the visit among us of the representatives of this historic and influential denomination.

THE ATTITUDE OF THE CHURCH.

DR. C. L. THOMPSON OUTLINES ITS TRUE POSITION.

THE RETIRING MODERATOR SOUNDS THE KEY-NOTE OF THE ASSEMBLY — PRACTICAL LESSONS DRAWN FROM THE HISTORY OF THE JEWISH CHURCH.

The Fourth Avenue Church began to fill up yesterday morning fully an hour before the time set for the delivery of the opening sermon. Commissioners and their wives from the country, with here and there a sprinkling of people living in this city and Brooklyn, who desired to secure good seats, were early on hand. Those who reached the church at the appointed hour took rear seats in the gallery or stood during the service, so general was the desire to hear the Moderator's sermon.

Dr. Crosby, the efficient chairman of the Special Committee of Arrangements, was busy giving final directions to one and another that there might be no delay and no mistakes made. The platform was lined with beautiful flowers and tropical plants. While the church was filling up there were many pleasant greetings as commissioners and friends met, some of them after years of separation.

Promptly at 11 o'clock Dr. Crosby walked up the middle aisle, accompanied by the Rev. Dr. Charles L. Thompson, of the Madison Avenue Presbyterian Church, of this city, the retiring Moderator; the Rev. Dr. Joseph T. Smith, of Baltimore, Dr. Thompson's immediate predecessor in the moderatorship; the Rev. Dr. J. F. Hendy, the president of Emporia College in Kansas; and the Rev. Dr. O. A. Hills, of Wooster, Ohio. Dwight Elmendorf, the organist of the church, played "Old Hundred" as soon as the clergymen were seated, and the large audience rose and united in singing the familiar words "Praise God from whom all blessings flow." Dr. Thompson invoked the Divine blessing on the Assembly, and then read the hymn "I Love Thy Kingdom, Lord." Dr. Hendy read the 60th chapter of the Prophecy of Isaiah, and Dr. Hills offered prayer.

DR. THOMPSON'S SERMON.

After another hymn had been sung, the Moderator announced his text: "Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses." Joshua 1, 3. His theme was "The Position and Duty of Our Church." The delivery of the sermon occupied just seventy minutes. The following is the sermon in full:

Fathers and Brethren: We are at the gateway of a century. Behind us are the years of our fathers—around us is the heritage they have given us; before us is the land yet to be possessed. As the children of Israel lingered a little on the borders of Canaan; that the promises might gird them for their advance, so let us steady our thoughts for a little on that charter which was the guide of their footsteps, which has been the rule of all the victories of the church in any age, which must also be for us the condition and the inspiration of conquest.

The original grant of the land of promise, as given to Abraham, was very extensive, reaching from the ancient civilization of the Euphrates to the equally remote civilization of the Nile. "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates."

In the charge given to Moses in Deuteronomy (ii., 24) this large grant is repeated: "Every place whereon the soles of your feet shall tread shall be yours, from the wilderness of Lebanon, from the river of Euphrates, even unto the uttermost sea, shall your coast be." Once more this grant is repeated after the death of Moses. Joshua's commission of conquest has the same extent. Alike in Deuteronomy and Joshua, however, it was made clear that the occupation could not be merely physical or territorial. Their hold on the land was conditioned on their observing the law of Moses. All through the record this moral occupation explains and qualifies the promise that every place the sole of their foot should tread upon should be theirs. As a matter of fact their geography was much narrower than the promise. It reached only from the Jordan to the Mediterranean. Themselves dwarfed their inheritance. Their disobedience narrowed their possessions. God gives His people no ground to remain desert. He makes grants to us only so far as our moral energy covers and vitalizes the possession. The Canaanite left in the land was the constant source of religious and national weakness. So even the narrow strip which finally came to them was held but insecurely. They refused to obey God, first in the thorough military, and afterward in the complete moral occupation of the land of promise. The result was that the Salem of their rest became the stamping-ground of contending civilizations, and finally slipped from their grasp entirely.

A REMARKABLE ANALOGY SHOWN.

The conquest of Canaan has long been regarded from two opposite points of view. One of the nations to be dispossessed was on the side of culture superior to Israel. The home of letters and science, the Phoenicians, regarded from the West, would seem to have an eminent right to their ground. They held the front rank in the world's literary advancement. But from some Nebo summit on the east, in views taken from the vantage ground of the world's religious outlook, they are abominable idolaters, a menace to civilization and a reproach to religion, for which the letters could be no sufficient atonement. The advance of Israel upon Phoenicia was in the interest of all mankind. In the result of that contention all ages had a stake. No Marathon or Waterloo held such interests for humanity. "The Israelite's sword in its bloodiest executions wrought a work of mercy for all the countries of the earth, to the end of time." Without this discipline of conquest, as Stanley has shown, they might have sunk into mere Phoenician settlements, and like their own descendants in later times, have become a mere nation of merchants. "Dan would have abode in his ships and Assur would have remained in his creeks by the seashore, and not a shield or a spear would have been seen among forty thousand in Israel." It was in conflict with other and lower forms of life that their national life was consolidated, their faith in God strengthened, their knowledge of truth enlarged, so that they were fit to be the conservators of faith and truth till Christ should come.

Between their position among the nations of the earth and our own there is a remarkable analogy. How grandly for centuries Israel stood on that Lebanon range, which is the very ridge of the world's history, on the east were hoary civilizations which lingered at least a tradition of the one only God; but the rulers were tyrants and despots, who had yet to learn the first rudiments of man's relations to man; Israel faced them with a true doctrine of human brotherhood. On the west were Greece and Rome, full of art, culture, liberty, holding more perfectly than any nation the doctrines of liberty and brotherhood; but they were gross idolaters; and Israel faced them with a revelation of the one living and true God. We, too, front east and west. It is only the recognition of providential position which declares, like Israel of old, we may have a mission to interpret human brotherhood across one ocean and teach the living God across another.

THE TWO STREAMS OF HISTORY.

Nearly four thousand years ago history parted into two streams on the plains of Asia. One of these moving eastward sank to a stolid level in China, and stagnated there. From this stagnant life a narrow arm projected probably across the Sea of Kamchatka and peopled the American Continent. The other stream moved westward across Asia, curved down the Mediterranean, then swept upward across Germany and the British Isles, representing all along the world's higher civilization, and when the stream of the new life from Judean hills mingled with it, expressing and moving on with the power of the religion of Christ. Finally this stream crossed the Atlantic. On these shores are met again those old-time races. The conflict between lower and higher witnessed by Asia in the dim twilight of earliest times has been renewed along our westward moving frontier. That conflict is nearly over. The American Indian, like his kindred in northern Asia, disappears from the world's theatre, leaving scarce a footprint behind. But another contest is at our door. American Christianity on our western coast faces the eastern front of Asia. Once more it is the grapple of Aryan and Turanian, this time not a struggle between Christian nationality and wandering tribes, but between two races, one having travelled the circuit of the globe and the other standing where it stood when they parted, entrenched in immovable idolatries, customs and laws. This is our western front. The swing of a long history seems sending it on.

Is it presumptuous to say the American Church may have some mission also to the fatherlands whence she came; to say that civil ideas on this continent have

modified European governments; and that our religious emphasis on the rights of man has been felt from Spain to Siberia? Thus the position of the Church on these shores is somewhat analogous to that of Israel of old. Our frontage is world-wide, as was theirs. Our opportunity to conserve and impress the truth is like theirs. And since the condition of success which God gave to Abraham, Moses and Joshua was neither local nor temporary, but inwoven with all the principles of God's moral government, we will find our success similarly conditioned. That only will be ours which we occupy in some sense, real and profound, as was required of Israel.

A year ago, at the end of our first century, we were engaged in a historic review. To-day, at the beginning of our second, let us have a forecast of our inheritance and the conditions on which the land of our promise and hope may truly become the kingdom of our God. We are to go in and possess the land. How shall it be done? Three agencies thereto are given to us. We have the truth, as Israel had, only in a fuller measure and with wider adaptations. We have truth's incarnations in Christian life. And it is our privilege to lift the truth through life to its highest power by organizing it in Christian institutions.

THE MISSION OF THE CHURCH.

1. The occupation of the land by Christian truth. It was not the peculiar mission of Israel to disseminate the truth. The time had not yet come when it was to dare the world. They were to conserve and transmit that gradually enlarging revelation which God was making to humanity through them. But there were two great fundamental truths of which they were the missionaries from the first, viz., the personality of God and the responsibility of man. Facing toward the world's idolatries on the one hand they declared the unity and authority of God, and toward the world's despotisms on the other they announced the moral accountability of man. Of these two truths the church to-day is the conservator and herald. Each age brings its own theological perils. The world of thought seems to have boxed the compass, and to-day we are back again on Hebrew ground. That which shattered the arts of Greece and the armies of Rome menaces the thinking life of to-day.

Much of our philosophy strives to bury God in the sarcophagus of natural law, or to spirit him out of his universe in the vapor clouds of a sentiment too ethereal to attract a human vision and too unreal to anchor a human hope. That God in whom our fathers believed, whose existence and agency were the nerve of the inductive philosophy, whose personality has lashed into whiteness every coast of thought, as the ocean lashes continents, is to the ear of much of our thinking the dim murmur of a reality that has almost passed from consciousness, the lingering echo of the ocean's diapason that haunts the tinted shell of our science or our sentiment, but no longer has power to mould our philosophy or sustain our life. The Pantheism of the German sophists is changed into the Agnosticism of this generation. It infects our national science, gives a glitter to our speculative philosophy, enters our imaginative literature, giving epigrams to the essayist and wings to the poet, and entering the field of morals it loosens man from spiritual connections, makes him an actor to himself, the world his theatre and Mammon his god. So it slips down into popular life.

We need not ask what effect the speculations of Huxley, Spencer or Comte can have on the morals of the people. The world is full of conductors. The thought of the thinker filtered down from its stormy heights runs easily to the lowest valley. No one who values the moral life of man, the bonds that bind man to his fellows, can afford to be indifferent to the refined worship of nature, of matter, of the present and tangible, which, finding its first expression among thinkers, drops to the level of workers and blinds a whole generation to the invisible, the future, the soul and its God. But from the days of Moses the doctrine of a personal God has been the world's old tonic; under its inspiration alone an abiding heroism is possible among men. Take this idea from the people's thought and life, and you have destroyed the nerve of public morals. Behold, the world is round; we are on the Judean ridge of history. It is the duty of the Church to turn strongly toward God till her very face shall catch a Sinitic glow, and level toward men to affirm that brotherhood through God which binds each to all.

SIXTY GENERATIONS AS WITNESSES.

But our duty regarding the truth is larger than was Israel's, because our inheritance of it is broader. The book of Revelation comes to us complete. It comes also with the consenting witness of sixty generations. It is ours first of all to keep the truth defined in our symbols. We also are truth's conservators. Other generations are waiting to receive at our hands, intact and unbroken, the faith once delivered to the saints. I do not refer to the formal standards of our church; not to the distributions of emphasis; still less to the philosophies that have been drawn out of them. But even so they are venerable records of great struggles and vindicate essential truth. Let them stand as monuments of our history. They are exponents of crucial periods. From their summits flow banners of blood-bought loyalty to Jesus Christ.

To say that our standards are overloaded in some directions is only to say no age can escape its environment, nor can any confession fail to get coloring from its atmosphere. It ought not so to fail. It is vital only when it is in touch with its surroundings. Why mount guns on parapets that never are menaced? I have noticed in our harbors the guns point the way the enemy would probably come. Christianity's battle in this, as

in every time, has individuality. The figures on the chessboard are alive. New approaches demand new defenses. Perhaps if we were called upon to make a statement of doctrine adapted to meet the battle-front of to-day we could profitably dismount some artillery that has been used to defend the logical relations of God's thoughts and purposes in a past clarity, and carry it around to that point of the fortress where the very ground shakes with the combined assault upon God's living personality and His living relations to the universe to-day. Profitably, perhaps, now we might also put additional emphasis on the Word of God as an "infallible rule of faith and practice," on the Divine name of the Redeemer and the accountability of man to His judgment throne, on salvation by grace alone, on a spiritual kingdom on earth in which all men are brethren, and on that finality of character here which is the basis of God's moral government hereafter. These doctrines, in some phase or other, are in the arena of debate to-day, and we will occupy well if we define them sharply and hold them firmly.

MORE THAN GUARDIANS.

But we are not only guardians. The truth that is the power of God is aggressive. We are not dealers in theological grain. "Behold a sower went forth to sow." If we want possession from the river to the sea, we must plant the ground with truth. No moral occupation is possible by a proclamation merely. Alexander the Sixth proclaimed that this new world belonged to the Pope, through Spain. But it was as idle as a Pope's bull. The Spanish conquerors of Mexico claimed the halls of the Montezumas for St. Peter, but Mexico is waking up to say the claim shall not hold. Francis Xavier rang his bell along the Malabar Coast and baptized it with holy water, but it remained dry and arid in its heathenism. In home missionary journeys in the Northwest I have come across the marks of Marquette's proclamations two centuries ago. A leaning cross, a broken column here and there, attested the marvelous zeal with which that wilderness was claimed for the Church. But the voice of one crying in the wilderness was lost in the war-cry of hostile tribes. There has been developed recently some tendency to fling the truth at people and count our responsibility ended when that was done. But the preaching of the Gospel implies vastly more than an announcement. Paul hovered over the churches he planted until he reached his crown. We cannot improve upon apostolic methods. Let Rome, if she counts it worth while, claim nations by the wholesale, and give them, as she did the Germans, the alternative of baptism or death; it is of the very genius of Protestantism that she deals with souls and nurtures the truth which first she proclaimed.

This suggests our third duty, as to the truth, in our endeavor to occupy the land. It is to put it into Christian literature. Our church need not blush for her scholarship. Without invidious comparison, we may justly claim that Presbyterianism has always been eminent for the intelligence of its people and the learning of its representative men. Our libraries testify to the intellectual activity of its ministers and many of its scholarly laymen. But as the cylinders of the presses revolve faster, and more and more the world reads and thinks, it behooves us to keep abreast with this quickened movement. And it must be done not only in the language of the scholar, but in common letters, saturated with the spirit of evangelical Christianity making scepticism in the homes of the people with the self-attesting witness of the doctrine of Jesus. We will best meet the dialectics of infidelity by the noble indirection of evangelical literature, presenting the attractions of the cross and of Christian living.

THE VALUE OF CHRISTIAN LIFE.

2. So I pass to consider the value of Christian life as the second agency for the occupation of the land for Christ. When Israel ceased to witness for God in a faith transmuted into character, she lost her power. And always the progress of Christianity has had its best exponents in the lives of the saints. It must be so. Only when our creeds pass into the iron of the blood do they become vital and organic. When Jesus Christ would make the truth almighty he became a man. They who have created the truth on their banners have marched to defeat. In nature our scientist assures us everything passes at last into force. That is nature's ultima thule. Christian life is God's ultimate. Every flash of light and every flush of feeling must come at last to that. The truth has reached its last victory when it quivers in mortal flesh; when it bends human shoulders with the meekness of submission, or lights up a human forehead with its triumph of hope. This is the very crucible of the truth; its adaptation to be incarnate. So you who would walk with God on earth, you need not follow the signal flags on stormy heights of debate, nor the torch-lights of ecclesiastical procession, but rather walk in low places or high, where the saints are translating faith into fact. You may miss it if you follow the high priest, but never if you walk with Simon the Cyrenian, but never if you walk with Simon the Cyrenian, priest, but never if you walk with Simon the Cyrenian. "Silver and gold have I none," said Innocent the Fourth complacently to St. Thomas Aquinas, as he pointed to the masses of treasure which were being carried unto the Vatican. "Yes, holy father," was the saint's reply. "and the day is also past when she could say to the paralytic, 'Take up thy bed and walk.'" But, thank God, his witnesses have never failed from among men. There have always been those who at any cost, like the Maccabees of old, have said, "Let us die in our integrity."

promise. And as to the criticism, it needs to be said that the Old World's leisurely standards that allow centuries for the growth of a college are scarcely applicable to the new West, in which cities spring from the ground as by a sorcerer's call, and great States are born in a day. Let our Church rise to the opportunity which Professor Bryce suggests, and by gifts of money and brains do something worthy of our history to claim our country for Christian learning.

A DOUBLE CALL TO DUTY.

The providence of God has also opened to us a new educational work, than which none could be more important for our National well-being. It is challenging the attention of the Church and State alike. To that work we are summoned by the double call of our patriotism and our religion. Recent discussions have brought into prominent view two extremes of thought concerning the question of education for the freedmen. One of these extremes is that their mental development is not feasible, perhaps not even desirable. The other extreme is that which finds in the evangelization of the colored race the solution of the problem of their future status in our country. There were some optimists who supposed that all that was necessary for the freedman's political future was that a ballot should be put into his hand. We have learned the mistake of that theory. Education must go with the franchise. Neither is it enough that the colored man be converted; education must go with the gospel. The church North and South is beginning to learn the truth of what an eminent missionary once said: "The second stage of mission work is the most difficult." In our missions among the freedmen we have reached the second stage. Indeed, one look at Christ saves the soul for eternity. But salvation for time, salvation unto good citizenship and useful church membership, means character-building, through intelligence. That work is slow, as building always is, but undeniably essential.

Our Church sometimes makes less immediate progress than some other churches, because she has always insisted on anchoring her work in the new man, strong in knowledge as well as holiness. Indeed, the King's business demands haste. The exigencies of death speed the feet of the missionary. Like Mercury, he should have winged feet. But the exigencies of life, of individual and National development, demand those broad foundations of intelligence from which alone an abiding moral and spiritual energy can rise. Our duty in this direction seems plain and imperative. We must first evangelize this generation. And then we must call Christian education to our aid to make the race worthy of its citizenship. We must work with all other churches, and with the Government, toward the solution of a problem which cannot be put aside. The ballot will remain in the freedmen's hands. Their number will steadily increase. Experience attests they can be made useful and worthy citizens of the Republic. But there is only one road to that result. The race is undeveloped. Its development is doubly pressed upon us. To the race itself it is our Nation's debt; to ourselves it is our self-preservative duty. And in this process of development we are to consider first the salvation of the soul; then, and of equal importance, the character by the growth of Christian principles, helping the man to make a good fight for a pure and true manhood; and finally, and of almost equal importance, we must teach them the art they have had but little chance of learning, of taking care of themselves by well-directed industrial efforts, so they will be a help and not a burden to any community. There is much land there to be possessed. We have done very little toward possessing it. And it is land upon which must rest some of the foundation stones of the Nation.

THE SUPREMACY OF THE CHURCH.

By one other institution do we organize our life for the occupation of the land. It is the original form into which Christian life has always flowed. It is as old as Pentecost; is of direct divine institution; is the condition of all other Christian organizations; is at once the simplest and grandest expression of man's faith in God and his love for his fellows; the Church of Christ, the visible "pillar and ground of the Truth." To establish this church everywhere, from the rivers to the sea, is the supreme duty of the hour, the splendid responsibility of the century. And the first century of our National history will furnish the spur for the second. Nay, rather the first century of Christian history gives the type for missionary labor to the end of time. The early disciples "went everywhere preaching the Word." They dared all populations and all classes. The gospel should have universal dominion, because it was universally adaptable. Its grasp spans every human condition. At last do we believe it! But see the illustration of it in those first days. God started the gospel from that Palestine vantage ground, where it would have a chance to compass all known geography and all intellectual and moral extremes. Paul preached now to slaves and now to the savans of Athens. He was not afraid to stand before Stoics who feared nothing and preach judgment to them; before Epicureans who believed nothing and preach Christ to them. So now the gospel has the medicine for our healing. Carry it to each extreme; to the slaves of passion and superstition; to the slaves of that excess of intellectual light which blinds men to the best beauty of earth and heaven. Blind men together in the church of Christ, the foretaste of the fellowship of heaven.

A recent English writer, speaking of the value of religion to the American commonwealth, says: "It is an old saying that monarchies live by honor and republics by virtue. The more democratic republics become, the

more the masses grow conscious of their own power, the more do they need to live not only by patriotism, but by reverence and self-control, and the more essential to their well-being are those sources whence reverence and self-control flow." Thoughtful observers in our own and other lands recognize the fact that the severest strain on our national life is yet to be met, and probably within the next generation. How thoroughly and readily we shall be able to assimilate to our national life and institutions the multitudes who from all foreign shores press into our open gates, how far conservative, home-loving and order-loving habits of our new populations shall balance the spirit of restless adventure, the love of money and the love of power, how far a spirit of deference to wholesome laws shall restrain feverish social agitations imported from other lands, are questions that hold the attention of thoughtful patriots to-day. There has been no lack among us of appreciation of our position, as possibly the last heir of Time. Our patriotism readily subscribes Herbert Spencer's declaration that "the Americans may reasonably look forward to a time when they will have produced a civilization grander than any the world has known." We readily believe that the great westward moving stream of Anglo-Saxon civilization will find its basin on this continent; that the westward going star of empire will become fixed in our meridian sky. But we are also beginning to be sensible that the confluence of waters may make a whirlpool, and that the very elements of our strength, unless harmonized, may supply the explosives for our downfall.

THE DUTY OF THE HOUR.

Never did a nation have such a dizzy prosperity; never was there so imperatively demanded a corresponding moral development. Patriotism is strong here, but more than patriotism is required. Shall there be a National conscience strong enough to bind and blend social and moral diversities that enter into our life, and hold us firm to the devout beginnings of our history? The Christian Church must be heard in answer to that question. The gospel must teach the people reverence for authority, divine and human, and that just regard for the rights of others which alone gives highest self-control. And especially the gospel must deliver the popular life from that dull hopelessness, the curse of so much of the common European life of to-day, which always comes to people who have a hard time here, and no outlook for any better time beyond. We must lift upon the common life, to encourage, elevate and purify it, the consolations and aspirations of the gospel of Christ. This is the patriotic duty of the hour. A church to plead for law, and obedience, and hope, in every township in the land will be the best munition of defence against enemies abroad and against social discontent and infidelity at home. History gives us no reason to suppose that a republic not thoroughly grounded in religion will long survive assaults from without or agitations within. And thus to preserve the Nation with the salt of religion and make it the kingdom of God among men, the Church must not only be built, but be a vital force through all grades of the National life.

On the one hand, a spirit of mere ecclesiasticism will utterly fail of holding the ground for Christ. We may be in some danger of trying to revive the churchly splendor of other lands and ages. It will be a mistake to think that the attraction of our Gospel will be according to the gliding on the altar, or its prospect according to the height of the spire. Let us beware of a centralizing policy, trying to make an attractive centre of that which heaven designed should be a wide-spreading force. Glance for one warring instant at that history of church history when Alexandria, Rome, and other cities become centres of culture and art. The darkness swept back upon Asia Minor and covered the marks of the Apostolic labors, but the city on the Bosphorus was brilliant with altar candles! crept back over Italy and the isles at her feet, but Rome was gorgeous in velvet and gold, and radiant in ever-increasing ecclesiastical attractions! Egypt was relapsing into her old night, but Alexandria was splendid in her incomparable library! You know the familiar story. It was the day of entrenchment, and it wrought decay and death. Religious famine stalked among the candles, and death masqueraded in pontifical robes. Let us accept the lesson as we face our great centres of population. Society trembles at the very word People. It is among massed populations that the forces are seething that threaten our proudest fabrics of business, society, government. If heaven has any help for us, it is in the Church of Christ. We must revive the splendor, not of cathedrals, for they may be only the monuments of a "petrified religion," but of the evangelizing zeal of the first missionary age.

But not only must our churches keep their hold on the cities. With a firm and rapid step the centre of population is moving to the Mississippi River. There are those in this audience who will see it cross. Never in history has such an army moved as is moving now for the occupation of the central basin of the continent. Their camping ground is guarded by the green-bannered heights of the Alleghenies on the one side, and rock-bayoneted pinnacles of the Rockies on the other. They have long since filled up the eastern half; they are jostling each other by regiments for its western side. And see the flags they carry! The three-barred ensigns of Italy, Germany and France, the yellow fields of Russia and Austria, the red cloth of the Norway cross, the red circle of Japan, the

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gold triangle of China, the white cross of Denmark, and the mottled colors of Spain; it looks like the strangely blended and inharmonious field of the Crusaders in the plains of Esdracron. How shall the disharmony disappear? Out of that melange of ensigns, by what magic shall rise the orderly stars in the blue of our homogeneous national life? Constantine saw the white cross above the swirl of colors in the battlefield below. The Gospel prism has resolving power. Set it in the midst of this swirl of colors, and they will become one in the white light "which never was on sea or land," which means "peace on earth, good will to men."

FIELDS NOT WON IN WINTER QUARTERS.

To overtake the religious problem of our beloved land may a spirit of evangelizing faith and zeal fall upon our church to-day; an ambition not for great churches, but for a living gospel in every city and hamlet of the country. Fields are not won in winter quarters. When the aggressive heroism of Roman legions yielded to splendid encampments in Asia and Italy the day of their glory went down; when the Church fails to seek her ideal of universal occupation by the distribution of consecrated enthusiasm her standards will trail in the dust. Under a law of dispersion the sun from his throne illumines the world, and brings on every harvest, as far and wide he flings his golden showers. Under that law also the kingdom of grace must light up our land.

"Lie like a shaft of light across the land
And like a lane of beams athwart the sea"

But around this picture of a nation consolidated by the intelligence, virtue and religion of its people there lingers one fringe of painful and pathetic shadow. The nations that are taking possession here drive out the nation which first held it. History may furnish us parallels to the fact. It is to be doubted whether there is any parallel to the dignified pathos of the tragedy. The advance has been now by arms and now by Statecraft, but equally irresistible. The retreat has been under protest as dignified as it was solemn. That thin straggling line of retreat reaches now from the Indian Territory and the Dakotas to the western slope of the continent. The Government atones feebly for the violated faith of the past and the steady pressure of the present by here and there an Indian school. But the flat has gone forth. The world has come in on their homestead, and they are vagabonds on the face of the earth. To the Church of Christ, powerless to give them a foothold on earth, is given the final duty to point them above the last white peak of the Nevada range, to a land where faith is never forfeited and citizenship never disowned.

ON THE DIVIDING RIDGE OF THE CENTURIES.

Fathers and brethren, we are on the dividing ridge of the centuries. We regard with gratitude to God the heritage of our church. We thank Him for it; beginning its progress and its bountiful present. We praise Him for the faith of our fathers, as they set foot upon this ground and claimed it for the Master. We praise Him for the truth they guarded for us and have handed to us; for the saintly lives they lived, and for their steadfast and heroic labors. We accept reverently the responsibilities of our place, and pray God to make us worthy to enter into their labors, and to push forward into the second century the church they planned so gloriously at the beginning of the first. Let us face hopefully toward the future. It surely is not patriotic pride alone that reads peculiar significance in our position among nations and in God's dealings with us. Not since time began has a nation been so lifted up to front all nations as is our land to-day. Her lights flash the world around.

And the history of our church synchronizes with the history of constitutional government here. Scarce have the reverberations of our National Centennial died from this harbor; scarce have ceased from our ears the Te Deums from tens of thousands of churches the land across, praising the God who gave us this fair home. And now our beloved church meets to continue that anthem; to own its goodness in the past century and to pray for grace to enter upon that which is ahead. We will plan and work under the inspiring memories of the past and the not less inspiring promise of the future. Somehow heaven seems wondrously confederate with the faith and labors of the church. The little boat of our enterprise has been taken up by the majestic stream of a manifest divine purpose. Who can tell what even one generation now may do by the threefold cord of divine truth, life and organization to draw this round world upward to the feet of Christ. There is no Moses to look out upon this land of promise and see what yet shall be. But what picture think you will be spread before these who a century from to-day shall gather in General Assembly to lift their Ebenezer of praise? A land blooming from the Lakos to the Gulf, as the garden of the Lord, in the world's last civilization, and in the beauty of its highest form of Christian life; a government imbued with the principles of Christian faith and a population reverent before the name of God; streams of Christian knowledge flashing from Christian schools on a thousand hills? A hundred great universities justifying the ways of God to a man in an unchallenged Christian science. Everywhere Christian institutions of mercy, under whose protecting shadow the halt and lame may wait for the coming of the Lord. While out from every harbor of this happiest people on earth, the commerce of the world will push into the seas; the mer-hantman becomes a missionary swinging gospel lights from every mast.

And perhaps far swifter than these, argosies of the skies will fly before the wind, revealing in very truth the

angel of the Apocalypse, flying through the midst of heaven, having the everlasting gospel to preach to every kindred and nation upon earth. Then will be justified our position among the nations and our inheritance of the truth. Then, perhaps, the long dream of the ages will be fulfilled. The Lord will come to take possession of his own. The four square city of our God, the New Jerusalem, the Mother of us all, shall be with men, and gather her children home. From her crystal heights the truth shall blazon across the world her banners of loyalty to Jesus Christ. Along her lifted walls Christian life shall walk, the incarnation of the "beauty of holiness." Within her sacred shadow a universal brotherhood shall attest how sufficient unto all helplessness is that highest of all organisms, the church of Christ. Then there will be "a light upon the shining sea." Across that city of a redeemed humanity, earth's grandest outburst of hope and welcome shall break antiphonal from wall to Jasper wall.

"Lift up your heads, oh ye gates, and be ye lifted up, ye everlasting doors, and the King of Glory shall come in." "Who is this King of Glory? The Lord of Hosts, He is the King of Glory."

At the close of the sermon Dr. Thompson opened the Assembly with prayer. This was followed by an adjournment until 3:30 p. m.

THE ROLL OF THE ASSEMBLY.

MINISTERS AND ELDERS PRESENT.

THE OFFICIAL LIST OF THE COMMISSIONERS—

SYNODS AND PRESBYTERIES REPRESENTED.

Nearly all the commissioners had reported to the stated clerk yesterday afternoon, though a few were allowed to vote for the moderator only by the consent of the Assembly. The officers are: Moderator, the Rev. Dr. William C. Roberts, Chicago, Ill.; stated clerk, the Rev. Dr. William H. Roberts, No. 950 Gilbert-ave., Walnut Hills, Cincinnati, Ohio; permanent clerk, the Rev. Dr. William E. Moore, Columbus, Ohio; temporary clerks, the Rev. Messrs. William R. Henderson, Omaha, Neb., Arthur H. Allen, Troy, N. Y., and William A. Hunter, Clinton, Ill.; and Elder Israel C. Pierson, Plainfield, N. J. The official list of commissioners, with their addresses, is given herewith by Synods and Presbyteries. In every case the minister or ministers lead the names, and the elder or elders follow. This is the list:

I. SYNOD OF ATLANTIC.

Atlantic—Ellas Garden, No. 37 Borgard-st., Charleston, S. C.; Samuel J. Bamfield, Beaufort, S. C.
East Florida—Robert B. Mattice, Stark, Fla.; Nelson Bailey
Fairfield—Augustus E. Torrence, Manning, S. C.; Robert H. Richardson, Wedgefield, S. C.
Knox—Joseph Williams, Fleming, Ga.; Charles C. Raines, Augusta, Ga.
McClelland—Benjamin F. McDowell, No. 44 Cook-st., Greenville, S. C.; Pratt S. Suber.
South Florida—John H. Wyckoff, Orange Bend, Fla.; Ernest C. Johnson, Winter Haven, Fla.

II. SYNOD OF BALTIMORE.

Baltimore—William L. Ould, Frederick City, Md.; Henry Branch, Ellicott City, Md.; Frank A. Ridout, Glenville, Md.; John Abercrombie, Baltimore, Md.
New-Castle—John F. Stonecipher, Dover, Del.; Thomas C. Anderson, Glasgow, Del.; William C. Fontaine, Princess Anne, Md.; Samuel T. Wiley.
Washington City—Teunis S. Hamlin, D. D., George O. Little; Charles B. Church, John W. Foster.

III. SYNOD OF CATAWBA.

Cape Fear—Daniel J. Saunders, Wilmington, N. C.; John L. Bryant, Goldsboro, N. C.
Catawba—David J. Satterfield, Concord, N. C.; ———
Yadkin—Henry D. Wood, Carthage, N. C.; Duncan J. McRae, Carthage, N. C.
South Virginia—H. Martin Holmes, Horse Pasture, Va.; William H. Ash, Burkeville, Va.

IV. SYNOD OF CHINA.

Canton—Henry V. Noyes, Canton, China.
Ningpo— ———
Peking— ———
Shanghai— ———
Shantung—Robert M. Mateer, Chefoo, China.

V. SYNOD OF COLORADO.

Arizona—Charles H. Cook, Sacaton, Ariz.; —
 Boulder—Charles A. Taylor, Timnath, Col.; Robert N. Heath, Cheyenne, Wyo.
 Denver—James McFarland, Central City, Col.; Thomas H. Patten, Denver, Col.
 Gunnison—Walter S. Rudolph, Glenwood Springs, Col.; —
 Pueblo—James S. Black, Colorado Springs, Col.; Manuel de J. Sanchez, Conegos, N. M.
 Rio Grande—John Menaul, M. D., Laguna, N. M.; Martin Kellogg, Albuquerque, N. M.
 Santa Fe—S. Warren Curtis, Taos, N. M.; Robert W. Hall, Hall's Peak, N. M.

VI. SYNOD OF THE COLUMBIA.

Alaska—Alonzo E. Austin, Sitka, Alaska; —
 East Oregon—George A. Hutchinson, The Dalles, Ore.; William A. Leslie, Joseph, Ore.
 Idaho—George L. Deffenbaugh, Coeur d'Alene, Idaho; Felix Corbett, Mt. Idaho, Idaho.
 Oregon—William O. Forbes, Albus, Ore.; John P. Emmett, McCoy, Ore.
 Puget Sound—Telesphore Brouillette, Nepavine, W.; John Gilbert, Union Ridge, W.
 South Oregon—Moses A. William, Medford, Ore.; —

VII. SYNOD OF ILLINOIS.

Alton—George D. McCulloch, Hillsboro, Ill.; Edward Biglow, Troy, Ill.
 Bloomington—William A. Hunter, Clinton, Ill.; Archibald J. Herries, El Paso, Ill.; Mardis L. Moore, Bloomington, Ill.; John Odell, Champaign, Ill.
 Cairo—William W. Farris, D. D., Anna, Ill.; James A. Rose, Golconda, Ill.
 Chicago—Robert F. Coyle, M. Woolsey Stryker, William C. Roberts, D. D., William Smith; J. Edwards Fay, Daniel B. Hubbard, Calvin de Wolf, Thomas Kane.
 Freeport—Ambrose C. Smith, D. D., Galena, Ill.; James S. Reid, Argyle, Ill.
 Mattoon—Hugh W. Todd, Vandalia, Ill.; Oscar H. Paddock, Pana, Ill.
 Ottawa—Edgar L. Williams, Rochelle, Ill.; Robert Porterfield, Mendota, Ill.
 Peoria—Thomas Martin, Hallock, Ill.; William F. Tait, M. D.
 Rock River—Josiah Moore, Kewanee, Ill.; Charles M. Priestley, Princeton, Ill.
 Schuyler—Robert V. Atkisson, Quincy, Ill.; Reese H. Griffiths, Rushville, Ill.
 Springfield—William H. Prestley, Decatur, Ill.; Daniel H. Hellman, Decatur, Ill.

VIII. SYNOD OF INDIA.

Allahabad—; —
 Farrukhabad—; —
 Kohapur—; —
 Lahore—; —
 Ludiana—Charles B. Newton, Ludiana, India.

IX. SYNOD OF INDIANA.

Crawfordsville—George D. Parker, Cutler, Ind.; Robert J. Cunningham, Crawfordsville, Ind.; James M. Rice, Waveland, Ind.; Albert D. Thomas, Crawfordsville, Ind.
 Fort Wayne—Hervey L. Vannuys, D. D., Goshen, Ind.; Henry D. Wilson, Goshen, Ind.
 Indianapolis—John W. Yugh, Franklin, Ind.; David W. Coffin, Indianapolis.
 Logansport—Edward S. Scott, Logansport, Ind.; George Bowman, Monticello, Ind.
 Muncie—Charles A. Kanuse, Wabash, Ind.; Simon Hedrick, Union City, Ind.
 New Albany—Samuel E. Barr, Vernon, Ind.; Silas D. Loughmiller, New Albany, Ind.
 Vincennes—Blackford Condit, Terre Haute, Ind.; David Krebs, Washington, Ind.
 Whitewater—Samuel S. Potter, Cincinnati, Ohio; Joseph I. Little, Connersville, Ind.

X. SYNOD OF THE INDIAN TERRITORY.

Cherokee Nation—David N. Allen, Fort Gibson, I. T.; William L. Squier, Vinita, I. T.
 Chickasaw—William J. Moffett, Paul's Valley, I. T.; Peter Hamer, Caddo, I. T.
 Choctaw—William J. A. Wenn, Lehigh, I. T.; Wiley Homer.
 Muscogee—Thomas W. Perryman, Okmulgee, I. T.; Pleasant Porter, National Hotel, Washington, D. C.

XI. SYNOD OF IOWA.

Cedar Rapids—Eugene H. Avery, Vinton, Ia.; David M. Rose, Bellevue, Ia.
 Council Bluffs—William S. Barnes, Corning, Ia.; Albert L. Sarchet, Bedford, Ia.; Joseph M. Milligan, Afton, Ia.; Frank E. Hoagland, Council Bluffs, Ia.
 Des Moines—Albert J. Berger, Indianola, Ia.; William M. Dennis, Des Moines, Ia.
 Dubuque—John F. Hinkhouse, West Union, Iowa; William Graham, Dubuque, Iowa.
 Fort Dodge—John MacAllister, Cherokee, Iowa; David W. Fahn, Lemar, Iowa; Lemuel S. Fawcett, Sioux City, Iowa; James De Wolf, M. D., Vail, Iowa.
 Iowa—John F. Magill, D. D., Fairfield, Iowa; H. Scott Howell, Keokuk, Iowa.

Iowa City—Ben Ezra S. Ely, jr., Washington, Iowa; Benjamin F. Coe, Columbus Junction, Iowa.
 Waterloo—George Earhart, Ackley, Iowa; Charles G. Rogers, Grundy Centre, Iowa.

XII. SYNOD OF KANSAS.

Emporia—John F. Hendy, D. D., Emporia, Kan.; Nelson A. Rankin, Akron, Kan.; Elias M. Miller, Belle Plaine, Kan.; Robert T. Simons, Caldwell, Kan.
 Highland—Harry O. Scott, Hiawatha, Kan.; Amos J. North, Atchison, Kan.
 Larned—Joseph M. Wright, Dodge City, Kan.; Henry M. Shockey, Spencerville, Kan.; John A. Myers, McPherson, Kan.; Theodore F. Leidigh.
 Neosho—John Currier, Girard, Kan.; William H. Hyatt, John A. Gilmore, Garnett, Kan.; Peter M. Carmine, Carlisle, Kan.
 Osborne—Abesalom T. Aller, Norton, Kansas; James Kelley, Wakeeney, Kan.
 Solomon—David R. Hindman, Ellsworth, Kan.; Edgar W. Blair, Saline, Kan.
 Topeka—Duncan C. Milner, Manhattan, Kan.; Andrew W. Stout, Olathe, Kan.; Harris E. Smith, Kansas City, Kan.; Edward P. Wilson, Leavenworth, Kan.

XIII. SYNOD OF KENTUCKY.

Ebenezer—William S. Fulton, Lexington, Ky.; Landon T. Chiles, Mt. Sterling, Ky.
 Louisville—Robert W. Cleland, Owensboro, Ky.; James Davidson, care of "The Courier-Journal," Louisville, Ky.
 Transylvania—Claude B. H. Martin, D. D., Danville, Ky.; Daniel J. Curry, Harrodsburg, Ky.

XIV. SYNOD OF MICHIGAN.

Detroit—David M. Cooper, Detroit, Mich.; Wallace Radcliffe, D. D., Detroit, Mich.; Albert B. Prescott, M. D., Ann Arbor, Mich.; Elissa A. Fraser, Detroit, Mich.
 Grand Rapids—Sandford H. Cobb, Grand Rapids, Mich.; Daniel S. Liddle, Tustin, Mich.
 Kalamazoo—H. Vaillette, Warren, Buchanan, Mich.; E. Parker Hill, Decatur, Mich.
 Lansing—Willis E. Parsons, Albion, Mich.; Lot F. Keeler, Concord, Mich.
 Monroe—Willard K. Spencer, Adrian, Mich.; Talcott E. Wing, Monroe, Mich.
 Petoskey—Willard P. Gibson, Harbor Springs, Mich.; Reuben J. Porter, Petoskey, Mich.
 Saginaw—George F. Hunting, D. D., Alma, Mich.; Burt F. Howard, Bay City, Mich.; Edward Anderson, Midland, Mich.; Charles Leverett Thatcher, Lapeer, Mich.

XV. SYNOD OF MINNESOTA.

Duluth—James A. Palge, N. P. Junction, Minn.; Henry W. Wheeler, Oneta, Minn.
 Mankato—Samuel A. Jamieson, Luverne, Minn.; Edwin J. Davis, M. D., Mankato, Minn.
 Red River—Robert N. Adams, D. D., Minneapolis, Minn.; Frank J. Burnham, Moorhead, Minn.
 St. Paul—Joseph C. Whitney, Minneapolis, Minn.; James W. Hancock, Red Wing, Minn.; George F. McAfee, Macalester, Minn.; Martin B. Lewis, Red Wing, Minn.; Isaac McNair, Minneapolis, Minn.; William B. Dean, St. Paul, Minn.
 Winona—Robert J. Thompson, No. 213 Main-st., Winona, Minn.; Andrew H. Hill, Winona, Minn.

XVI. SYNOD OF MISSOURI.

Allen—Lewis Johnston, Pine Bluff, Ark.; George E. Jones, Little Rock, Ark.
 Kansas City—Alexander Walker, Butler, Mo.; Richard H. Jackson, Ohio P. O., St. Clair Co., Mo.; Ernest W. Snyder, Clinton, Mo.; Robert W. Mitchell, Nevada, Mo.
 Charles—Thomas H. Cleland, D. D., Springfield, Mo.; Charles W. Likens, Ash Grove, Mo.
 Palmyra—Albert S. Leonard, Brookfield, Mo.; Albert E. Wardner, Macon, Mo.
 Platte—James Kirkwood, Gallatin, Mo.; William K. Adams.
 St. Louis—Samuel J. Niccolls, D. D., No. 265 Washington-ave., St. Louis, Mo.; Lyman W. Allen, No. 6110 Michigan-ave., St. Louis, Mo.; Henry M. Blossom, St. Louis, Mo.; Nathan C. Vail, Ironton, Mo.

XVII. SYNOD OF NEBRASKA.

Hastings—Robert Watt, Aurora, Neb.; James N. Clarke, Holdrege, Neb.
 Kearney—Frederick R. Wotring, Lexington, Neb.; John P. Hartman, Jr., Kearney, Neb.
 Nebraska City—John D. Howey, Fairmount, Neb.; John W. Fulton, Pawnee, Neb.; William Wood, Diller, Neb.; Charles I. Richards, Hebron, Neb.
 Niobrara—Harvey Wilson, Oakdale, Neb.; William W. Wood, Rushville, Neb.
 Omaha—William R. Henderson, No. 1420 North Twenty-seventh-st., Omaha, Neb.; Joseph D. Miles, M. D., Schuyler, Neb.

XVIII. SYNOD OF NEW-JERSEY.

Corlisco—; —
 Elizabethtown—Edwin H. Reinhart, Elizabeth, N. J.; K. P. Ketcham, D. D., Plainfield, N. J.; James C. Woodruff, Elizabeth, N. J.; Israel C. Pierson, Plainfield, N. J.
 Jersey City—J. Thomson Osier, West Milford, N. J.; David W. Hutchinson; Charles A. DeWitt, No. 180 Pacific-ave., Jersey City, N. J.; Charles H. Waterbury, Englewood, N. J.

Monmouth—Edward B. Hodge, Burlington, N. J.; Frederick T. Brown, D. D., Manasquan, N. J.; Charles H. Chambers, Toms River, N. J.; John S. Schultz, No. 59 Wall-st., New-York.

Morris and Orange—James F. Brewster, Chester, N. J.; William W. Holloway, sr., Morris Plains, N. J.; Jeremiah Baker, Madison, N. J.; Henry E. Simmons, Summit, N. J. Newark—Charles T. Haley, No. 81 Roseville-ave., Newark, N. J.; William T. Findley, D. D., No. 282 Washington-st., Newark, N. J.; William Rankin, No. 751 High-st., Newark, N. J.; Samuel H. Pennington, No. 28 East Kinney-st., Newark, N. J.

New-Brunswick—Daniel R. Foster, Trenton, N. J.; John T. Duffield, D. D., Princeton, N. J.; William H. Filson, Frenchtown, N. J.; George Brearley, Trenton, N. J.; ——— Charles S. Scott.

Newton—John C. Clyde, D. D., Bloomsbury, N. J.; John R. Bennett, Hackettstown, N. J. West Jersey—Heber H. Beadle, Bridgeton, N. J.; Henry Reeves, Bridgeton, N. J.; Isaac C. Stephenson, Wenonah, N. J.; David B. Briggs, Camden, N. J.

XIX. SYNOD OF NEW-YORK.

Albany—Robert A. Davison, Schenectady, N. Y.; David Lyon, Sloanville, N. Y.; Charles H. Baldwin, Amsterdam, N. Y.; Charles Rockwell, Rockwell Falls, N. Y.; George Lasher, Mariaville, N. Y.; Thomas R. Blackburn, Albany, N. Y.

Binghamton—A. Cameron McKenzie, Oswego, N. Y.; Charles E. Merriam, Waverly, N. Y. Boston—Charles S. Deming, Andover, Mass.; George N. Karner, Manchester, N. H.; Samuel Mills Smith, Rye, N. H.; William C. C. Mathews, No. 594 Sixth-st., South Boston, Mass.

Brooklyn—Lyman D. Calkins, No. 123 Macon-st., Brooklyn, N. Y.; Charles C. Hall, No. 123 Henry-st., Brooklyn, N. Y.; James R. Howe, No. 188 South Ninth-st., Brooklyn, N. Y.; Veiraus Morse, No. 291 Carlton-ave., Brooklyn, N. Y.

Buffalo—William Walth, Lancaster, N. Y.; Isaac P. Smith, Tonawanda, N. Y.; Stephen M. Clement, Marine Bank, Buffalo, N. Y.; Edgar G. Dusenbury, Portville, N. Y.

Cayuga—William H. Hubbard, Auburn, N. Y.; Robert L. Drummond, Auburn, N. Y. Champlain—Daniel Mackay, Fort Covington, N. Y.; Buel L. Foote, Belmont, N. Y.

Chemung—August W. Cowles, D. D., Elmira, N. Y.; Garwood J. Mead, Burdett, N. Y.

Columbia—William S. Long, Jewett, Greene Co., N. Y.;

Genesee—Cassius H. Dibble, Perry, N. Y.; Otis G. Keith, Wyoming, N. Y. Geneva—Benjamin F. Millard, Naples, N. Y.; James M. Garrison, Waterloo, N. Y.

Hudson—Newton L. Reed, Palisades, N. Y.; Thomas Fitzgerald, Amity, N. Y.; George R. Conklin, Monroe, N. Y.; William B. Vall, Campbell Hall, N. Y.

Long Island—Frederick E. Allen, Middle Island, N. Y.; Charles S. Havens, Centre Moriches, N. Y. Lyons—Howard Cornell, East Palmyra, N. Y.; Augustus M. Leech, Lyons, N. Y.

Nassau—Samuel T. Carter, Huntington, Long Island, N. Y.; Peter Luyster, Newtown, Long Island, N. Y. New-York—Charles L. Thompson, D. D., No. 432 Madison-ave.; Howard Crosby, D. D., No. 116 East Nineteenth-st.; George Alexander, D. D., No. 35 University place;

John M. Worrall, D. D., No. 246 West Thirtieth-st.; Thomas S. Hastings, D. D., No. 27 West Forty-sixth-st.; Jesse F. Forbes, No. 138 East Twenty-ninth-st.; Robert H. McCready, Henry Day, No. 21 West Fifty-first-st.; Warner Van Norden, No. 10 West Forty-eighth-st.; William Wade, No. 219 West Twenty-third-st.; Alexander P. Ketcham, No. 82 Mount Morris-ave.; J. Cleveland Cady, No. 126 East Thirty-ninth-st.; Moses W. Dodd, No. 81 West Tenth-st.; John C. Tuckey, No. 34 West Fifth-st.; Niagara—Jeremiah Odell, Lockport, N. Y.; William Glover, Lockport, N. Y.

North Laos—Robert M. Brown, D. D., Poughkeepsie, N. Y.; Frank M. Carson, Matteawan, N. Y.; Henry V. D. Reed, Amentia Union, N. Y.;

Oromiah—Joseph L. Potter, Teheran, Persia; Otezo—Leonard E. Richards, Stamford, N. Y.; Charles A. Hanford, Hobart, N. Y.

Rochester—Corliss B. Gardner, Rochester, N. Y.; George K. Ward, Dansville, N. Y.; Gerard B. F. Hallock, Scottsville, N. Y.; David Cory, Rochester, N. Y.; George G. Westfall, Avon, N. Y.; Louis Chapin, Rochester, N. Y.; St. Lawrence—Daniel A. Ferguson, Hammond, N. Y.; Austin H. Coughlan, Adams, N. Y.

Siam—; Steuben—Charles P. Luce, Ph. D., Cuba, N. Y.; Chauncey G. Hubbard, M. D. Syracuse—George Bayless, Mexico, N. Y.; John C. Churchill, Oswego, N. Y.

Troy—Arthur H. Allen, Troy, N. Y.; Charles Townsend, Lansingburgh, N. Y.; Schuyler R. Pierce, West Troy, N. Y.; George B. Thompson, Troy, N. Y.

Tiuta—Henry M. Dodd, Augusta, N. Y.; Thomas R. G. Peck, Waterbury, N. Y.; J. Wardell Dodge, Verona, N. Y.; Henry Waterbury, Oriskany, N. Y.

Westchester—Wilson Phaner, D. D., Sing Sing, N. Y.; Henry A. Davenport, Bridgeport, N. Y.; Edward Wells, Peekskill, N. Y.; John P. Truesdell, Sing Sing, N. Y.

XX. SYNOD OF NORTH DAKOTA.

Bismarck—Eason C. Dayton; Fargo—Edgar W. Day, Lisbon, Dak.; George F. Clarke.

Pembina—Donald G. McKay, Inkster, Dak.; William E. Parsons.

XXI. SYNOD OF OHIO.

Athens—Dwight L. Chapin, Middleport, Ohio; Charles A. Cable, Nelsonville, Ohio.

Bellefontaine—Samuel J. Bogle, Kenton, Ohio; Joseph Stevenson, Bellefontaine, Ohio.

Chillicothe—Samuel F. Sharpless, Bainbridge, Ohio; William A. Ustick, Washington C. H., Ohio.

Cincinnati—Benjamin W. Childlaw, D. D., Cleves, Ohio; Alonzo M. Dawson, Lockland, Ohio; George J. E. Richards, Murdock, Ohio; James B. King, Fourth and Vine sts., Cincinnati, Ohio; Anson Wilson, Monterey, Ohio; George E. Codrington,

Cleveland—Arthur S. Waugh, Willoughby, Ohio; Donner L. Hickok, Collamer, Ohio; John C. Preston, M. D., Cleveland, Ohio; Thomas S. Harbeck, Willoughby, Ohio; Columbus—Nathan S. Smith, D. D., Columbus, Ohio; Benjamin F. Clark, London, Ohio.

Dayton—Prentiss de Veuve, D. D., Dayton, Ohio; John C. Ely, Xenia, Ohio; John L. McKee, Piqua, Ohio; John S. Crowell, Springfield, Ohio.

Huron—Joel M. Seymour, Norwalk, Ohio; Charles II. Baldwin, Tiffin, Ohio.

Lima—Thomas P. Johnson, Lima, Ohio; David G. Kemp, Ada, Ohio.

Mahoning—David E. Platter, Canton, Ohio; Robert Withrow, Alliance, Ohio.

Marion—William S. Eagleson, Mount Gilead, Ohio; Anthony M. Speer, West Berlin, Ohio.

Maumee—Bernard W. Slagle, Defiance, Ohio; Richard R. Richardson, Farmer, Ohio.

Portsmouth—Thomas S. Park, Winchester, Ohio; William F. Wilson, M. D., Ironton, Ohio.

St. Clairsville—Calvin C. Hays, Bridgeport, Ohio; Roland S. Ermy, Washington, Ohio.

Steubenville—Alexander G. Eagleson, New-Hagerstown, Ohio; Benjamin McC. Fricke, Dennison, Ohio; John C. McDonald, East Rochester, Ohio; John Campbell, Wells-ville, Ohio.

Wooster—Oscar A. Hills, D. D., Wooster, Ohio; Isaac Notestein, Jackson, Ohio.

Zanville—; John B. Kilpatrick, Newark, Ohio.

XXII. SYNOD OF THE PACIFIC.

Benicia—Arthur Crosby, San Rafael, Cal.; Charles B. Towle, Vallejo, Cal.

Los Angeles—William A. Waddell, San Pedro, Cal.; Augustus R. Bickenbach, Mason, Cal.; William S. Stevens, Los Angeles, Cal.; John T. Nourse, Santa Ana, Cal.; Thomas Bakewell, Riverside, Cal.; Henry Fish, Carpenteria, Cal.

Sacramento—P. Lynett Carden, Red Bluff, Cal.; Charles P. Mayhew, Red Bluff, Cal.

San Francisco—Ervin S. Chapman, D. D., East Oakland, Cal.; Hugh H. Dobbins, West Berkeley, Cal.; Edward Kerr, San Francisco, Cal.; Samuel Irving, San Francisco, Cal.

San Jose—Royal C. Moodie, Los Gatos, Cal.; James M. Rodgers.

Stockton—Donald L. Munroe, Stockton, Cal.; George C. Craig, Stockton, Cal.

XXIII. SYNOD OF PENNSYLVANIA.

Allegheny—James Allison, D. D., Pittsburgh, Penn.; John Fox, Allegheny, Penn.; Isaac A. Brown, Allegheny, Penn.; Samuel W. Spencer, Glenshaw, Penn.

Blairsville—George Hill, D. D., Blairsville, Penn.; William C. Sloan, Conrigny, Penn.

Butler—James H. Wright, Coulterville, Penn.; William A. Christie, Petersville, Penn.

Carlisle—James D. Hunter, Greencastle, Penn.; George B. Stewart, Harrisburg, Penn.; Francis Jordan, Harrisburg, Penn.

Chester—Benjamin T. Jones, Lincoln University, Penn.; Thomas J. Sherrard, Honey Brook, Penn.; David B. Paul, Wallingford, Penn.; F. Kildgley Graham, M. D., Chester, Penn.

Clarion—Wilbur F. Wood, South Oil City, Penn.; Peter Katz, Stigel, Jefferson County, Penn.

Eric—Jesse C. Bruce, Franklin, Penn.; Cyrus J. Hunter, D. D., Northeast, Penn.; John E. Brockway, Greenville, Penn.; Charles C. Converse, Erie, Penn.

Huntingdon—William Pridcaux, Huntingdon, Penn.; Samuel A. Cornellus, Phillipsburg, Penn.; Lucien Bird, Penfield, Penn.; Samuel M. Ross, M. D., Altoona, Penn.

Kittanning—Henry L. Mayers, Kittanning, Penn.; Thomas B. Elder, Elder's Ridge, Penn.

Lackawanna—Samuel F. Colt, M. D., Wysox, Penn.; Milton L. Cook, Merryall, Penn.; Nicholas F. Stahl, Scranton, Penn.; Henry A. Knapp, Scranton, Penn.; Solomon Bolton, Carbondale, Penn.

Lehigh—Frederick F. Kolb, Alburts, Penn.; Joseph McAskie, Port Carbon, Penn.; Albert A. Seem, M. D., Bangor, Penn.

Mexico—; Northumberland—James W. Boal, Newberry, Penn.; George L. Van Aken, Watsontown, Penn.; William W. Moody, M. D., Sunbury, Penn.; Frank Porter, Montgomery, Penn.

Philadelphia—; ———; Henry C. McCook, D. D., Charles A. Dickey, D. D., Robert N. Willson, George Pierce, George Griffiths.

Philadelphia Central—Robert H. Fulton, D. D., James D. Shanks, Robert Graham, James Bateman, No. 206 West Thirty-fifth-st.; George S. Graham, No. 1,538 Broad-st.; William J. Moffat, No. 543 Fifth-st.

Philadelphia North—Samuel J. Milliken, Fox Chase, Penn.; Charles E. Burns, Manayunk, Penn.; Charles B.

Adamson, No. 730 Market-st., Philadelphia, Penn.; Frank C. Benson.

Pittsburg—James M. Maxwell, D. D., Monongahela City, Penn.; John S. Plumer, Hazlewood, Penn.; George T. Purves, D. D., Pittsburg, Penn.; William C. Baue, M. D., Canonsburg, Penn.; Thomas D. Davis, M. D., Pittsburg, Penn.; William J. Alexander, Monongahela, Penn.

Redstone—Charles P. Cheeseman, Circleville, Penn.; William F. Gault, Dawson, Penn.

Shenango—Robert M. Davis, Neshannock Falls, Penn.; Samuel J. McBride, Neshannock Falls, Penn.

Washington—Ross Stevenson, D. D., Washington, Penn.; J. Philander Anderson, Cross Creek Village, Penn.;

Franklin D. Kerr, M. D., Hookstown, Penn.; Robert E. Lindsey, New-Cumberland, W. Va.

Wellsborough—John L. Swain, Raymonds, Penn.; Alexander Pollock, Wellsborough, Penn.

Western Africa—

Westminster—Samuel A. Martin, Lincoln University, Penn.; Henry Small, York, Penn.

West Virginia—Hugh W. Torrence, Charleston, W. Va.; William H. Freeman.

Zacatecas—Thomas F. Wallace, Zacatecas, Mexico;

XXIV. SYNOD OF SOUTH DAKOTA.

Aberdeen—D. McClellan Butt, Britton, Dak.; Mahlon T. Lightner, Roscoe, Dak.

Black Hills—J. Logan Sample, Sturgis, Dak.; Edward Cook, Rapid City, Dak.

Central Dakota—Edwin Brown, Walsey, Dak.; Isaac B. Taylor, Flandreau, Dak.

Dakota (Indian)—Charles G. Sterling, Pine Ridge Agency, Dak.; Joseph Hiller, Flandreau, Dak.

South Dakota—Albert C. McCauley, Bridgewater, Dak.; David W. Barber, Tyndall, Dak.

XXV. SYNOD OF TENNESSEE.

Birmingham—Samuel A. Colie, Sheffield, Ala.; Andrew Minto, New-Decatur, Ala.

Hoistons—John E. Alexander, D. D., Greenville, Tenn.; Archibald G. Mason, Jonesboro, Tenn.

Kingston—Asa F. Whitehead, Huntsville, Tenn.; Jeremiah Long, Chattanooga, Tenn.

Union—David A. Heron, Adair's Creek, Tenn.; Robert M. Magill, Maryville, Tenn.

XXVI. SYNOD OF TEXAS.

Austin—William B. Rankin, Austin, Tex.; Eldridge C. Harrell, Brownwood, Tex.

North Texas—Louis J. Adams, No. 217 North Burnett-ave., Denison, Tex.; T. Milton Cowles.

Trinity—Warner B. Riggs, Dallas, Tex.; David L. Orr, Stephenville, Tex.

XXVII. SYNOD OF UTAH.

Montana—Thomas J. Lamont, Anaconda, Mont.; Davis Wilson.

Utah—Josiah McClain, Ogden, Utah; Henry H. Smith, Corinne, Utah.

Wood River—Joseph H. Barton, Bois City, Idaho; ———.

XXVIII. SYNOD OF WISCONSIN.

Chippewa—Samuel Brown, Chippewa Falls, Wis.; Langdon Analey, Hudson, Wis.

La Crosse—John C. Caldwell, D. D., La Crosse, Wis.;

Lake Superior—John P. Mills, McMillan, Mich.; Abram Whitehorn, M. D.

Madison—Lucas Abels, Platteville, Wis.; Elijah N. Clark, Beloit, Wis.

Milwaukee—Thomas S. Johnson, Beaver Dam, Wis.; Walter L. Rankin, Waukesha, Wis.

Winnepago—Jacob V. Hughes, Shawano, Wis.; Charles A. Adams, Packwaukee, Wis.

ADVISORY MEMBERS.

West Japan Mission—Charles M. Fisher, Osaka, Japan, John P. Hearst, Osaka, Japan; ———.

Brazil Mission—George A. Landes, Curitiba, Brazil;

Persia Mission—John H. Shedd, D. D., Oroonah, Peral;

CORRESPONDING MEMBERS.

The Stated Clerk—The Rev. Dr. William H. Roberts, The Permanent Clerk—The Rev. Dr. William E. Moore.

Board of Home Missions—The Rev. Drs. Henry Kendall and William Irwin, Presbyterian Mission House, No. 53 Fifth-ave., New-York.

Board of Foreign Missions—The Rev. Drs. John C. Lowrie and John Gillespie, Presbyterian Mission House, No. 53 Fifth-ave., New-York.

Board of Education—The Rev. Dr. Daniel W. Poor, Publication House, No. 1,334 Chestnut-st., Philadelphia.

Board of Publication and Sabbath-school Work—The Rev. Drs. E. R. Craven and James A. Worden, Publication House, No. 1,334 Chestnut-st., Philadelphia.

Board of Church Erection—The Rev. Dr. Erskine N. White, Presbyterian Mission House, No. 53 Fifth-ave., New-York.

Board of Ministerial Relief—The Rev. Dr. William C. Cattell, Publication House, No. 1,334 Chestnut-st., Philadelphia.

Board of Missions for Freedmen—The Rev. Dr. Richard H. Allen, No. 510 Market-st., Philadelphia.

Board of Aid for Colleges—The Rev. Dr. Hervey D. Gause, No. 23 Montauk Block, No. 115 Monroe-st., Chicago, Ill.

Committee on Systemic Beneficence—The Rev. Dr. Charles S. Pomroy, Cleveland, Ohio.

Committee on Temperance—The Rev. Dr. Isaac N. Hays, Allegheny, Penn.

ELECTING A NEW MODERATOR.

DR. WILLIAM C. ROBERTS THE SUCCESSFUL CANDIDATE.

SCENES AT THE OPENING SESSION OF THE ASSEMBLY—THE COMMITTEES TO BE

NAMED THIS MORNING.

The floor of the church is reserved for the commissioners, returned missionaries, chairmen of committees, secretaries of the boards of the Church and ministers and elders of this city and vicinity. The galleries were nearly as full at the afternoon session as in the morning. The business meeting began at 3:30 p. m., and, after prayer by Dr. Thompson, Dr. Crosby introduced Warner Van Norden, a lineal descendant of the Rev. Everardus Bogardus, said to be the first minister that ever preached on Manhattan Island.

Mr. Van Norden, in behalf of the Committee of Arrangements, presented to the Moderator a gavel, asking that it might be used in the suppression of ecclesiastical tumult and the maintenance of sound discipline. He said:

Mr. Moderator: I hold in my hand a little mallet of oak wood. If it could speak, it would utter an ambition noble as its history. Proud of its illustrious past, it sighs for a yet more illustrious future. Once a part of the old Middle Dutch Church, of this city, associated with the honorable history of Presbyterianism in this country, it now aspires to become an exponent of authority and an instrument of order in the deliberations of this august judicatory of the Presbyterianism of to-day. On behalf of the Committee of Arrangements, I am authorized respectfully to tender this venerable gavel to this body, with the humble request of the givers, that it may be used by you in the suppression of ecclesiastical tumult and the maintenance of sound discipline.

We need not assure you that the mallet is of Calvinistic oak of the old Dutch fibre, and that hence it will stand endless pounding without a hair's breadth of shrinking.

The tough individuality, the unyielding conviction, the indestructible character of the grand old Dutch heroes have got into it. It has become wonted to even a stiffer creed than the Westminster Confession, and will joyfully make the table resound in the maintenance of all rulings in the interest of sound faith. It knows all about our time-honored ecclesiastical system: indeed the Presbyterianism of this country was born almost in its hearing, and it has never listened to anything but the old, old story simply told.

I esteem it a pleasure rather than a duty to make this presentation. Indeed, it may seem almost like a piece of ancestral vainglorying on my part. For of this old Middle Dutch Church and its offspring my own father and my grandfather were ruling elders. And over this oak hung the bell that for generations called my family to the house of God. And that same bell now rings out from the steeple of the church opposite my home, summoning my own household to worship.

Mr. Moderator, the old Mother Church of Manhattan Island, the oaken cradle of American Presbyterianism, in this simple trinket, greets all the children and grandchildren and the near and far of kin. The old Presbyterianism of this island, begun in rugged honesty, childlike faith and simple devoutness, is worthy of your veneration. The revered Past and the ardent Present, clasping one another in the enthusiasm of Christ, would turn to face, with hope and joy, the future of our common Presbyterianism.

"We recognize," said Dr. Thompson, "the fact that this gavel is of historic value. We recognize the fact that a good long while ago the Dutch took Holland. Later they took New-Amsterdam, and they have been sort of hanging on to the latter ever since. At least, you will find that

the Dutch are always in the van—in one sense, if not in another. (Laughter.) A year ago at the Centennial Assembly in Philadelphia, the Assembly was presented with a gavel made from the frame that supported the Liberty Bell. Now we have one made of the oak that braced the old Middle Dutch Church, and next year I suppose we may look for a gavel out of the timbers of the Mayflower. The gavel will be used in a conservative way, in keeping with its history."

PRESENTING THE NAMES OF CANDIDATES.

Dr. Wilson Phraner, of Sing Sing, moved that the names of those nominated for Moderator be presented without comment, but his motion was laid on the table. Dr. George T. Purves then presented the name of the Rev. Dr. Charles A. Dickey, of Philadelphia. His efficiency as a pastor and geographical considerations in the choice of a presiding officer formed the basis of his argument. Dr. S. J. Niccolls, of St. Louis, seconded the nomination.

Dr. William C. Roberts, the president of Lake Forest University, was then put in nomination by the Rev. Dr. T. S. Hamlin, of Washington. "Honor one who has done aggressive work for the Church in the pastorate, in the Board of Home Missions, and in an institution of learning," said Dr. Hamlin. "Dr. Roberts is known from Princeton College to Puget Sound," added Dr. M. W. Stryker, of Chicago, "and in the name of the Presbytery of Chicago, the Synod of Illinois and the Central United States, I second the nomination."

Dr. John M. Worrall, of this city, was named by President Hendy, of Emporia, and then the balloting began. Dr. Roberts voted for Dr. Dickey, and received the votes of both Dr. Dickey and Dr. Worrall. Of the 467 ballots cast, Dr. Roberts received 249, Dr. Dickey 192, and Dr. Worrall 26. This was the second time that Dr. Roberts had been named for Moderator. Dr. Dickey's friends have placed him in nomination three times in all, and he received nearly every vote of his synod yesterday.

Dr. Thompson handed Dr. Roberts the gavel and a copy of the Confession of Faith, and after an interchange of pleasant words, expressions of good wishes and gratitude, the new Moderator rapped for order. Dr. Crosby announced the time of the business meetings—9 a. m. and 2:30 p. m.—and moved that the Assembly take a "pious pilgrimage" to the Bruen Home for Aged Ministers at Perth Amboy to-morrow. This excursion is given to the members of the Assembly and their friends by Colonel Elliott F. Shepard. This evening there will be a reception given to the commissioners by the Presbyterian Union, which is noticed elsewhere.

REMEMBERING THE LORD'S DEATH.

Last evening the sacrament of the Lord's Supper was administered in the Fourth Avenue Church. Both the body and galleries were thrown open, and the church was completely filled. The Rev. Dr. Charles L. Thompson officiated. He was assisted by the Rev. Dr. Charles A. Dickey and the Rev. Dr. J. M. Worrall. Dr. Thompson read the twenty-sixth chapter of Matthew, and spoke briefly. Dr. Dickey, who sat on his left hand, then spoke relative to the passing of the bread, and gave this emblem to the following elders, who distributed it: Judge J. C. Churchill, Daniel B. Hubbard, Charles M. Priestly, David W. Coffin, Dr. J. D. Miles, George R. Conkling, William Glover and William A. Ustick.

Dr. Worrall, after appropriate remarks and a brief prayer, gave the wine to the following elders: John L. McKee, Isaac A. Brown, James D. Shanks, Alexander Pollock, Dr. J. C. Preston, Charles Rockwell, William Dennis and James M. Garrison. The service closed with the singing of a hymn and the Doxology, and the pronouncing of the benediction by Dr. Thompson.

SKETCHES OF THE LEADING OFFICERS.

TWO OF THEM BORN IN WALES AND EDUCATED AT PRINCETON—THE MODERATOR'S BUSY LIFE.

Dr. Roberts, the new Moderator, was born at Galtmal near Aberystwith in Cardiganshire, South Wales, on September 23, 1832. His family came to New-York in 1849. In 1852 he entered the sophomore class of Princeton College, where he was graduated with honors in 1855. He then took a full course in the Princeton Theological Seminary. He later became a valued trustee of the college. Having accepted a call to the First Presbyterian Church, Wilmington, Del., he was ordained and installed pastor by the Presbytery of New-Castle in 1858. While at Wilmington he was appointed by the Synod of Philadelphia a trustee in Lafayette College. In 1861 he accepted a unanimous call to the First Presbyterian Church of Columbus, Ohio. While there he acted as chaplain of the State Senate and was a member of the Committee of Synod to found a State College, which later became Wooster University. In 1864 he was elected Moderator of the Synod of Ohio. In 1864 he became a co-pastor with the Rev. Dr. Magie, of Elizabeth, N. J., and when the Westminster Church was organized he became pastor of the new enterprise.

Dr. Roberts was appointed by the First General Assembly of the reunited church one of the original members of the Board of Home Missions in May, 1869; chairman of the deputation sent to the Free Church of Scotland for the year 1874; a member of the Assembly's Committee to consider the propriety of holding a general Presbyterian council; the Moderator of the Synod of New-Jersey; a member of the First Pan-Presbyterian Council that met in Edinburgh, in 1877, and was appointed corresponding secretary of the Board of Home Missions of the Presbyterian Church in June, 1881. He is now the president of the Lake Forest University near Chicago. He received the degree of Doctor of Divinity from Union College in 1872. The degree of Doctor of Laws was given to him by Princeton College.

Dr. Roberts has long been recognized as a faithful and conscientious worker. His sympathy with young men desiring an education, with weak churches needing help and with destitute places needing the Gospel is widely known. When his name was first mentioned it was generally felt that besides being eminently fitted for the position, he would be, if elected, receiving a just recognition of his many years of hard work for the Church. It is exactly forty years ago since he landed in this city. His father came here to build the Erie Railroad, the famous "broad gauge" running from Piermont, on the Hudson River, to Buffalo. But soon after their arrival in this country the cholera broke out, and his father and mother and a brother and sister were all stricken by death within four or five days of one another, and the care of six orphans devolved upon the present moderator.

An uncle of Dr. Roberts was President Edwards, of Bala College, in Wales. A cousin is Principal Edwards, of University College, Wales, the well-known commentator, known best, perhaps, in this country by his scholarly work on I. Corinthians. Mrs. Roberts is the daughter of E. B. Fuller, of Trenton, N. J., an elder in a prominent Presbyterian church, and a director for many years in the Princeton Theological Seminary.

TWO ROBERTSES IN THE ASSEMBLY.

Another man upon whom much responsibility necessarily rests, not only in arranging for the Assembly, but also in aiding the presiding officer, is the Stated Clerk, the Rev. Dr. W. H. Roberts, a professor in the Lane Theological Seminary. After the Assembly adjourns he superintends the publication of the "Minutes." Dr. Roberts is of invaluable help in giving advice to the Moderator, especially in the delicate work of selecting judicious committees. Like the Moderator, the Stated Clerk was born in Wales, his birthplace being Holyhead. He is forty-five years old and was graduated from the College of the City of New-York in 1863. For two years he filled the office of Statistician in the Treasury Department at Washington, and for six years was Assistant Librarian of Congress.

In 1873 Dr. Roberts was graduated from Princeton Seminary and became pastor of the Presbyterian Church at Cranford, N. J. Here he remained till 1877, when he was appointed librarian of Princeton Seminary. In 1880 he was elected professor of Practical Theology

in the Lane Theological Seminary at Cincinnati, and in 1888 he was chosen secretary of the Presbyterian Alliance. The Western University of Pennsylvania honored him with the degree of D. D. in 1883. From 1880 to 1884, Dr. Roberts was Permanent Clerk of the General Assembly and on the death of Dr. Hatfield he was elected Stated Clerk. With the Rev. Dr. W. E. Schenck he prepared a General Catalogue of Princeton Seminary in 1881. He has also published sermons, articles, etc.

Recently Dr. Roberts prepared a little tract showing that the Presbyterian Church in the United States of America (in unison with other Reformed churches holding the Presbyterian system of faith and polity), is characterized, both constitutionally and historically by certain marked characteristics, of which the following, in this centennial year of the General Assembly, are entitled to special prominence:

1. Scriptural doctrine. 2. Simplicity of worship.
3. Representative government. 4. High standard of Christian living. 5. Resolute maintenance of liberty of conscience. 6. Insistence upon popular education.
7. Patriotism. 8. Catholicity of spirit. "Presbyterianism," he concludes, "is synonymous with that true catholicity which cheerfully accords to others whatever opinions they may cherish, their full rights of conscience. It illustrates the truth that strength of conviction and true catholicity are co-ordinate principles, in full harmony one with the other, and emphasizes the belief that true freedom finds its clearest expression in the respect which men accord to the rights of others. He who respects not the rights of others is the slave of his own prejudices, and unworthy the name of freeman. True Presbyterianism, therefore enforces the Scripture rule for human conduct, 'As ye would that men should do to you, do ye also to them likewise.'"

THE POPULAR RETIRING MODERATOR.

Dr. Charles L. Thompson, of the Madison Avenue Presbyterian Church, the retiring Moderator of the General Assembly, was undoubtedly one of the leaders of that body. His opening discourse, which is given in full elsewhere, shows his ability as a sermon-maker. The decided impression that it produced on the large audience that listened attentively for more than an hour, and the frequent references made to it during the Assembly, indicate something of his power as an orator.

But perhaps this was seen in a more forcible light, when in five minutes he changed the vote on Prohibition from two to one against it, to two to one in favor of it. His magnanimity was displayed on the following day when he seconded a resolution offered by Dr. Crosby to the effect that no political action was intended in any of the deliberances on the subject of prohibition.

Dr. Thompson was born at Cooperstown, Penn., on August 18, 1839. He early went West and was graduated at Carroll College, Wis., in 1858. He spent two years at the Princeton Theological Seminary, and one in the Northwestern (now McCoemick), graduating there. In 1861 he entered the ministry, preaching first at Juneau, Wis.; his second pastorate was at Janesville, in the same State. His other pastorates have been in the First Church, Cincinnati; the Fifth, Chicago; the Third, Pittsburg; and the Second, Kansas City. He was six years in Kansas City. Besides being a successful preacher, Dr. Thompson has long been a religious editor, "Our Monthly" and "The Interior" being the journals to which he has contributed regularly. Among his published volumes is one entitled "The History of American Revivals."

TWO UNSUCCESSFUL CANDIDATES.

The unsuccessful candidates for the moderatorship were the Rev. Dr. Charles A. Dickey, of Philadelphia, and the Rev. Dr. John M. Worrall, of this city. Dr. Dickey was born in Wheeling, Va., on December 25, 1838. He was graduated at Washington College in 1858, and studied theology at the United Presbyterian Theological Seminary, Allegheny. His pastorates have been in Allegheny, St. Louis and Philadelphia. He has been fourteen years in his present church, the Calvary Presbyterian. For some time he has been a director of the Union Theological Seminary and a member of the Presbyterian Board of Publication. He is largely identified with the general work of the

denomination, and is described by a friend as being "a gentleman of attractive social qualities."

"Few men have equalled Dr. Worrall," says a recent writer, "probably none have surpassed him, in the amount of work done outside of his own field in the way of aiding his brother ministers during periods of special religious interest. At such times his services were always in demand. In the palmy days of the old Synod of Kentucky a place among the first of her orators was freely conceded to him. Dr. Worrall is a man of commanding presence, easily approached, looking always on the brighter side, and ever reflecting on others the radiance of his own sunny spirit. As a pastor he wins the confidence and affection of his people by his large sympathy, quick and delicate perceptions and judicious counsels."

Dr. Worrall was born in 1825 in Clark County, Indiana, near Louisville, which city had been the home of his ancestors. His father was the Rev. Isaac Worrall. He was graduated at Anderson Collegiate Institute in 1848, taking the first honors of his class. He studied theology at the New-Albany Theological Seminary, now the Seminary of the Northwest, and was graduated in 1851. In May of that year he was licensed to preach, and in November he was ordained and installed pastor of the Third Presbyterian Church of Oxford, Ohio, known at that time as the University Church. In 1854 he was transferred to the First Presbyterian Church of Covington, Ky., where he labored for twenty-three years. His next pastorate was over the Eighth Presbyterian Church of Chicago, extending from 1877 to 1882, when he came to New-York.

POPULAR MEETINGS TO BE HELD.

MISSIONS, TEMPERANCE, BENEVICENCE AND THE SUNDAY SCHOOL CAUSE TO BE

PRESENTED BY ABLE SPEAKERS.

Just before the adjournment yesterday, Dr. Crosby, as chairman of the Committee of Arrangements, announced several public meetings, which are to be held in various churches in the city, beginning Sunday evening and continuing through the week. By the aid of this programme commissioners and others will be able at a glance to choose the topics and the speakers that interest them most. The following is the programme:

Sabbath evening, May 19, Fourth Avenue Presbyterian Church, the Rev. E. R. Craven, D. D., presiding. Subject: "The Sabbath-school Cause and Board of Publication." Speakers, Judge R. N. Willson and the Rev. Dr. J. A. Worden, of Philadelphia.

Central Presbyterian Church, the Rev. Wilton Merle Smith presiding. Same subject. Speakers, the Hon. George S. Graham, of Philadelphia, and the Rev. Dr. M. W. Stryker, of Chicago.

Monday evening, May 20, Madison Avenue Presbyterian Church, the Rev. Dr. Charles A. Dickey, of Philadelphia, presiding. Subject: "The Freedmen." Speakers, the Rev. Dr. George D. Baker, of Philadelphia, and the Rev. Dr. R. H. Allen, secretary of the Board of Freedmen.

Tuesday evening, May 21, Fifth Avenue Presbyterian Church, the Rev. John Hall, D. D., presiding. Subject: "Home Missions." Speakers the Rev. S. J. Nicolls, D. D., of St. Louis, and Warner Van Norden, of New-York.

Wednesday evening, May 22, Madison Avenue Church, the Rev. Dr. Charles L. Thompson presiding. Subject: "Foreign Missions." Speakers the Rev. L. T. Chamberlain, D. D., of Brooklyn; B. C. Atterbury, M. D., of Fekin, China, and A. T. Pierson, D. D., of Philadelphia.

Thursday evening, May 23, Brick Church, the Rev. C. S. Pomeroy, D. D., presiding. Subject: "Systematic Benevolence." Speakers, Colonel Elliott F. Shepard, of New-York, and Judge R. N. Willson, of Philadelphia.

Friday evening, May 24, Fifth Avenue Presbyterian Church, the Rev. T. L. Cuyler, D. D., presiding. Subject: "Temperance." Speakers, the Rev. George P. Hays, D. D., of Kansas City, and the Rev. J. M. Worrall, D. D., of New-York City.

Sabbath evening, May 26, Brick Church, the Rev. John Hall, D. D., presiding. Subject: "Presbyterian Historical Society." Speakers, the Rev. W. C. Roberts, D. D., the Rev. George T. Purves, D. D., and the Rev. James Allison, D. D.

FRIDAY, MAY 17.

THE GENERAL ASSEMBLY BUSY.**MANY SPECIAL COMMITTEES PRESENT
THEIR REPORTS.**

**THE FREEDMEN'S BOARD CAUSES A RIPPLE-HARMONY ON THE SOUTHERN QUESTION—
A RECEPTION AT THE OPERA HOUSE.**
(Reprinted from The Tribune, May 18.)

The General Assembly settled down to work yesterday with an earnestness that seemed capable of grappling with the great mass of work that must be done in a comparatively short time. The new Moderator, aided by the stated clerk, had prepared the formidable list of standing committees; nearly three-fifths of the commissioners are members of committees. But it is in the committee room that the real labor of the Assembly is performed. Behind closed doors countless bushels of grain and chaff are winnowed. Sometimes only a few kernels reach the Assembly. Now and then the best laid plans for reforming suspected abuses or modifying opinions held dear to many are left in the committee rooms—"no action necessary" is all that reaches the main body.

The important questions submitted to the Assembly Friday included a report on the work of the Freedmen's Board. Charges, not sustained by testimony, were presented against the management. An animated debate between Dr. Hamlin, of Washington, and Dr. Dickey, of Philadelphia, which was interspersed with a running fire of interruptions, comments, points of order and questions of privilege, seemed to interest the large audience in the galleries as well as the hundreds of commissioners in the body of the house. President Harrison's pastor assured the Assembly that facts and witnesses against the board could be presented if time were allowed. In the meantime the Assembly has decided "that the Board of Missions for Freedmen should control and sustain the entire work among freedmen, and not depend upon the contributions of the Church to other boards. But, at the request of the Board of Missions for Freedmen, any other board may render such needed assistance as may be justified by the condition of its treasury. All appeals for aid should be approved by the board." At the same time the Assembly has refused to pass this resolution: "That the fidelity, patience and devoted service of the officers and members of the Board of Missions for Freedmen be heartily commended, and, with full confidence in their ability, details of management and administration, under the instructions of the Assembly, shall be left to their judgment." Dr. Dickey pointed out what he called the inconsistency of such action.

The Southern question came up on the report of the committee of conference regarding a plan of co-operation by which the two assemblies may work in harmony. It was no small surprise to the majority of the commissioners to find that in the work of foreign missions and in the publication department there is practical co-operation now. The recommendations regarding Home Mission work and religious work among the negroes are worthy the study of every thoughtful American, whether Calvinist or Armenian.

The Confession of Faith is still intact, and promises to remain so for the present, the committee appointed to revise the proof-texts simply reporting progress. The commissioners, their wives and many friends were entertained by the Presbyterian Union in the evening at the Metropolitan Opera House. To-day they will take an excursion as the guests of Colonel Shepard, in order to get rested for the Sabbath services to-morrow.

CHARGES OF INEFFICIENCY.**THE FREEDMEN'S BOARD UNDER FIRE.**

A LIVELY TILT BETWEEN DR. HAMLIN, OF WASHINGTON, AND DR. DICKEY, OF PHILADELPHIA.

The first contest of the Assembly arose late in the afternoon, when Dr. Charles A. Dickey, of Philadelphia, one of the candidates for Moderator, read the report of a special committee appointed last year in accordance with this recommendation of the Standing Committee on Missions for Freedmen:

In view of the fact that the Board has called our attention to the state of unrest in the Church, that is their continual embarrassment, and moved by many considerations, and by much testimony that has been submitted to us, and believing that the thoughtful study of the question for the year would result in a solution that would satisfy the Church and give success to this great work, your committee has unanimously agreed to recommend the appointment of a special committee, consisting of not less than five ministers and five ruling elders, representing different sections of the Church, whose duty it shall be to consider and report to the next General Assembly whether the work among the freedmen can be more efficiently prosecuted by the continuance of a distinct Board of Missions for Freedmen, or by the consolidation of this work with the work entrusted to other Boards. And we further recommend that this committee, if appointed, be instructed to confer with the Board of Missions for Freedmen, with the Board of Home Missions, and, if necessary, with other boards, and by every possible means endeavor to discover the plan of operation that will promise a settled judgment in the Church, that will invite the deepest sympathy of the Church with this important work, that will give the largest promise of benefit for the freedmen, and best insure fraternity and closer union with our Christian brethren in the South, who, with us, are deeply interested in the peaceful and successful prosecution of this great work.

In accordance with this recommendation the following committee was appointed: Ministers—Charles A. Dickey, J. M. Worral, O. A. Hills, James Lewis, J. P. E. Kumler; ruling elders—Hiram R. Crowell, E. C. Walker, Samuel M. Breckinridge, William Ernst and Robert Menzies. The chairman of the committee told what its members had been doing during the year to ascertain whether the board should be commended, or whether changes in its methods should be suggested. He added:

Under our instructions we considered it to be our duty to confine ourselves to the question of policy and to endeavor to answer the question, "Can the work among the freedmen of the South be more efficiently and successfully prosecuted by the continuance of a distinct Board or by the consolidation of this work with the work entrusted to other boards?" It is the unanimous judgment of your committee that "the work among the freedmen can be most efficiently prosecuted by the continuance of a distinct Board." This conviction has been a growth. Perhaps a majority of the committee entered upon a study of the question at least inclined to hope that the way to consolidation would be made clear, and that the practicability of the policy would be made apparent. Many considerations made consolidation desirable. We recognized the fact that the drift of sentiment was toward consolidation, while the peculiar conditions with which we had to deal plainly pointed to the course that was not preferred. We were persuaded that it

was our duty to consider the best interests of the race in the circumstances, and not allow our sentiments to shape our policy. The more carefully we weighed stubborn facts the more we seemed shut up to the course we have taken, and the less possible did it seem to adopt the policy so many would prefer.

SEVERAL RECOMMENDATIONS MADE.

After stating the considerations which had led the committee to the conclusions that it had reached, and had suggested the measures that were recommended, he read the following resolution and recommended its adoption:

Resolved, That the Board of Missions for Freedmen be continued, as now constituted and located. And, should the judgment of the Assembly sustain the judgment of the committee, and determine the continuance of the Board of Missions for Freedmen as a separate and distinct Board, your committee would further recommend:

1. That the Board of Missions for Freedmen should control and sustain the entire work among the freedmen, and not depend upon the contributions of the Church to other boards. But, at the request of the Board of Missions for Freedmen, any other board may render such needed assistance as may be justified by the condition of its treasury. All appeals for aid should be approved by the Board.

2. That the Board of Missions for Freedmen be instructed to give more prominence and attention to the establishment and promotion of industrial schools.

3. That it is advisable, and will tend to helpful operation, for the Board of Home Missions and the Board of Missions for Freedmen to appoint, at least once a year, committees of conference to consider questions of mutual interest. And, should the exigencies of the work require it, we further recommend like conferences with other boards.

4. That the fidelity, patience and devoted service of the officers and members of the Board of Missions for Freedmen be heartily commended, and, with full confidence in their ability, details of management and administration, under the instructions of the Assembly, shall be left to their judgment.

5. That the work, thus intrusted, shall be pushed with renewed vigor, and the Board of Missions for Freedmen is commended to the Church, in the hope that it will be sustained by confidence, sympathy and generous gifts.

And, finally, the General Assembly hereby expresses the hope that the work among the colored population of the Southern States may be so conducted as to lead to the increase of a spirit of true fraternity among all Christians, especially among all who bear the Presbyterian name, and the Board of Missions for Freedmen is hereby directed to continue to work in harmony with the corresponding agencies of the Presbyterian Church in the United States.

The last Assembly likewise referred to this committee a paper presented by the Colored Home at Baxter Springs, Kansas. On the motion of a member of the committee who was well acquainted with the subject to which this paper referred, it was resolved to recommend that the Assembly refer the matter to the Board of Missions for Freedmen for consideration.

DR. HAMLIN RISES TO OBJECT.

Dr. Hamlin, whose church President Harrison attends in Washington, was on his feet before Dr. Dickey sat down and objected to the adoption of the report. He supported his objections with a speech in which he set forth some of the reasons for doing so. He said that he was acting under the instructions of the Washington Presbytery, that was not satisfied with the working of the board. He quoted from the report adopted in Philadelphia last year showing that there was a "spirit of unrest" abroad in regard to its management.

Dr. Dickey sprang to the defence of his report and incidentally to the good work accomplished by the board in the last year. He begged the Assembly not to risk a course that means the redemption of a race on a mere question of detail.

Dr. Hamlin was not to be put down by an appeal to the religious responsibilities of the members of the Assembly. Eloquence, he said, was not what was wanted. There are facts that should have been before the committee, but for two years the Washington Presbytery had been unable to secure that privilege. One committee

said it had no money to be used in taking testimony, and this last committee had ignored the Presbytery. He denied that either he or his associates were soreheads.

Dr. Dickey replied that a former committee had settled all the differences between the Presbytery and the board, and referred to this action reported last year:

The Assembly has imposed delicate and perplexing duties upon its committee by referring to it for consideration the report of the special committee appointed by the last Assembly. We have patiently heard all the parties interested in this report who have asked to be heard. We have endeavored, by every possible means, to inform ourselves, that we might, if possible, suggest a solution of these difficulties to the Assembly. It was not possible to enter into a thorough investigation of many difficult questions submitted to our consideration. It has been evident to your committee that the differences existing between the Board and the Presbytery of Washington City, regarding work in Amelia County, Va., would not be satisfactorily or peacefully settled by hasty action. We have discovered other serious and disturbing differences, which the special committee has not had opportunity to consider.

DR. CROSBY SUGGESTS A COMPROMISE.

After the contestants had spoken again, Dr. Crosby suggested that Dr. Hamlin should move to strike out one recommendation, if he was dissatisfied with the report as a whole. Dr. Hamlin then urged a delay.

Dr. Duffield, of Princeton, desired to know if there were any new facts to be presented. Dr. Nicolls referred to the grave charges made against one of the Boards of the Church, and asked that if there were facts to substantiate them they should be presented. Finally the recommendations of the committee were taken up one by one, and all adopted, except this:

4. That the fidelity, patience and devoted service of the officers and members of the Board of Missions for Freedmen be heartily commended, and, with full confidence in their ability, details of management and administration, under the instructions of the Assembly, shall be left to their judgment.

EDUCATION AND THE SABBATH.

IMPORTANT QUESTIONS PRESENTED BY THE CHAIRMEN OF COMMITTEES.

Professor E. D. Morris, of Lane Theological Seminary, read the special committee's report on "Education in Its Relation to Vacant Churches and Unemployed Ministers." It was an exhaustive report, discussing the question at great length, showing that the complaint of lack of ministers was due (as much or more than anything else) to lack of means to support ministers. There are, in round figures, about 1,200 vacant Presbyterian pulpits in the country. The committee divided the churches into groups, and showed the membership of each. The figures were startling. For instance, 109 churches had an aggregate membership of 365; 5 had only 17 members; 12 had 29 members; 8 had 26; and so on. From 400 to 500 churches only had from 1 to 25 members. These and other poorer churches needed ministers, and it remained for the Assembly to consider what steps could be taken to supply them. The committee said that the secretary of the Board of Home Missions estimated that at least 200 new missionaries would be needed this year. The number employed in 1878 was stated to be 1,100 and 1,486 in 1885.

The committee closed by making among others the following recommendations:

1. The General Assembly is compelled to recognize the present and prospective needs of ministers as a reality at once palpable and serious. The very large number of independent churches, many of them vacant and perishing for the lack of the stated ministrations of the Word, is a feature of our denominational life which cannot be contemplated without painful solicitude. The Assembly feels itself constrained by

every consideration either of duty or of prudence to do everything within its power, under our constitution, toward meeting a necessity so immediate and so vital to the welfare of the church. In every such provision the limitations prescribed in our organic law must of course be faithfully regarded.

2. The General Assembly may group these small churches together in joint pastorat, or in a wider circuit; it may associate a weak church with some stronger one as a single charge; it may appoint an adjacent pastor to be for the time the minister and shepherd to the little flock; it may bring in the service of intelligent elders, competent to teach and counsel and willing to be engaged in such oversight.

3. The Presbyterian Church welcomes into its service all who are drawn into such service by right motives, and who possess the qualifications requisite to useful ministry in its communion. Yet the General Assembly feels constrained at the same time to instruct the Presbyteries to exercise great care in the reception of ministers from other denominations. It involves no hardship to subject them to the same scrutiny to which our own ministers are subject.

4. (This section deals with the education of candidates for the ministry.) Whenever the full collegiate course is found to be impracticable, the student should be required to pursue, not a short or partial, but a full, course of three years in some theological institution; and this course should be introduced whenever possible by at least one year of special preparatory training. The candidate for such exceptional course should not be less than twenty-five years of age, of special promise as to talents and capacity for usefulness, and of approved piety, having a fair degree of education and so circumstanced providentially that he can prosecute to the end whatever studies the Presbytery may prescribe.

5. The General Assembly earnestly commends the Board of Education to the confidence of the entire Church as an agency which God has greatly blessed in the past, and which has in it large promise of good for the future. The following rules are hereby adopted for the guidance of the Board: "So far as the means at its command will permit, the Board is authorized to grant aid to all students in their academic course, who are under the care of a presbytery, and are recommended by it as suitable persons to receive such aid. In all exceptional or extraordinary cases, duly certified by the presbyteries as conforming to the general standard herein prescribed, the Board is authorized to grant aid, so far as practicable, as in the case of students in the regular course. The Board is hereby instructed to confer with the faculties of our theological seminaries, in order to secure substantial equality in the amount of aid provided from whatsoever public source for students in these institutions. The maximum of aid given to such students from all public sources should not, except in the case of honorary scholarships, exceed the sum of \$200 for each full year of study.

6. The General Assembly finally, believing that the main source of supply for our ministry must ever be found in the large class of young men connected with our Church who are enjoying the privilege of liberal education in our various institutions of learning, urges upon the Board of Education the importance of devising such measures as in its judgment shall help to bring this great interest of the Church more directly before the minds of this class of students. We would particularly suggest the sending of suitable representatives, especially pastors of prominence, to every college in connection with the denomination, in order to lay the claim of the ministry as a sacred calling more distinctly before both teachers and pupils, and to do whatever else may be found practicable in the way of awakening new enthusiasm in respect to this vital interest.

As soon as Dr. Morris had finished the question as to the pleasure of the Assembly was put. Instantly a dozen Commissioners were on their feet. A motion was made that the report be printed and its discussion be put down for next Thursday morning. The motion was adopted.

TO OBTAIN A BETTER SABBATH OBSERVANCE.

The report of the Committee on Sabbath Observance, appointed at the last General Assembly, was read by Colonel Elliott F. Shepard. By motion of the General Assembly it was ordered to be considered at 9:30 a. m. on Friday, May 24. It contained the following resolutions:

Resolved, That the seven persons appointed by the General Assembly of the Presbyterian Church in 1888, as members of a committee in respect to the Sabbath

Day, be and are continued until others may be appointed in their places, respectively; and

Resolved, That the general plan of the American Sabbath Union be and is commended; and

Resolved, That we would cordially invite all other Christian bodies to be represented in the said American Sabbath Union.

Your committee would also respectfully call your attention to the fact that whenever Inauguration Day shall fall upon Saturday, Sunday or Monday, there will inevitably be a great deal of desecration of the holy Sabbath-day in and around the city of Washington by the large concourse of people which the inauguration of the President of this country always brings together there. Originally, the time fixed by Congress for the Presidential Inauguration was not the fourth of March, but the first Wednesday of March, and that was inadvertently changed to the fourth day of March, because the first Wednesday of March of that year fell upon the fourth day of March.

By the simple amendment of Section 152 of the United States Revised Statutes, which amendment can be made by Congress, the Presidential term can be made to begin on the first Wednesday of March, instead of the fourth day of March, as now, without the necessity of changing the Constitution of the United States, which does not fix the time, but merely states that the term of the President shall be four years. And there are many decisions in law to support the declaration that a year is from a certain day of the week in any month of the year to the same week-day of the same month of the succeeding year.

Should this change be made, then the people desirous of attending the Presidential Inauguration in Washington could leave their homes anywhere east of the Rocky Mountains, and arrive in Washington in time to attend the ceremonies, and, leaving at their conclusion, would again have time to arrive at their homes by Saturday night. This simple change would prevent a great deal of inevitable, though not necessary, desecration of the Sabbath-day, when the inauguration falls upon or near Sunday, in the movement and transportation of people and of civic and military bodies, with their music, serenades, marches, counter-marches, parades, drills, exhibitions, etc., and as this matter is being brought to the attention of the various ecclesiastical bodies in the United States, with the recommendation that they should favor the proposed amendment of the United States Revised Statutes, we would also submit the following resolutions, and recommend that it should be adopted, namely:

Resolved, That this General Assembly favor an amendment to the United States Revised Statutes which would designate the first Wednesday of March as the day for the inauguration of the President and Vice-President of the United States.

In the report, the committee referred to the efforts made to secure a better observance of the Sabbath, in various parts of the country. Especial mention was made of the lessening of Sunday trains on the Vanderbilt lines, and the stopping of Sunday stages on Fifth-ave. The customary remark about the Sunday papers was not omitted.

COMMISSIONERS TO GO ON "PILRIMAGES."

Through the courtesy of Colonel Elliott F. Shepard the commissioners, their wives and friends, will enjoy a day of recreation after their labors of the last two days. Colonel Shepard has invited the members of the Assembly to take an excursion—"pilgrimage" Dr. Crosby calls it—on the iron steamboat *Sirius* around the harbor, to visit the Bruen Home for Aged Ministers at Perth Amboy, N. J. Luncheon will be served on board. The boat will start from the foot of West Twenty-third-st. at 9:30 a. m. The Assembly last year was compelled to decline an invitation to visit Atlantic City, owing to the many pressing questions before it, and to the fact that nearly two days were lost by the receptions and meetings connected with the great Centennial celebration. This year, however, it is thought that a day can be taken from the first week with great profit and pleasure to the commissioners.

Next Saturday the commissioners will visit Princeton College and Seminary, having been invited to do so by the authorities. Dr. Duffield, in presenting the invitation, called Princeton the "Jerusalem of Presbyterianism," saying also that there was in it the "Westminster Abbey of America." "If there is no incongruity in having a Westminster Abbey in Jerusalem," he added. He also spoke of the many great men who have been graduated from the Princeton halls.

On Monday of next week the commissioners will visit the Union Theological Seminary, at the invitation of the president, Dr. Hastings. As many of the com-

missioners come from long distances, this is in one way a liberal education for them, and the observing of stated times for recreation is said to facilitate the working of the Assembly.

THE GREAT NEGRO PROBLEM.

REPORT OF A CONFERENCE COMMITTEE.

HOW FAR CO-OPERATION WITH THE SOUTHERN CHURCH IS POSSIBLE—DR. SMITH EXPLAINS THE RECOMMENDATIONS.

One of the most important reports submitted yesterday was that by the Rev. Dr. J. T. Smith, of Baltimore. Two years ago Dr. Smith was Moderator of the Assembly. His clear, musical voice is a familiar one to the Presbyterians throughout the country, North and South, as he has been in his present pastorate since 1862, and has been a Baltimore pastor more than forty years. He is a gentleman of amiable disposition, great urbanity and winning address. To his faithfulness and tact the Assembly owes much in the progress that has been made so far toward bringing about fraternal relations with the Southern Church.

The committee for which Dr. Smith reported was appointed to consult with a similar committee from the Southern Assembly in regard to a plan by which fraternal co-operation could be adopted. The joint committee met twice, once in New-York and once in Atlanta, and prepared a report which will be presented to both Assemblies. In regard to foreign missions the committee said that co-operation was already in operation. The foreign missionaries forget the little differences that keep their brethren at home apart. The publication departments of the two Assemblies are also working in harmony. The paper relating to co-operation in the Foreign Mission work was brief. It read:

The two Committees do agree to report to the General Assemblies which they respectfully represent, the following:

First.—As to co-operation in the Foreign Mission work. It is a matter of great satisfaction, for which we are bound to thank God always, that the missionaries of our two Churches have, from the beginning, maintained the most cordial relations as co-laboring in all the fields abroad in which they have had a common work. In Japan and in Brazil the missionaries of the two Churches, with the native Christians under their care, have united to form in each country a separate Presbyterian Church. In China measures have been adopted looking to the same end. It may be regarded as the policy of the two Churches that their missionaries should, in every field where their work is contiguous, unite in thus planting and developing one Presbyterian Church, having no ecclesiastical connection with either church in the United States. In view of these facts it is recommended that the General Assemblies of the two Churches counsel the people under their care to avail themselves of the missionary literature of both Churches, that they may thus have a full and intelligent view of the work in which they are so happily co-laborers; and further, that each of the Churches may recognize the duty to which it is called of the Master to consider affectionately the mission work of the other, to pray for it, and in every way practicable to promote its success.

CO-OPERATION IN HOME MISSIONARY WORK.

Two items in the report were especially interesting. One related to the work of Home Missions and the other to Christian work among

the Freedmen. Concerning the former of these topics the committee said:

As to co-operation in the home field.—The committee representing the General Assemblies of the Presbyterian Church, known as Northern and Southern, believing that both bodies do earnestly desire so to conduct their home mission work as to prevent antagonism or hurtful rivalry, and to avoid even the appearance, on the part of either, of interfering with the work of the other, do agree to recommend to their respective assemblies for adoption, the following:

1. Where presbyteries belonging to the two assemblies cover the same ground, they are advised to endeavor, either as presbyteries or through their committees, to agree as brethren to have the efforts of one church expended in certain fields, and the efforts of the other church expended in certain other fields, within their common bounds, so as to prevent hurtful rivalry or antagonism.

2. Where there are weak churches which, standing alone, cannot support a minister, but which can be grouped with the other Assembly so as to form one ministerial charge, the Presbyteries having jurisdiction are advised to allow such churches to be grouped under a minister from either body to whom their respective Presbyteries are willing to give them in charge, and to have their contributions to the general benevolent fund pass through the channels appointed by their respective assemblies; and where such churches are sufficiently near, they are recommended, a majority of each congregation agreeing, to consolidate and form one congregation with such Presbyterial connections as may be most agreeable to the membership.

3. That persons connected with churches under the care of one of these assemblies who may remove into the bounds of churches under the care of the other assembly, be advised to unite with these churches, and to seek their peace and prosperity. And where such persons are found in sufficient numbers to organize a church (there being no other Presbyterian church in their immediate vicinity), they should form such organization under the care of the Presbytery with which the contiguous Presbyterian churches are connected, provided said Presbytery belongs to either of these assemblies.

4. Within the bounds of a Presbytery connected with one assembly, there may be communities composed largely of persons who are members of churches connected with the other assembly, whose affiliations and preferences are too strong to permit them to sever their connection. In such cases, when these persons shall have been organized into a church under the care of the nearest Presbytery connected with that assembly to which they prefer to belong, they should receive from the Presbytery within whose bounds they reside that sympathy and good will which are implied in the fraternal relations established between the two assemblies.

TO CARE FOR THE FREEDMEN.

The part of the report which related to the Freedmen was as follows:

As to co-operation in the evangelization of the colored people, the Conference Committee of the two Presbyterian Assemblies now in session at Atlanta, recognize that no subjects likely to come under their consideration among the topics regarding co-operation are fraught with profounder interest or touch graver issues than the evangelization of the colored people within our bounds, as well as the settlement of their wisest and most profitable ecclesiastical relations among us. Whatever differences of opinion may prevail on other points, happily all good men agree in the earnest wish to bring the colored race to a saving knowledge of God's truth and to secure the best practical development of their Christian life and effort.

Many of the colored people are now members of our respective churches, while many of the actual prospective ministers of their own race are training in the schools belonging to one or the other Assembly or are members of Presbyteries in connection with these bodies. They are now receiving our fostering care, and require our unremitting efforts to instruct them not only in the fundamental elements of Christian faith, but in the practical duties of church life, that grounded on the truth and guarded from the dangers of a mere emotional religion and from the superstition and fanaticism to which impressionable natures are especially liable, they may become intelligent, consistent, faithful followers of Jesus Christ.

In the van of all discussion upon methods of co-operation to this end we find ourselves confronted by a difference of opinion between the two Assemblies, so far as we can gather from their deliverances as

to the theory upon which such concerted efforts are to be undertaken, and the distinct aim of their accomplishment. In the Southern Assembly the policy was adopted many years since of entire independence for the colored people for their church organizations as the ultimate issue of the cordial efforts of that Assembly on behalf of their colored brethren. (See Minutes of Southern Assembly, 1888, p. 458.)

The Northern Assembly, on the other hand, has pronounced itself as not in favor of setting off its colored members into a separate, independent organization; while by conceding the existing situation, it approves the policy of separate churches, presbyteries and synods, subject to the choice of the colored people themselves. It believes that our great work among the colored people for their moral and religious development is to be done by recognizing those who are in the Church as entitled to all the rights and privileges which are involved in church membership and ordination. (See Minutes of Northern Assembly, 1888, p. 99.) However, since the status in both churches finds them practically employing the same methods at present in their respective bodies as regards the education of colored ministers, the progressive evangelization of that race, and the organization of their churches into presbyteries, we do not believe that two great denominations, like ours, so near akin, should be prevented from cordial co-operation so far as thought wise in such vital concerns as these by any differing preferences of opinion as to a final policy which might be safely left to settle itself in the providence of God, either by the formal decision of the colored people themselves eventually or by the clearer and more decided convictions of these co-operating assemblies.

Hence this joint committee, waiving the consideration of these differences heretofore stated, agrees to recommend to the two Assemblies:

1. That the relations of the colored people in the two churches be allowed to remain in statu quo, the work among them to proceed on the same lines as heretofore.

2. That all proper aid, comfort and encouragement in a spirit of kindly Christian sympathy, brotherhood and confidence shall be extended by each church to the educational and evangelizing efforts of the other for the colored race, with a view to the encouragement of every laudable effort to this end on both sides.

Hence this joint committee, waiving the consideration of these differences heretofore stated, agrees to recommend to the two assemblies:

3. The schools and churches under the care of the Board of Missions for Freedmen and any corresponding work undertaken by the Southern Assembly, especially its Tuscaloosa Institute for the education of colored ministers, to the givers of our respective churches for practical aid as mutually concerned in the great missionary work for the glory of God and the blessing of our common country.

After reading each part of the report, Dr. Smith explained what had led the committee to reach the conclusions that were presented. In speaking of the freedmen, he said that it must not be forgotten that, while slavery had been abolished, the negroes were an alien race, who bore inefaceable race characteristics. They are separated from the Anglo-Saxon race by race characteristics and by culture as well as by conditions. He then drew a graphic picture of the "black belt," which is growing wider and darker as the years pass. The races do not mingle so much as they did formerly, and in the "black belt" the negro type is emerging more and more distinctly.

In many States the colored people cast a majority of the ballots; in others they hold the balance of power. He then outlined the duty of the Church to both races, suggesting that both should be taught the principle of the Sermon on the Mount. Bring the Gospel to bear upon both alike. Where it is desired, Dr. Smith favors the organization of separate churches for the two races, separate presbyteries also, as well as separate synods, but not a separate general assembly.

ORGANIC UNION PREFERRED TO CO-OPERATION.

Samuel M. Breckinridge presented a minority report, in which he asserted that organic union was the only possible basis of co-operation. He said:

To the Moderator of the General Assembly of the Presbyterian Church in the United States of America, in session in the city of New-York.

The undersigned, appointed by the General Assembly of 1888 a member of the Committee of Conference with a like committee of the Presbyterian Church in the United States, regrets that he is obliged to dissent from the report of the committee and of the joint committee. The fact that the committee of this Assembly and the joint committee are otherwise unanimous in their conclusions and recommendations, would, under ordinary circumstances, go far to convince the undersigned that he should at least abstain from expressing this dissent. But he is compelled by his sense of duty to state his clear conviction that the course recommended would prejudice rather than promote the great interests involved.

It is not necessary, and therefore would not be proper for him to state at length the reasons for this opinion. He, therefore, contents himself with the statement that, after the most careful investigation and the best thought he can give, he is convinced, not only "that the most effective form of co-operation can be secured only by an organic union of the two churches," but that organic union is the only form of co-operation which is either desirable or practicable. He believes that any form of co-operation which does not look toward speedy organic union and is not designed to promote and result in union, will retard and probably prevent it, and that, however well intended and carefully arranged and guarded, the inevitable friction which must attend attempts to co-operate, on the part of two great denominations laboring zealously in the same territory for the same object, will excite competitions and rivalries, and impose limitations and restraints much more likely to embarrass and antagonize than to create warmer fraternal feeling or greater harmony.

With great diffidence, therefore, because it obliges him to differ with brethren and colleagues so wise, earnest and faithful, and yet with the conviction which does not permit him to keep silent, the undersigned is constrained to say that he cannot concur in and must dissent from the report of the committee and the joint committee.

All of which is most respectfully submitted.

S. M. BRECKINRIDGE.

St. Louis, May 14, 1889.

PROPERTY OF EXTINGUISHED CHURCHES.

The Rev. Dr. E. R. Craven, chairman of the Special Committee on Extinct Churches, appointed by the last Assembly, read his committee's report. They had been requested to report upon some plan by which the right of succession to the property of churches that have become extinct and unable to maintain themselves could accrue to the Presbyterian Church. Under prevailing methods, the church property, real and personal, is generally vested in the society. But when the society becomes extinct or unable to continue, there is no method of saving the property to the denomination. The committee recommend that in all future cases a clause be inserted in the deeds of conveyance to the trustees of the church, providing for the succession of the title under such exigencies to the Board of Church Erection, and that a permanent Committee on Church Property be appointed to see that these ideas are carried into effect. The recommendations were adopted.

ENTERTAINING THE DELEGATES**A LARGE RECEPTION GIVEN BY THE PRESBYTERIAN UNION.**

THE METROPOLITAN OPERA HOUSE FILLED WITH THE COMMISSIONERS AND THEIR FRIENDS—SPEECHES, MUSIC AND A SUPPER—SOME OF THOSE WHO LISTENED TO THE PRAISES OF CALVIN.

The Metropolitan Opera House presented a brilliant appearance last night, when the representatives of the Presbyterian Church were gathered there as the guests of the Presbyterian Union of New-York. The stage was crowded with the delegates to the General Assembly, and in the boxes, parquet and circles was an audience composed of leading members of the various Presbyterian churches of the metropolis. While waiting for the speeches to begin Lander's orchestra played several appropriate selections.

SOME OF THOSE PRESENT.

Among the scores of ministers and laymen who had engaged boxes or were present as guests were these: John Hall, Henry Day, Henry Sheldon, F. F. Ellinwood, G. L. Shearer, Philip Brooks, Arthur Brooks, Henry M. MacCracken, W. P. St. John, W. R. Worrall, Philip Schaff, William E. Dodge, Scott Foster, Warner Van Norden, Colonel A. P. Ketchum, John Paton, Andrew Mills, Cleveland Cady, E. M. Deems, Titus B. Meigs, Dr. George Alexander, Robert Lewis, T. G. Sellow, R. J. Lewis, D. Stuart Dodge, F. A. Booth, Logan C. Murray, Elliott F. Shepard, Robert Lenox Belknap, Seth Thomas, George E. Sterry, Morris K. Jessup, John Sinclair, Kiliaen Van Rensselaer, William A. Wheelock, William L. Skidmore, John Sloane, James Yereance, John E. Parsons, John H. Flagler, J. H. Youngs, Henry Linderman, Charles Butler, E. W. Fulton, O. D. Shepard, D. B. Iverson, Calvin S. Brice, John H. Woods, I. C. Pierson, William Milne, J. K. Hinman, John J. Burchell, D. McL. Shaw, Colonel V. M. Wilcox, James E. Ware, Dr. Campbell.

THE PRESIDENT'S HEARTY WELCOME.

Mr. Van Norden, president of the Union, delivered an address of welcome to the members of the Assembly, speaking as follows:

Brethren of the Union and Friends: During the few weeks just passed the attention of our people has been diverted to the marvellous growth and prosperity of our country, and we have admired with thankfulness the patriotism of the fathers who organized the Government under which we have thriven. Thanksgiving services have been held in the churches, and eloquent speakers have dwelt at length on our privileges and greatness. Not a few have remembered the fact that the organization of the Government was contemporaneous with the formation of our first General Assembly. And many have recalled with grateful pride the momentous service rendered to the cause of liberty, not only in our own land, but throughout the world, by that system of doctrine which is popularly called Calvinism. It was one of the most forceful elements in founding the England of to-day. When that land lay helpless under the despotism of the Stuarts, it was the Scotch Calvinists who delivered the people and roused the Nation to action. Calvinism stirred the French Huguenots to resist the bloody oppression of a De Medicis. To the Calvinists of Holland the world owes that heroic resistance to Spanish misrule and cruelty that culminated in the rise of the Dutch Republic and gave to the world civil and religious liberty. And to Calvinism we owe that

transference of power from the throne to the people which has made possible this American Republic.

Here to-night are represented the various Calvinistic stock that combined to produce our great Church, and here are gathered men from every part of the world who float the blue banner of Presbyterianism. Spreading out its arms to the four quarters of the earth, grander in number than ever before, mightier in wealth and resources, withal, it is our delight to look out upon a Church that was never more sound in the faith, never more united, never more aggressive, never more determined to consecrate its energies and its riches to the service of the Master. It is our rare privilege to receive in our own home the highest judicatory of our church, the first General Assembly of the United Church, either before or since the division, that has ever met within our borders. This should be the most Presbyterian of all cities, for the old church within the fort on the Battery was the first Presbyterian church in America, and its pastor from Holland was the first regularly settled Presbyterian pastor.

Mr. Moderator, Fathers and Brethren: It is my pleasant and honorable duty, on behalf of our Union to proffer fraternal salutations, and to assure you of a cordial welcome. You have come among sympathizers, admirers, brothers. We are all of us—whether ministers, ruling elders or people—proudly, enthusiastically Presbyterians, right loyal to creed and judicatory. With you we glory in the stern faithfulness of our common ancestry. With you we cherish the memory of those great leaders of the Reformation whose weapons of logic symbols of faith and battle cries are still our own invincible equipment against the adversary. Standing with you between our splendid past and our yet more splendid future, we exult with you in those triumphs which in the present are crowning the efforts of our particular division of the Christian host. Amid such hallowed associations, in revival of such glowing recollections and in such a majestic presence as this, one may parody the words of Correggio, who, when a boy, stood long before a masterpiece of Raphael and turned away at last to record a new-formed life purpose in the words: "I too am a painter." Who of us—even if a stranger and of other name—does not now feel like saying, "I too am a Presbyterian!"

But not merely as Pre-byterians we greet you. Much more as representative fellow-laborers in the grand onward movement of a militant Christianity. For our memories must needs go back of John Knox, back of John Calvin, back even of Augustine! and our hopes must needs anticipate final successes of righteousness, many of which will be outside our own party lines. Your august judicatory far from suggesting the schismatic tendencies of the Church, symbolizes that priceless gift of our Lord to the world, the unity of all the churches and the fraternity of all believers! We are surely come to-night, not only to the General Assembly of the Presbyterian Church in the United States of America, but "to the general assembly of the first born, whose names are written in heaven." You are aware that the Romans had titles for their gods which they concealed from enemies; they feared that their foes would conjure with them; they wanted to keep their gods to themselves. Such is not our spirit. Presbyterianism is a preference and not a sect. It shares with all men its good things, and recognizes in all systems their advantages. We of this denomination perceive that Christianity is myra's-sided. We confess that no man nor men can think it all out and no system nor systems exhaust its possibilities. We welcome you, then, as truly representative of the Church Militant—as the very body of Christ in armor of righteousness!

Fathers and brethren, we congratulate you on these times in which you convene—this greatest of all ages—assured that the world's history can show no equal—whether for invention, for discovery or for accomplishment—for achievements of individual men, for progress of reforms or for growth of mankind. The age is feverish with puzzling over great problems in physical, social and religious science—intense in projection of great purposes—all aquiver with eagerness to learn, to reform, to make, to do! As Victor Hugo has said, "We enter now upon great centuries. The sixteenth century will be known as the age of painters, the seventeenth will be termed the age of writers, the eighteenth the age of philosophers, the nineteenth the age of apostles and prophets. To satisfy the nineteenth century it is necessary to be the painter of the sixteenth, the writer of the seventeenth, the philosopher of the eighteenth—and it is also necessary to have the innate and holy love of humanity, which constitutes an apostolate and opens up a prophetic vista into the future." You are greeted by a challenge of sublime opportunity.

You are assembled in our vast metropolis; but we entertain you as fellow-citizens. For all the world now

is one immense metropolis. There are no more sectional barriers in a civilized land like ours. Telegraph lines, steamships and railroads, newspapers and magazines, have brought all civilized settlements into practical vicinæ. Brother-citizens in this world metropolis—we welcome you not only to our libraries, art galleries, and museums, our homes and hospitalities—we invite you as representatives of aggressive philanthropy to study the great problems that grow out of this crushing together of human beings in dense masses and its consequent battle-tumult of thoughts and feelings. Here in this mighty seaport, where we are in touch with all distant communities, the interest in foreign missions is ardent: here amid crowded multitudes living in wretchedness and sin, the need of home missionary effort is most keenly felt. You cannot please us better than by giving to the great theme of evangelization at home and abroad your maturest judgment. We expect of you guidance, encouragement and stimulus. They tell the traveller in Spain that an angel came one day to St. Theresa and struck his lance—tipped with holy fire—into her heart. It is our hope and prayer that in receiving you we shall "entertain angels unawares," and that you have come to us, God's messengers, to drive home into our very hearts a lance tipped with flame lit at the Divine Altar.

RESPONSE OF THE MODERATOR.

In response to Mr. Van Norden's address the Rev. Dr. W. C. Roberts spoke briefly, saying that he had not had time to prepare a formal speech. He referred to several of the points made by Mr. Van Norden, and suggestions thrown out by him with regard to the bringing together of the various sections of the church, and said in part:

Mr. President: In the name of the General Assembly we thank you for this warm welcome and greeting you have extended to us. I am bound to say that the reception that has been accorded to me has touched my heart, and there is more than at first sight appears in the real significance of your most cordial welcome to the General Assembly of 1889. You referred, sir, to the Assembly of 1869, the time when the two bodies of the church were estranged and when we came together; I was a member or commissioner of that General Assembly. There are not many here who were present at that Union Assembly, but I shall never forget that scene in the Brick Church, where the commissioners of the old and new schools met. It was said by Dr. Musgrave and Dr. Stam that nothing about union must be mentioned, and they so told us. One of the brethren was called upon to pray, and he said, "O Lord, Thou knowest how glad this Union is to be brought together." (Laughter.) And then he said, although warned by Dr. Musgrave, "What a glorious day it will be when these two churches come together, as they will undoubtedly before long. I feel," said he, "that the weather is not very hospitable"—it was very cold—"yet I feel it is warm inside."

I shall never forget those scenes. Then came the communion, and we felt that we were drawing nearer together, as we were to the Blessed Supper and Head of the Church. So our hearts began to warm, and then we finally came together, the old school and the new, and our hearts warmed to each other; after that I think it was a brother of Dr. Irenæus Prime who gave an entertainment similar to this at Apollo Rooms, where the old and new schools came together, and Dr. Adams, now gone to his rest, began to talk to us of the nuptials, and all began to think it was coming, and then Dr. Jacobus, the moderator of the Old School Assembly, talked upon it. Then we came together, as you know, in the city of Pittsburg. I witnessed that scene, which I shall never forget.

When I was in Washington Territory, one of the Justices of the Supreme Court of the Territory, a good Methodist, said: "We want a little Calvinism in our Church." I said, "I am surprised at your saying that." "Oh, yes," he said, "we want Calvinism. We have flexibility enough out in this country, and we want a little Presbyterian stiffening," and then he told me a story. He said when he was holding court somewhere in his circuit, he was asked to decide on the qualifications of a candidate for the pulpit in a new church, and they were going to have the different evangelical denominations preach, and they would select one from those who were to address them. The first man that preached made a great many apologies for Moses's ignorance, and said it was not strange he should not know much. The people asked the judge what he thought of him. "I hold my decision in abeyance," said he. The next man said he could not swallow Jonah, and that the whale had not swallowed Jonah,

and could not do anything of the kind, and then he doubted some of the miracles of our Lord. "What do you think of him?" they said, and the judge made the same answer. And the next man came along and told them there were questions here for everybody, and still they reached no decision. And yet another came and said God said so and so, and you have it now in your own consciences. And you could not know what He was doing when He said this and did it for our guidance. "Now," he said, "I have nothing to say about it. Now we will go and get some truths for you, and then hold you to them." That was a Presbyterian, and him they chose. (Loud applause.)

Dr. Roberts then told of his travels among the people of the far West, and to Alaska, and spoke with great warmth of the good work being done everywhere by the various evangelical denominations whom he regarded as co-workers in the vineyard of the Lord. In the name of the Assembly, he thanked the chairman for the cordial reception extended by their brethren of New York, and in closing said that the lines of denomination, once so dark, are being rapidly wiped out in the West, and only the whiteness of Christ's glory is seen.

A WARM GREETING FOR GOVERNOR BEAVER.

When Governor Beaver was introduced, and rose to speak, he was greeted by the orchestra with the opening bars of "Hail to the Chief." He said:

After all the Centennial festivities through which we have just passed, the Centennial parades, balls and banquets, and Centennial pessimism (applause) it is meet for us to be here in such an assemblage as this, which represents the great Presbyterian Church, that has passed its first century, and is now sailing peacefully into its second. As we face the future with all its possibilities, we must recognize that we are facing great duties. We have the grand machinery of our Church, which has been perfected by the fathers, and come to our hands in good working order. It is now for us to use this machinery so that at the opening of this second century of our history we may do our part to envelop the whole world with the truth of Christianity. Doctrine is a good thing. I do not undervalue it. We have them as they are understood; we must now leave them as they are and do the duty which confronts us. If we do this the Church will stand as she has always stood, a bulwark of strength for Christ, and the friend of peace and liberty.

The Rev. Dr. John R. Paxton told a war story to illustrate how an old soldier reminded him of his religion. The soldier was frequently wounded, but always came out all right in the end. He and Governor Beaver, he said, had been boys together, and were also in battle together during the war.

FREEDOM OFFERED BY COLONEL SHEPARD.

Colonel Elliott F. Shepard welcomed the Assembly in a brief and happy speech, in which he said:

Mr. President and Mr. Moderator: The Presbyterian Union is heartily glad to see the Presbyterian Assembly and his wife in this Metropolis of the Continent. Whatever of hospitality is extended does not come out of the municipal fund, but out of the loving hearts and ministrations of citizens who rejoice to honor the General Assembly. All New-York City is yours—yours to enjoy. And that is all that even permanent residents can have of this queenly city.

Not content that you should have all the thirteen story edifices, all the elevated railroads, all the hobby-horse lines in the air otherwise called electric wires, and everything else which you wish here, we propose on the morrow, with your kind permission, to give you the Palisades of the Hudson; the gate of the Sound, which used to be called Hell Gate because so many mariners there lost their lives, but which has had the bad knocked out of it by the blasting operations of United States engineers, and henceforth ought to be called "Beautiful Gate"; the Aged Ministers' Home at Perth Amboy, as the spot which is yours by right of expectancy; the shores of Staten Island; the ocean, outside of Sandy Hook, so that you may settle your accounts, if you have any, with old Neptune, and the New-York and Brooklyn Bridge. But as we have a penchant for the Bridge, as an exalted object in our landscape, we have to request

that each one of you will not take it down and pack it off in your portmanteaus.

This city, as you are aware, is supplied with water brought from the watershed of the Croton River, and we need it all for our health and purification, and, indeed, a few buckets more, if the rumor be true that some of our denizens have never tasted it nor know the luxury of bathing in it. Rightly applied, the water which we thus bring from afar is a means of sustaining life, slaking fevers, beautifying our parks and cleaning the people. And this kind of operation illustrates the moral effects of the entry into this city of the holy men, sacrificing all for Christ, who compose this General Assembly. They also come from far, and they come into the moral impurities of this great city, "which lieth in the Evil One," with cooling counsels, with the water of baptism, and the cleansing gospel of Jesus Christ.

Oh! that we could get your spirit into every house and bedroom of this great city. How superstition and vice would fly away! And the "Gospel of the Glory of God," which you represent is meant for every home in the city. Other denominations are watching you, especially the political denomination, and it is in your power to infuse so much of the spirit of Christ into the life of this metropolis that all men shall rejoice. It is in the hope and expectation of this being the result of your meeting here, that I bid you thrice cordially welcome!

GOOD ADVICE FROM DR. JOHN HALL.

The Rev. Dr. John Hall was the last speaker, and the substance of his address was as follows:

Mr. President in common with you, my fellow Presbyterians in this city, I feel very great satisfaction in welcoming you, the Moderator and beloved brethren of this General Assembly, to our city. And I feel happy in common with my brethren, that the meeting of the Assembly in this city will encourage our hearts and strengthen us to bear testimony to the truth as it is in Christ Jesus.

In comparison with the great multitude of people in this city, we Presbyterians are not numerous. We have in our Presbytery seventy-four or seventy-five congregations and missions; in addition to this there are in the city a number of congregations of United Presbyterian brethren, and also of the Covenanters, to say the least, as good Christians and as sound Presbyterians as we are. If they should be able to come together and then take us into the union with them, we should have some eighty-five churches and missions, and then we would be the most numerous in point of organization of the Protestant churches in this great city; but, as I have said, we are comparatively few and feeble in the presence of the numerous communities of which we constitute a part.

Not only is this the case, but we do not come very prominently under the public notice in our capacity as Presbyterians. Our people are not very commonly found in the police courts or any other courts or institutions. In fact, we are not particularly courtly in our ways in any form or fashion. Our people are not found lobbying around Legislatures in order to get means for the maintenance of our denominational charities. (Loud applause.) Our ministers do not find their way constantly into the newspapers. We have no influence upon the newspapers, and our ministers keep upon the old lines and they preach to their people the old story. Very few of us have occasion to preach from "Robert Elsmere." (Applause.) Generally speaking, we keep away from what may be called the sensational department. I think I saw that a minister in this city, not one of ours, to be sure, did give us some service on the justly lamented John Bright, but if the newspapers reported him correctly this was the text upon which he chose to expatiate on that day: "There was a man sent of God, whose name was John." (Laughter.)

It is not in the line of Presbyterian ministers to ask notices in forms like this, although I am free to admit that we do sometimes get places in newspapers that we do not expect, and over which we are not particularly proud. I can give you an illustration. In a Monday paper which was put into my hands some weeks ago, I saw a lengthy paragraph entitled "Strollers on Fifth Avenue," and giving the names of the ladies and gentlemen who had been parading on the Sabbath day. The second or third name on the list was the short and simple name I am permitted to bear. (Laughter.) Now it so happens that the distance from the door of the house in which I live to the door of the church is about twenty-five feet, and that was the whole extent of my strolling upon that particular day; and yet I had the honor to be put in the newspaper. Now we do not ask to be thus noticed in the papers; but we are trying to have the Gospel of Christ brought to the ears of men; and here in this great city we are trying to exercise ourselves in speaking what is revealed by the manifestations of the truth, "commending ourselves to every man's conscience." (Applause.)

I will tell you a little story that is told regarding a good Scotch woman who had passed over the border with her lady employer into England. She had the Scotch bringing up. Her employer, on the other hand, was brought up in the English way, and had every esteem for the cathedral service. She persuaded Janet on one particular Sabbath to go with her to witness the service, and afterward naturally inquired of Janet what she thought

of the service. Well, Janet wanted to be civil to her mistress, and said: "Awel, ma'am, it was very nice indeed," but then she wanted to be conscientious, and added: "Oh, ma'am, it was an awful way to spend the Sabbath-day." (Laughter and applause.)

The Presbyterians here in the city, as I have said, are not numerous, nevertheless they realize the power of the sympathy of numbers, and we shall be encouraged, I have no doubt, by having it brought clearly to our minds, and to the minds of our fellow-Christians, that we are part of one great home, stretching from the Atlantic to the Pacific; we have 6,000 congregations and ministers, and with an earnest general purpose to live by the truth, to be Christians, to be Christian patriots, to be humanitarians, and with humanitarianism at all times with the spirit of the Lord our Saviour, we shall be encouraged, I trust, upon these lines.

There are a number of forms of work in which, though we be not relatively very numerous, yet we can be identified in this city. I would venture to say that if you will look at the great non-denominational societies you will find that the bulk of the means put into their hands with which to do good comes from modest Presbyterian hands. We are known by that, and I thank God personally and as a Presbyterian minister that we are known; that the Presbyterians of the city of New-York are known in some degree, and I hope in years to come we will be more and more known, and more and more felt as generous, liberal, public-spirited supporters of every agency that is going to do good. (Applause.)

Many of you are very well aware, as all of the members of the Assembly are, that there was an alliance, a Presbyterian Alliance in the city of London during the summer. Any one who was there, or any one who will read the reports of the gathering, will catch the spirit in some degree that comes through this sympathy of numbers, and bear in mind that there are of Presbyterian churches as many as 28,000; that there are of Presbyterian communicants as many as 4,000,000; that there are of Presbyterian adherents as many as 20,000,000. We may well thank God and take courage, and instead of being pessimists and desponding and hopeless, we may be of good cheer and bless the King and head of the Church, who has given the prosperity that has been extended to us in the century that has come to a close. (Applause.) And in a general way on this I will venture to say a word or two as to how we can continue to increase our strength. We have inherited not only the machinery of our Church, but we have inherited the doctrine with which she is historically identified from the fathers who have gone before us. There has been some discussion lately in the newspapers touching the revision of the standards. To that discussion there can be no possible objection. Many of you will bear in mind, certainly many of the gentlemen of the General Assembly will bear in mind, that when the subject of the revision of the Scriptures was proposed there were many who looked upon the thing with a little interest and concern, and there were some who supposed that they would then get their particular crotchets established and the old orthodox versions swept away. We know how that came out; the evangelic faith did not suffer and the system did not suffer, and I venture to say we came through it with honor and were strengthened by the resolution for the revision of the Scriptures; and precisely so we need not have no fear as to the revision that is sought, and I think the talk all wrong about the standards with which we as a Church are historically identified. (Applause.) There may be reasons and there may be opportunities for the modifying of phraseology; there may be reasons for the dropping of obsolete phrases; there may be reasons for turning them around so as to speak more directly; but the truth of our standards is the truth of the New Testament. It is the truth of the Revelation, and we have no reason to apprehend that it will weaken in any degree by any such modification as is spoken of by our critics. (Applause.)

You pass over to England, where there is a vigorous growing in the Presbyterian Church. For six years past they have been agitated by this matter of the revision of the standards, and the testimony borne to me by the printed reports, which came into my hands only yesterday, is that there has been no reason to change or modify a single doctrine of that system of faith that is identified with the Presbyterian name, and so it will be our own experience in the years to come. (Applause.)

I heard not long ago a statement to this effect, that if we did not make some important changes there will be an exodus. Well, that word comes to us for the most part, I suppose, from the Old Testament history, but I venture to say that there is a little infelicity in the way in which it is brought into this connection. In the exodus of the old times it was the Israelites that went out and the Egyptians that stayed. (Laughter.) In any exodus of this kind it will be the Egyptians that will go out, and the Israelites will stay. (Loud applause.) I may even go further than that, and venture the statement I will make now. If you will consult the venerable Webster, as most of us have to do at some time or other, you will find that the word Egyptian is the origin of the word "gypsy." I am bound to say that in the course of thirty or forty years of observation of ecclesiastical movement I have never known more decided and pronounced gypsies, in an ecclesiastical sense, than those have proved themselves to be who turned their backs on the standards of our Presbyterian Church. (Loud applause.)

And now, what are we to do in the time to come? What are we to do? Well, I will tell you a little bit of my own experience, which will, perhaps, best illus-

trate what I think we ought to do. It is the easiest thing in the world for people outside to give their advice as they look at things from their own proper angle of observation. They are well informed on their own particular lines, but they are not necessarily competent to speak upon lines where we have to move, in relation to which we have to form our plans.

A great many years ago I was in Paris on the Lord's Day. I was at worship in the forenoon and I had learned by the newspapers that in a small hall occupied by Congregational brethren was a distinguished Congregational minister from London whom I had the pleasure of knowing a little personally and for whom I had the greatest regard. I was very anxious to get to hear him preach and join in the worship. The place was not very far from the well-known Madeleine, and I made my way to the street. It was not a church and had no ecclesiastical look about it, and I had great difficulty in finding out where the building was situated. I walked around and looked up and down in vain. At length I fell upon a restaurant with a golden sign to the effect, "English spoken here." In I turned and indicated that I wanted to see the gentleman who spoke English, and he presented himself to me in full dress, a very grand, magnificent man indeed. In fact, you see no grander men than those that turn out in full dress to minister to you at the table in various places.

I said to him: "Please, sir, would you kindly tell me where it is the Congregational worship is held in this street this evening?" He looked at me very hard, and then put his hand here on his head, or where thought is supposed to lie, and he said: "R-r-r-rum, br-r-randy, visky and vine." (Laughter.) "Excuse me," I said, "don't want anything to drink; I want to know where the Protestant worship is." I thought he would understand that. He looked at me again and said: "R-r-r-rum, br-r-randy, visky, vine." (Laughter.) I gave him up in despair.

Now that was the thing that he knew, and that was the limit of his English, but I wanted to get to the Congregational church, don't you see; and precisely so, when I want to get the Truth, the Eternal Truth, the Truth for the world, the Truth for all ages, I do not go to the daily press; I do not go to the sensational literature of the day; I go to the great Christian original teachers—I go and get God's holy rule. His infallible rule, and walk in accordance with it, and when I do I shall walk in constancy and in the safety of God's grace; I shall be lifted up into the far more pure and exalted region of glory. (Applause.)

It will be unspeakable comfort to you, I think, to know that I am the last speaker, and I shall only say this last word. It may be—I will drop the may—it is no praise to me that I am a strong Presbyterian. It is because I was born so. I think and I trust with justifiable pride, of my father as an elder in the Presbyterian Church. I think with pride of my ancestry; they have devoted themselves through many generations to the love of God's truth and the service of the Presbyterian Church, and if there are any young ministers among the listeners before me here, I would venture to say to them—I would not dare to instruct my equals in age, still less my seniors,—but I would say to the young men that are here, we are to teach evangelical truth; we are to teach the basis of the principles of the Presbyterian Church; we are to teach the doctrines of Paul to the Romans, to the Ephesians, to the Galatians and to the Corinthians. We are also to teach the essential abiding principles laid down into the Epistles to Timothy and Titus, so that our people will be Presbyterians for cause. (Applause.)

And when we do this, preaching the truth as revealed and the Scripture as maintained, then our Church will grow more and more from day to day, and from century to century, and will stand up before the world fair as the moon, clear as the sun, and full of majesty and dignity and power, like an army with banners. (Applause.)

After the speeches supper was served. The following was the order of exercises, the second part lasting until a late hour:

PART I.

March—National Airs.

Doxology. Invocation.

Hymn by the choir—"Lead Us, Heavenly Father, Lead Us."

Address of welcome by Warner Van Norden, Esq., president of the Union.

Response by the Rev. Dr. W. C. Roberts, the moderator of the General Assembly.

Hymn, all singing—"I Love Thy Kingdom, Lord."

Address—Ruling Elder James A. Beaver, Governor of Pennsylvania.

Address—The Rev. John R. Paxton, D. D.

Address—Colonel Elliott F. Shepard.

Hymn, all singing—"My Country! 'Tis of Thee."

Song—a. Himmelslaugen; b. Entreaty; c. Bohm

Tenor solo by Mr. W. H. Rieger.

Address—The Rev. John Hall, D. D.

PART II.

Musical Director.....J. M. Lander.

Organist.....P. A. Schneckler.

Mrs. C. M. Raymond, alto. Mrs. L. L. Danforth, soprano.

Mrs. S. B. Anderson, alto. Miss Marie S. Bissel, soprano.

Tenor, Mr. William H. Rieger.

Basso, Mr. E. F. Bushnell.

1. OvertureMignon.....Thomas
2. Quartet
3. IntermezzoNadia.....Delibes
4. DuetThe Fishers.....
5. MarchThe Reine de Saba.....Gounod
6. QuartetBrier Rose.....Jens a
7. GavotteMartha Washington.....R. Aronson
8. SongThe Three Singers.....Tours
9. Memories of.....Tanhauser.....Wagner
- (a.)
10. Magerita.....Berkeley Quartette.....
- (b.)
11. WrlitzConfidences.....Waldteufel
12. QuartetRigoletto.....Verdi
13. SelectionCarmen.....Bizet

Supper was served from 9:30 to 12:30.

STRANGERS IN MANY PULPITS.

SOME OF THE COMMISSIONERS WHO WILL BE HEARD IN THE DIFFERENT CHURCHES TO-

MORROW—BAPTISTS AND METHODISTS

ANXIOUS TO HEAR PRESBYTE-

RIAN DOCTRINE.

Dr. Crosby referred pleasantly yesterday to the fact that a number of Methodist, Baptist and Reformed churches had asked to have Presbyterian ministers in their pulpits on Sunday. As usual, the Moderator of the Assembly will preach in the morning in the church in which the Assembly is being held. In the evening the Fourth Avenue Church will witness the presentation of "The Sabbath-school Cause and the Board of Publication." The Rev. Dr. E. R. Craven will preside, and the speakers will be Judge R. N. Willson and the Rev. Dr. J. A. Worden, of Philadelphia. At the same time, the same cause will be presented by the Rev. Dr. Stryker, of Chicago and George S. Graham, of Philadelphia, in the Central Presbyterian Church. The Rev. Wilton Merle Smith will preside.

The following are among the other commissioners who will supply pulpits in the city and its vicinity: Christ, A. R. Bickenback, a. m.; S. A. Cornelius, p. m.; Chalmers, A. P. Bissell, a. m.; S. S. Gilson, p. m.; Seventh, Howard Bent, a. m.; Mount Morris Baptist Church, A. C. McKenzie, a. m.; Second Reformed, Mr. Chermard; New-York, Mr. Pugh, a. m.; Strong Place Baptist, of Brooklyn, Howard Cornell; West End, John Fox, a. m., Mr. Hurdy, p. m.; Staten Island, in Mr. Campbell's Church, Mr. Barr; Scotch, Mr. Hurdy, a. m., Samuel Carter, p. m.; Prospect Hill Presbyterian Church, J. M. Wright; Faith, A. H. Davenport, a. m., E. S. Chapman, p. m.; University Place, G. T. Purves, a. m., T. S. Hamlin, p. m.; Calvary, W. H. Hubbard, a. m., R. W. Cleland, p. m.; Brick, George T. Purves, afternoon; Rutgers Riverside, Mr. Sanderson, a. m., Mr. Hunting, p. m.; Bethany, Dr. Worden, a. m., J. C. Bruce, p. m.; Fourteenth Street, J. C. Ely, a. m., Mr. Davenport, p. m.; St. John's Methodist Episcopal, Dr. Walth; North, Dr. Magill; Cornell Memorial Methodist Episcopal, Mr. Murgatroyd, p. m.; Franklin Avenue, Brooklyn, Mr. Condit, p. m.; Twenty-ninth Street Reformed Church, M. W. Stryker, a. m., Mr. Townsend, p. m.; Tremont Presbyterian, Mr. Sathfield; Fifth Avenue, Dr. Dickey, a. m.; Knox, Mr. Murgatroyd, a. m., A. R. Bickenback, p. m.; Sixteenth Street Baptist, A. C. McKenzie; Madison Avenue Baptist, Dr. Allison; Trinity, Brooklyn, R. F. Sample, a. m., G. F. McAfee, p. m.; Thirtieth Street Presbyterian, L. E. Richards, a. m., Joseph W. Sanderson, p. m.; Hope Chapel, in East Fourth-st., D. C. Milner, of Kansas, p. m.; Bethany Presbyterian, Newark, N. J., A. J. Waugh, both morning and evening; Church of the Strangers, Dr. Poor, a. m.; Fourth Presbyterian, W. Radcliffe; South Reformed, J. T. Smith, a. m.; Madison Avenue Presbyterian, O. A. Hills, p. m.; Forty-eighth Street Reformed, O. A. Hills, a. m.

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SATURDAY, MAY 18.

PRESBYTERIANS AT SEA.

A PIOUS PILGRIMAGE TO PERTH AMBOY.

COLONEL SHEPARD ENTERTAINS "THE GENERAL ASSEMBLY AND HIS WIFE."

ON A STEAMBOAT.

(Reprinted from The Tribune, May 19.)

It was nearly 1 a. m. yesterday before the last of the General Assembly Commissioners left the Metropolitan Opera House, where they had been the guests of the Presbyterian Union. Notwithstanding the late hour at which they separated they began to assemble again soon after 9 a. m. at the foot of West Twenty-third-st., where they were to take an Iron steamboat for a sail around the harbor, including a stop at Perth Amboy, and a taste of the ocean on their way around Staten Island. Colonel Elliott F. Shepard, who said on Friday evening that he invited "the General Assembly and his wife," was on hand early to welcome his guests.

Nearly 1,500 people were on board the Sirius when she swung out into the river and started toward the Palisades. Many of the commissioners were accompanied by their wives or daughters, while others had invited friends living in the city to share the delightful trip. Tickets had been liberally distributed and few of those receiving them sent regrets. After running in close to the Palisades the steamer headed for the Upper Bay, and ran close to Bedlow's Island. Then turning to the right she entered the Kills and ran along the New-Jersey coast till Perth Amboy was reached. The Assembly had been invited to make a "pious pilgrimage" to that excellent institution, the Home for Aged Ministers, presented in 1883 to the General Assembly by Alexander M. Bruen, M. D., a grandson of the Rev. Dr. Bruen, the first pastor of the Fourth Avenue Presbyterian Church.

There are about thirty inmates at the Home now, one of whom, Father Kimball, is ninety-seven years of age. He is remarkably well, reads without glasses, and intends to begin writing for the press in a few months, he says. Several hundred members of the party yesterday inspected the Home. Brief addresses were made by Dr. W. C. Cattell, the secretary of the Board of Relief; Dr. Roberts, the Moderator of the Assembly, and Governor Beaver, of Pennsylvania. "Praise God, from Whom all Blessings Flow" was sung, and Dr. Charles L. Thompson offered the closing prayer and pronounced the benediction.

Dr. Roberts, in replying to Secretary Cattell's words of welcome, told of the noble army of men and women in the Church, the faithful pastors and their loyal helpmeets, who are giving their lives for the cause of Christ, and who richly

deserve a home in which they may pass their declining years. Governor Beaver made a happy speech on the duty of the Church to those who are its representatives.

As soon as the party returned to the boat luncheon, also provided by Colonel Shepard, was served. Following this an impromptu meeting was held, at which Dr. Roberts presided, and D. Alexander McLean, of the American Bible Society, was secretary.

An eloquent vote of thanks was then offered to their host.

MINISTERS AND ELDERS PRESENT.

Among the scores of ministers and laymen who enjoyed the sail were the following:

William C. Roberts, of Lake Forest University, Moderator of the General Assembly; Charles L. Thompson, of this city, and Joseph T. Smith, of Baltimore, ex-moderators; William E. Moore, permanent clerk; Governor Beaver, of Pennsylvania; Henry M. Field, Editor of "The Evangelist"; D. W. Poor, of the Board of Education; Vice-Chancellor Macracken, of the University of the City of New-York; Warner Van Norden, president of the Presbyterian Union; Arthur Crosby, of California; Arthur Huntington Allen, of Troy; Dr. Worden, of the Board of Publication; General Clinton B. Fisk, Peter Carter, Walter Carter, A. D. F. Randolph, H. D. Chapin, W. P. St. John, Charles A. Tron, pastor of the Waldensian Church, Turin, Italy; Le Chevallier Matteo Prochet, pastor of the Waldensian Church at Rome; Pleasant Porter, an Indian, representing the Creek Nation at the Assembly; T. S. Hamlin, of Washington; James Yereance, J. G. Hamner, J. G. Hamner, Jr., Dr. Childlaw, J. M. Worrall, William R. Worrall, Judge Willson, of Philadelphia; Dr. Cooper, of Detroit; President Knox, of Lafayette College; William Rankin, William Alkman, H. G. Birchby, D. G. Wylie, H. T. McEwen, J. M. C. Johnston, D. C. Milner, of Manhattan, Kan.; R. G. Mackay, of Newport; G. L. Shearer, W. W. Rand and J. M. Stevenson, of the American Tract Society; C. A. Price, S. A. Cornelius, Dr. Ross, Altoona; J. F. Hendy, president of Emporia University; R. C. Jackson, superintendent of the Railway Mail Service; Wilson Phraner, of Sing Sing; James Allison, of Pittsburg; S. S. Gilson, of Cincinnati; Thomas Carter, Samuel T. Carter, of Huntington, L. I.; Thomas Carter Kirkwood, of Colorado; F. A. Booth, F. E. Shearer, of California; Professor Towle, Jacob Belleville, J. M. Rodgers, Jesse W. Brooks, of East New-York; A. R. Bickenback, W. T. Elsing, G. S. Payson, A. G. Ruffison, Dr. Berg, Dr. Nixon, Professor Lindsay, San Francisco; Robert Christie, of St. Paul; Robert Cleland, Thomas Cleland, Nathaniel West, S. S. Clark, A. W. Halsey, J. J. Lampe, R. H. McCready, T. L. Cuyler, Andrew Mills, L. T. Chamberlain, H. H. Henry, of Shickshinny, Penn.; Vincent Pisek, K. Van Rensselaer, James S. Chambers, J. Balcorn Shaw, J. H. Hoadley, Lyman D. Calkins, Logan C. Murray, Prentiss de Veuve, E. M. Deems, Sidney G. Law.

Dr. Cattell has given an historical account of this Home in the May number of "Church at Home and Abroad," accompanied by an illustration of the historic building. This was the old residence of Chief Justice Smyth in 1766, and in 1774 it became the residence of Governor Franklin. While Amboy was in the possession of the British troops, this was the headquarters of the commander. It was rebuilt and enlarged in 1856, and for a long time was a summer hotel. In March, 1883, Alexander M. Bruen, M. D., came into possession of it, and presented the "Old Castle," with eleven and one-half acres of ground, to the Board of Ministerial Relief. A tablet in the hall of the venerable mansion records the name of the donor, who did in 1886.

SUNDAY, MAY 19.

THE CHURCH AND HER FOES.

DR. W. C. ROBERTS IN THE FOURTH AVENUE
PRESBYTERIAN CHURCH.COMMISSIONERS OF THE GENERAL ASSEMBLY
LISTEN TO A DISCUSSION BY THEIR MOD-
ERATOR ON "THE DIVINE AND THE
HUMAN IN THE CHURCH."

(Reprinted from The Tribune, May 20.)

In accordance with the usual custom, the Moderator of the General Assembly preached in the church building in which the sessions of the Assembly are held. The Fourth Avenue Church was crowded yesterday morning, many of the commissioners of the Assembly being present, besides Dr. Crosby's regular congregation. Dr. Roberts's subject was "The Divine and the Human in the Church," his text being Judges vii:20, "And they cried, 'The sword of Gideon. He said:

By comparing the history of the Israelites as given by Joshua with that recorded in the book of Judges, we discover two or three very striking contrasts. The first is between the relations which the people of these periods held to their respective leaders. In taking possession of Canaan under Joshua the twelve tribes acted as one man, but in repelling hostile invasions under the Judges, one man acted for the twelve tribes—he was the struggling hero while they were the passive spectators.

The second contrast is between the spiritual condition of the hosts upon entering Canaan, and that of their descendants some centuries later. This is suggested by the words of Gilgal and Rochim regarded by many as the mottoes of the two books. In Joshua the people proceeded from Gilgal, and as uniformly returned thither to celebrate their victories. Gilgal was their religious sental, for there they were consecrated to God by the rite of circumcision and they also shook off their shackles of their Egyptian bondage. In the Judges, on the other hand, the people went forth in violation of the Divine command and received their deserved retribution either in direct chastisement or ruinous invasions.

The third contrast is between the relative positions occupied by the two leaders. In his marches through the land Joshua was surrounded with great pomp and military glory. He was appointed to subdue kings, storm cities and take possession of the promised land. The most illustrious of the Judges on the other hand, had to thresh his wheat in secret in order to hide it from the Midianites. The age of Joshua was marked with miracles and signal victories, whilst that of Gideon was regarded as the day of small things—witnessing only the facts of barley cakes and broken pitchers.

The glory of God was equally reflected in the different conditions of the people, and in the high and low positions of their leaders. He made bare His arm in protecting them in the days of their humiliation as well as in leading them to victory in the days of their glory. He called the weak and the obscure as well as the mighty and the renowned. He employed a left-handed Benjamite to kill Eglon, and to conquer Moab; He deputed a woman to rouse the courage of her countrymen and ordered the least in the house of his father to put to flight the hosts of Midian.

THE NATURAL ORDER OBSERVED.

The subject here suggested for consideration is the Human and the Divine in the Church. Notice, first, their appointed and natural order. This is set forth in the text, "The sword of the Lord and of Gideon." However great and important human instruments may be they must always be in subserviency and subordination to God. If Gideon had preceded the sword of the Lord he would have been badly beaten, but by follow-

ing the strong arm and the gleaming sword he came forth victorious.

This is the order that must be observed by the Christian Church, if she would put to flight her spiritual enemies. The moment she fails to follow the sword of the Spirit, which is the sword of God, her ministry will lose its power, and her mission in this world will be a failure. In some quarters a weak fallible mortal is pushed into the place of the Captain of our salvation, the traditions of the fathers are substituted for God's living oracles, forms and creeds, prayers and sacraments are put in the place of religious principles and true piety. Though the great Captain must march before the hosts, yet the ministry of the Gospel has to follow; the traditions of the fathers are not to be despised, yet they are not to be put beside the Inspired Word; creeds and forms have their uses, but they cannot be substituted for religious principles without reversing the appointed order of things in the Church.

In these days of general education and sceptical tendencies there is a disposition among certain classes of religionists to put ethical culture and the teachings of our better nature before the Word of God. Even when they admit that the Word, or portions of it, should have the precedence in religious matters it is too often rationalized into weakness and not left in its massiveness and strength as it is found in the Bible. It is subjected to a process which reminds one, as another has said, "of a rainbow cut into fragments, the colors divided and put into separate places, to the destruction of the cheering object that smiled on the black cloud like hope amid the sorrows of life." In passing through this process the Word loses its power. It melts and evaporates; the solid doctrines are transformed into attenuated, ethereal and unsubstantial mist, thin and frail as gossamer, which is rent by a touch, and blown away by a breath." When reduced into this condition the Word is no longer the sword of the Spirit appointed to gleam at the head of the marching columns of the Christian Church.

RELUCTANT TO OBEY THE CALL OF GOD.

Notice, secondly, the call of God, and men's reluctance to obey it. The Angel of the Lord, which is supposed to have been the Second Person of the Trinity, or the great Head of the Church, issued to Gideon a commission to deliver Israel from the hands of Midian. He clothed him with power for the task, and promised to be with him to guide and strengthen him, to animate and support him. He cast upon him a look that ought to have revived his spirit and dissipated all his fears—it was a look that carried with it all the strength he needed to fulfil his mission. But, instead of eliciting from him the prompt reply, "I am ready; girded with God's strength, I am prepared to meet any foe," he gave the melancholy answer: "If the Lord be with us," or according to the Chaldee, "If the Sheehinah of the Lord is our help, why, then, is all this befallen us?" Sad providences do not appear consistent with the presence of a gracious God. "Where are all the miracles our fathers told us of?" Why does not the power that destroyed the flower of Egypt and divided the sea rescue us from the hands of the Midianites? Implying that because God had not at once interposed His power for their deliverance it was questionable whether He had ever wrought the miracles reported to them by their fathers, or if He had, whether He now possessed the same wisdom and power, or entertained the same good will toward His people. "Wherewith shall I save Israel?" I have no personal power or family influence; I am unfit for the task.

We find the same want of readiness to obey God's call in the Church of the present day. When our ascended Lord puts His great commission into the hands of our young men and bestows upon them the necessary physical, intellectual and spiritual gifts to carry it out, they exclaim in many cases: Wherewith shall we stem the tides of iniquity or rescue the race from the power of Satan? Our family is obscure and our personal gifts are not adequate for the task. When the Church, acting in the name of the Master, elects an elder or a deacon, her voice in many cases is disregarded and she is told by those whom she has called that they are not willing to assume the responsibilities of such offices. This apparent humility is too often pride put under the deceptive guise of humility. When the Sabbath-School, acting presumably under the guidance of the Spirit, elects a superintendent this call is often left unheeded. The one elected by them tells them to turn their attention to a more worthy candidate.

We are bound to believe, of course, that many of these are conscientious in declining what others may regard as God's calls. Men are apt to compare their natural gifts and limited capacities with what they understand to be the demands of duty. They ask questions and entertain doubts, looking at circumstances and reasoning from them as their points of view. They think only of what they are in themselves and therefore interject their buts and ifs instead of remembering that God has given them their commission and promised them His grace. Indisposition to work always turns the eye in upon one's struggling faith, or out upon adverse circumstances, instead of upon God—who can impart strength. They compare their natural ability with the work to be done and their surroundings with that of more favored neighbors, forgetting that God has looked upon them and that the needed aid went with the look.

The man or the woman who refuses to heed the call of God assumes a fearful responsibility. No one can afford to turn a deaf ear to it, or to allow his gifts and graces to lie unemployed. I well remember a young man of rare endowments of heart and intellect who was elected to fill important places in the church. He was first urged to take the superintendency of a large Sunday-school, but he declined. Soon after he was chosen a deacon, but he refused to serve. In spite of the two declinations he was unanimously elected to be a ruling elder, and to this he said no. Instead of becoming one of the ornaments of the church as he was then of society and of the bar, he lost his grip on the things of the kingdom and was stranded like an old hulk on a stormy beach. Men should beware how they treat the calls of God to duty or to honor.

GOD'S WAYS AND MEN'S WAYS.

Notice, thirdly, the difference between God's plan for Christian work and that of men. His thoughts in this regard are not as our thoughts, nor are His ways our ways. This is forcibly illustrated in the context. When Gideon was ordered to meet the hosts of Midian he sounded a note of alarm and called together as many as were willing and able to bear arms. Thirty-two thousand promptly responded. But these were thought by men to be far too few to meet 135,000 of well-equipped Midianites. Whilst Gideon was pondering the possibility of properly arming and drilling so many raw recruits before they would have to march against the foe the Lord told him that the men who were with him were too many. In order to make a wise reduction of their number He ordered him to bring them down to the water, that He might try them for him there. He applied two or three simple tests. Every one that lapped as a dog lapped, him he was told to set by himself, likewise every one that bowed down upon his knees to drink.

The first mode sacrificed ease and comfort to vigilance and faith in the God. The latter mode sacrificed vigilance and faith to ease and comfort, and hence were pronounced unfit for war. Only 300 out of the 32,000 possessed the faith and self-denial required of men called to encounter danger. A most astonishing reduction! It surprised Gideon if it did not fill his mind with fear! Even this small band were ordered to give up their arms, and take in their stead a lamp, a pitcher and a trumpet. All who witnessed this process predicted disaster, and pronounced the whole manoeuvre unmilitary. The rejected thousands congratulated themselves on being excused from having anything to do with this unheard of mode of warfare, and even the brave leader quailed in view of the coming encounter.

Is the proportion of those fit for work in the Christian Church of our day much larger? Out of the 12,000,000 members on the rolls of our evangelized denominations how many of them have the faith and self-denial of the brave 300? Take one of our largest congregations and see how many of its members are earnestly engaged in Christian labor; forty or fifty would be a liberal estimate. Twenty or thirty, perhaps, would be nearer to the truth. In the majority of cases ten or fifteen do the greatest part of the work, and only a few of the blessed standbys are bearing the burden and heat of the day. The Nehemiahs who have fortitude enough to ask in the face of dangers, "Should such men as we are flee?" or the Pauls who have enough self-denial to exclaim, "We are ready to be sacrificed on the altar of the Christian religion," or the Chrysostoms who

have enough courage to respond to threats from the highest authority, "Go tell Eudonia that we fear nothing but sin," or the early disciples "who were crucified unto the world," "who walked not after the flesh, but after the Spirit," "who were transformed by the renewing of their mind," who became perfect in every good work, and who were filled with all the fulness of God," are comparatively few. If these tests should now be applied to the millions of church members, Oh, what reduction of their numbers would take place! I fear that hundreds of thousands, if not millions, would retire from Mount Gilead. But I am not sure that those permitted to remain would not do more effective work.

One of the saddest sights with which I am acquainted—a sight over which angels must weep, if they are capable of weeping—is the waste of intellect, the waste of time and the waste of spiritual power in the church of our day. "It is impossible," says Dr. Guthrie, "to estimate the power that lies latent in the church. We talk of the power that was latent in steam until Watt evoked its spirit from the waters and set the giant to turn the iron arms of machinery; we talk of the power that was hidden in the skies until science climbed their heights, and, seizing the spirit of the thunder, chained it to the surface of the earth, abolishing distance, outstripping the wings of time, and flashing our thoughts across rolling seas to distant continents. But, what are these to be compared with the moral power that lies dormant in the congregations of our country, and the rest of the Christian world?"

The great problem of our time is, how shall the church be roused to hear the Master's calls, and how shall her vast resources be consecrated to the conversion of the world? The day has come when every Christian is expected to do his duty. The preaching of Phillip in the chariot is as much heeded as that of Peter to assembled thousands; the circuit labors of the seventy are as important in their places as the more limited ministry of the twelve; the table talk and the wayside sowing are called for as well as the more formal discourse; the benevolent work of Dorcas and the missionary labors of Mary, Phebe, and Priscilla, have their place as well as Timothy's Scripture reading, and the eloquence of Apollos. The 300 valiant ones should be increased to 32,000, and all of them should have the faith and self-denial necessary to meet the enemies of the church in these days.

A GOD IN ISRAEL SHOWN.

Notice, fourthly, God's approval of His people's efforts, and their inability often to see that they have accomplished anything. After the Midianites had been put to flight, and the 300 had taken possession of their wealth and feasted out of their cups and platters, the 32,000 that had been ordered to return to Mount Gilead began to reproach themselves with cowardice and want of faith. Many of them passed harsh judgment upon their persons and conduct. The bravery, the dash and the brilliant victory of those 300 had cast everything they had ever attempted into the shade. They came to the conclusion that they had "spent their strength for nought and in vain," forgetting that the response they had made to Gideon's call had cost them no small amount of courage and self-denial, and the fact that they had offered themselves to the expedition against the enemies of their country had encouraged the leader and led the people to feel that piety and patriotism had not as yet died out in Israel. God had His special purpose to subserve in reducing the army into a small number, and in stripping them of the ordinary weapons of war. He abased thereby the pride of His own people, and showed the Midianites that there was a God in Israel.

Thousands of devoted Christians in our day regard themselves as of no value in the Master's vineyard. They have read of the brave missionaries who have carried their lives in their hands to inhospitable climes, or to cannibal islands, and died martyrs to the faith once delivered to the saints; or they have held up as their models the Howards who carry sunshine and salvation to prisons and hospitals, or the Florence Nightingales who, like angels of mercy, visit military camps and battlefields, and hence they feel that they are practising no self-denial. Many men and women of this class dwell in every community. Mothers of large families who have no time to devote to outside duties feel that they are doing nothing for God or the race. They hesitate not to call themselves cumberers of the ground, and yet these very laborers, confined though they be within the sanctuary of their own homes, are strengthening so-

ciety at the roots, moulding the views and conduct of the rising generation, outstripping in their conquests the bravest warriors, and excelling the wisest statesmen in the value of their influence upon the world. These may have no biographer to record their deeds in the history of human efforts, still they are bound to have a name and a place among those of whom the world is not worthy.

Devoted sisters weep over their lives as useless simply because their sphere of duty is not to carry the lamp and the pitcher into the camp of the enemy, but to remain at home to encourage the piety and rouse the patriotism of their brothers, to subdue their passions, soothe their spirits amid outbursts of temper, to whisper kind and encouraging words in hours of despondency, and to turn the current of their lives into channels of usefulness and glory. Here and there a Sabbath-school teacher gives up his class. He passes severe judgment on his faithfulness, and resolves to deliver his charge to what he pleases to call more competent hands. Nevertheless, he is at this very hour laying broad the foundations of morality, planting the seeds of coming harvests, and moulding the minds of those who are soon to be the leading statesmen, ministers and merchants of the land.

The aged and the invalid bewail their uselessness, because they are no longer able to act as fleet couriers or the trusted scouts. They bewail their longevity, declaring that they are a burden to their friends, not thinking that many strong men learn of them how weakness and affliction can be borne, how the death of friends and relatives may be endured, and how the end of life may be contemplated with composure. They are as unconscious of this as the rose is of the pleasure its fragrance affords the passer-by. Oftentimes ministers give up their charges for no other reason than a vague conviction that they are doing no good. They are haunted with the thought of fruitless ministry. They cannot feel that they have anything to show as the result of ten or twenty years' toil—no souls plucked from the burning, no fruit gathered from the vineyard, no blossoms even that promise fruit in the future. They seem to themselves like farmers sowing seed upon the rock, or like gardeners wasting their strength in the cultivation of dead trees, or like anything that means fruitlessness, disappointment and utter despair!

FOREIGN MISSIONS NOT A FAILURE.

Nothing is easier than to mistake the fruits of our labor. The question of success is full of difficulties. The obscure workman is discouraged simply because he does not live in public gaze. He fancies that the one who is so living is daily gathering his golden sheaves or purple grapes. The world regards many things as failures which are successes in the sight of God. The Romans who admired Paul's gifts concluded, on seeing his lifeless body dragged from the arena, that his life had been a failure; but his missionary success and his masterly epistles tell a very different story. The enemies of the Reformation, on witnessing the cap painted with devils put on the brow of Huss, and his body sinking amid the flames of persecution, thought that his heroic struggle for freedom had been a failure; but history assures us that the dawn of civil and religious liberty he saw was the harbinger of the bright day we now enjoy. The opposers of foreign missions may tell us that all the efforts put forth to evangelize the world have been failures; but the history of philology and commerce, as well as of religion, disproves the allegation. Men are not always permitted to see the results of their labor in this world. They carry great breadths of work before them, and by reason of its far-reaching effect, a long time is needed to accomplish it. The whole harvest that is to be gathered from the seeds sowed by many waters will not be fully realized until the day of final account. Many will then be surprised at what will then be put to their credit. In that noted dialogue recorded in the 25th chapter of Matthew, the King is represented as telling His assembled people how they had given Him meat when He was an hungered, clothing when He was naked, and visited Him when He was sick and in prison, but they had asked Him, Lord, when? They do not seem to be able to recall such services. He tells them that inasmuch as they did it unto the least of His brethren, they did it unto Him. The implication clearly is that the Great Judge will give us credit for not only what we have done, but also for all the results of our doings to the end of time.

HOW THE POWER OF GOD IS MAGNIFIED.

Notice, lastly, how the power of God is magnified in the triumphs of the Church over enemies superior in skill and greater in number. God promised Gideon that the little band symbolized by the cake of barley bread and the broken pitcher would put to flight the well-trained army of Midian. To human reason this seemed impossible. It caused the faith of the bravest to stagger. The leader and his people trembled in view of the coming contest, but the promise of God was verified to the last jot and tittle. Thousands of weak-kneed Christians tremble to-day in view of the conflict the Church is carrying on with infidelity, Papal aggression, scientific discoveries and Biblical criticism, but the Lord of Hosts has assured us that their defeat is to be effected, not by might nor by power, but by His spirit. Proofs of this have been abundant in the past, and they will be more abundant still in the future.

Infidelity, as you well know, has had its day. It skillfully formed its poisoned shafts, and hurled them first at the infant Church, but no weapon it formed against her finally prospered. Celsus and Porphyry assailed her with coarse wit; Voltaire, with acute philosophy; Hume, with scholarship; Chesterfield, with plausible insinuations; Shaftsbury, with sarcasm and Bolingbroke with armed hostility, nevertheless the Church lives. "Man after man, rich in gifts, endowed with larger and nobler faculties than those who opposed them, set themselves up," as another has said, "against the truth that is sphered in Jesus Christ; and the great divine message simply goes on its way, and all the babblement and noise are like so many bats flying against the light, or the wild sea-birds, that come sweeping up in the tempest and the night, against the hospital pharos on the rock, and smite themselves dead against it. Skeptics well known in their generation, who make people's hearts tremble for the ark of God—what has become of them? Their books lie dusty and undisturbed on the top shelves of libraries, whilst there the Bible stands with all the scribblings wiped off the page, as though they had never been! Opponents fire their small shot against the Rock of Ages, and the little pellets fall flattened, and only scale off a bit of the moss that has gathered there! Men like Colonel Ingelsoll take up these flattened balls and use their dialectical skill and fervid eloquence to melt and remould them into a spherical shape, and then hurl them at the thoughtless and unsuspecting. They do lasting injury to individuals, but the Church moves on as calmly as though no such foes opposed her progress.

THE WORD OF THE LORD TO ENDURE.

We have nothing to fear from Papal aggression. The hierarchy had its opportunity under Philip of Spain. Vast preparations were made to nip in the bud the Protestant cause. Ministers of State, generals and admirals—men of every station were enlisted in the undertaking. The plot was skillfully laid, ample resources were at command, and success seemed for a time inevitable. The Marquis of Santa Croce, that ablest naval officer of his day, was appointed to take command of the Armada; but, before the extensive preparation was finished, the Admiral was prostrated by a fever; the Vice-Admiral was laid upon a bed of languishing, the departure of the fleet was delayed, and England was afforded time to get ready. An inexperienced officer was put in command, and the fleet sailed, but the sword of the Lord went before the Protestant band. Thunders and lightnings, winds and waves, like so many angels of death, overwhelmed the formidable foe. Its destruction was effected like that of the power of Midian, almost without human agency.

There is no ground to fear that positive science will ever undermine the eternal principles of the word of God. As yet she has not discovered in the tombs of Egypt, among the ruins of Assyria, in the chemical laboratory, or on the faded parchments of antiquity, a fact, a law, or an established principle subversive of a single doctrine of Scripture. Alleged contradictions have been paraded by would-be scientists, but subsequent and more thorough investigations have shown them to be groundless. Seeming conflicts between science and religion will probably continue yet for many years. The former is young, and, like most youths, it has more daring than wisdom, more im-

gulse than experience, and is generally wanting, in this country at least, in the reverence which is produced by a multitude of years.

The Church, on the other hand, is as old as the race, and can well afford to deal gently with the young man Science and set before him an example of kindness and Christian forbearance. She can afford to wait until his blood has grown a little cooler, his judgment a little clearer, and his heart a little more imbued with respect for authority. When that day shall have arrived science and religion will appear as two sides of one great revelation, perfectly agreeing with each other on all points they have in common. The day is not distant when a new discovery in the heavens, or on the earth, will no more be expected to contradict the doctrines of scripture than the finding of a new planet will be expected to do away with our need of the sun. When a great discovery in astronomy is announced no journal in this or any other land dares to intimate that it will enable us to dispense with the sun. But when very unimportant discoveries of bones imbedded in the earth, of footprints in some of the geological strata, or of ancient manuscripts in old convents or monasteries, are made respectable newspapers and scientific journals tell us that they will render the Bible untrue, and therefore useless. But, beloved, if the vision of the Church were a little clearer, and if her hand more fully grasped the eternal truths committed to her keeping, she would be able to exclaim to-day with triumph: "Heaven and earth shall pass away, but my words shall not pass away. The word of the Lord endureth forever, and this is the word which is preached unto you. Upon this rock I will build my church, and the gates of hell shall not prevail against it." Just as soon can the earth dispense with the light, heat and attractive power of the sun as the race can dispense with the light, heat and attractive power of God's word, for it is the

"Star of eternity! the only star
By which the bark of man can navigate
The sea of life and gain the coast of bliss!"

CRITICISM, THE CHURCH'S ENEMY.

The enemy which the Church dreads most in these days is Biblical criticism. Many are afraid that it will ere long lop off some of the living branches of the tree of life. The pruning-hook, beyond doubt, is handled by many who have no regard for the tree. There is no objection to their tearing away any parasites that absorb its juices or hide its beauty. As creepers grow up around an ancient tree, encircle the trunk, encumber the boughs and weave themselves among the branches, so a few unauthorized human additions and mistakes of transcription have found their way into the sacred Canon. For the removal of such we can afford to welcome modern criticism. Nothing worth possessing will be removed—a few words, or a half-dozen verses at most. The New Testament has come out of the fiery furnace of revision without as much as the smell of fire upon its garments.

We should, however, resent to the utmost of our ability the reckless haggling of the Word by such penknives as those of Jehoiakim. The process that would set aside whole chapters, or even entire books, because they savor of the supernatural and miraculous is to be arrested. This wholesale vandalism is destructive of that which alone can afford comfort and consolation to us in view of death and eternity. "The same infernal explosion," in the words of another, "that would send up into fragments a whole book of God's revealed will, would shock the entire system of truth. Fire one house in a solid square, and you hurl into a whole block fiery destruction. Take one star from a whirling constellation, and the wheel of fire would crush on the highway of light; and remove one orb from this constellation of Bible-books that revolve in splendor about Jesus, the central Sun, and Heaven itself would shriek at the catastrophe, amid the weeping of a God!"

Though the Church of the New Testament be reduced to 300 valiant men, it will be still her duty to march fearlessly on to meet her enemies—not with the lance of the philosopher, though that is a good weapon; not with the spear of art, though that is

not to be despised; not with the sword of the rhetorician, though that has its uses, and not with the artillery of the schools, though that may be turned to excellent account, but with the lamp of truth, or the doctrines of the cross, with the pitchers filled with the water of life, and with the cry of Jesus, "Come unto me." Just as soon as the prophecies will permit and the world is ready for the change, the King of Zion will wave his sceptre above the arid waste of infidelity, and it shall become as the garden of the Lord; above the proud pretensions of a corrupt hierarchy, and it shall crumble; above the rich trophies of science, and they all shall become handmaidens to the Church; above the haggling of the higher criticism, and it shall be heard of no more.

Beloved, what side are you on? Are you numbered among the 300 that are selected to put Media to flight? Are your faith and courage equal to the emergency? Are you closely following the sword of the Spirit, or are you looking on without faith in the cause or in the power of Jehovah? I will not ask any in this Assembly if you belong to the hosts of Midian. Their overthrow is to be sudden and complete. You need better weapons than the reckless penknife of Jehoiakim or the pruning-hook of the higher criticism if you are going to fight against the God of Israel. He will cause you to destroy yourselves with your own weapons, as the battalions of Midian did in the Valley of Jezreel.

PRESBYTERIANISM SPREADING.

AGGRESSIVE WORK OF THE SABBATH-SCHOOL CAUSE AND OF THE BOARD OF PUBLICATION.

The "Sabbath-school Cause and Board of Publication" was the subject of the meeting held in the Fourth Avenue Presbyterian Church last evening. The church was filled with the commissioners of the General Assembly, for whose particular benefit the subject was under consideration. The Rev. Dr. E. R. Craven presided, and Judge R. N. Willson, of Philadelphia, made an interesting address on the subject. The Rev. Dr. James A. Worden, the superintendent of Sunday-school and missionary work, made a report of the work, saying in part:

1. The Presbyterian Church must be a Sabbath-school Church, because she holds the Bible to be the word of God. I know the meaning of the words that I use. The Presbyterian Church holds not only that the Bible contains the word of God, but she holds that from Genesis to Revelations, in Leviticus, Numbers, Deuteronomy, Joshua, Judges and all the historical books, as well as in all the gospels, prophecies, and the epistles, this Bible is literally the word of God. The message to sinners from a loving Father, the written wisdom of the Lord Jesus Christ, the only unadulterated truth. Believing, therefore, the inspiration and authority, the infallible truth of the Bible, the Presbyterian Church, in every hour of its history, every moment of its existence, has held that this word must be taught, that the teaching of this word was more important than any secular education, no matter where its members were, in the closet, in the family, in the social meeting, in the great congregation, gathered in Presbyteries, in Synods, or in the General Assembly, at all times and in all places, they have deeply felt and frankly confessed that their duty, next to the personal study of the Bible, next to their prayer, and participation in the sacraments, was to teach this word of God to their beloved children.

2. Because the Presbyterian Church holds to the Abrahamic covenant; because it holds to the church membership of the children of its members; because she believes that her children have a birthright in the visible kingdom of Christ; because that, differing from her Baptist brethren, she believes that when Jesus Christ came He did not from the promise of His grace: blot out the children's names—therefore, as a Church, she has felt obliged to see that her children, her baptized members, are indoctrinated into the truths of the Bible.

3. Because, of all others, the Presbyterian Church lays stress upon the truth, as the first and greatest

means of grace, must she educate her children in the truth. To this she is shut up. Other denominations may win and hold the mind of their people and their youth by aesthetic orders of worship, ornate forms and attractive liturgy. The Presbyterian Church attributes slender influence to mere taste in matters of morals and religion. It does not believe that Satan can be exorcised by an aesthetic sentiment, or flowers, or rose-water. It takes something more than the love of the beautiful to bind human souls. Presbyterians, therefore, are reduced to this dilemma: they must make their converts and their children Presbyterians on principle, on conviction, on intelligent knowledge of doctrine and polity, on conscientious adherence to the truth, or she cannot make them Presbyterians at all. She must, therefore, teach these things diligently in her church schools. Other denominations may make their appeals to the emotional part of human nature, to profound and religious feeling of the human heart; they may stake their success on inner consciousness and experience; they may rely upon extraordinary religious excitement to furnish them with converts and to revive their numbers. The Presbyterian Church makes her rational appeals to the intelligence, the sanctified common sense: she would reach the hearts of men, but she feels that the only true way to reach the heart is through the intellect. She, therefore, bases her full claim for trust, for love, for loyalty, upon the principles of the word of Christ. Hence she must teach that word of Christ and its principles. Hence, she must train her children, her youth, her members of all ages, to know what they believe, why they believe it, and to train them to give a reason for the faith that is in them. This explains the exalted place which educational methods have always held in the Presbyterian Church. This likewise explains the emphasis which the Presbyterian Church lays upon the teaching of that grandest of all forms of sound words, the Westminster Shorter Catechism. In passing, it may be well to remark that within the last year and a half there has been a revival in the study of this catechism. Encouraged by the offer of this board of an Oxford Bible to every scholar who will correctly commit and recite it, over 2,500 young Presbyterians last year have gained this reward, and I believe that no money is better expended than that which purchases these copies of the Scriptures for this purpose.

4. Because the Presbyterian Church is well fitted to Sabbath-school work, it is bound peculiarly to devote itself to it. This fitness inheres in its very nature and in its polity. This Church is especially composed of intelligent men and women. It has in its communion a large proportion of those who are truly educated, cultivated not with a polish glued on by a skillful piece of veneering, but with the real polish of immovable granite or parian marble. Perhaps no communion has a larger proportion of graduates of universities, colleges, seminaries, both for men and women, as the Presbyterian Church. Other denominations may develop their churches as organizations, in unity and force, to a higher degree than the Presbyterian Church; other denominations may be disciplined to follow their leaders in a way in which Presbyterians will not; but no other Church more thoroughly develops the individual minister, the individual man and woman, than the Presbyterian Church. It is for this reason the high average of intellectual and spiritual qualification of its members that makes the Presbyterian Church a Church of Bible teachers, one vast Biblical, educational organization, Noblesse oblige. Has this Church this intelligence and personal character, has her average member this Scriptural culture—then she is obliged to be a Church set apart to the most persistent, thorough and systematic construction in the Holy Scriptures. She cannot wrap her talents in napkins, nor hide them away in the earth. "Nature does with us as we with torches do, not light them for themselves. For if our virtues do not go forth of us, it were all the same as though we had them not; spirits are not finely touched but for fine issues, and Nature never gives to any man the smallest scruple of her excellence that she does not, like a thrifty goddess, determine to herself the glory of a creditor, both thanks and use."

The Presbyterian Church cannot allow her members nor her children to be fanatics, with a zeal for God, but not of knowledge—they must be intelligent in religion as they are in secular Government. Then the government and polity of this Church are peculiarly adapted to supervise and develop Sabbath-school work. There is the session, composed of the most devoted, wisest and influential members of the local church, affectionately to oversee the Sabbath-school work of the congregation; there is the Presbytery,

carefully to consider and wisely to govern the workers of its churches, and so the Synod and the General Assembly. A church thus fitted by education, by the intelligence of its members, by its free, popular form of government, for Sabbath-school work cannot, dare not and does not, shrink from entering on this work with all her heart, all her mind, all her strength, and all her soul.

Friends, whatever the Sabbath-school work may be to other churches, to this church it is a matter of life and death. To teach God's word means for our beloved Church life; to neglect this teaching means death. This meeting is another indication that our Church recognizes this solemn fact.

The Church has not been satisfied with simply improving and elevating the Sabbath-schools already existing. The spirit of missions has been restored to the Sabbath-school world—a spirit which breaks up the guilty slumber of the Church, which so animates it that it cannot rest on in comfort and luxury, because the cry of the perishing and the lost pierces her heart. With the ever-circling years has come around the era of work; gone is the age of creed-making, of theological controversy; far gone the age of modicism, of catholicism. Welcome the age of aggressive work; welcome the time when the Church shall teach the Gospel to every creature—the last and youngest. Welcome the hour when the Church has lifted up her eyes and beheld the fields white for the harvest. Does any one doubt that, in these harvest fields, in these United States, there are 10,000,000 youths outside of all Sabbath-schools—Romanist or Protestant? Let him take the figures of the Commissioner of Education, which show that there are over 18,000,000 of school age in this country, and then let him take the statistics of the International Convention, which show that there are not 7,000,000 of a school age in Sabbath-schools in this country. Let him note the difference. Where are these 10,000,000? Not merely the children of the freedmen of the South.

In this metropolis there are 170,000 of these neglected ones. In this Empire State 850,000. In yonder Keystone State are 570,000; in Ohio 575,000; in Illinois over 600,000; in Missouri over 550,000. In other words, in the very heart of the land are between 5,000,000 and 6,000,000 of young people without moral or religious instruction.

These millions of youth have lain like a burden upon the Church's heart and conscience; they have caused her to arise, cry out in the night; in the beginning of the watches, to pour out her heart like water before the face of the Lord, to lift up her hands toward Him for the life of these millions of young people that faint for hunger in the top of every street. Nobly has the Church through a thousand rivulets poured into the treasury of the Sabbath-school missionary work means to carry the water of life and to send forth living Sabbath-school missionaries, and to carry the Bible and the Gospel printed to tens of thousands of homes. Behind any man or woman in these United States who would undertake to organize and conduct a Presbyterian Sabbath-school, this Church has stood to supply them with necessary Bibles, text-books and singing-books. Look at one year's work—from April 1, 1888, to April 1, 1889: the total number of Sabbath-schools organized, directly and indirectly, 948; number of persons gathered, 37,300; out of these new schools many new churches—hundreds of others only need ministers to become churches. From these 948 new schools, from these 37,000 newly gathered scholars and teachers comes an appeal more powerful, more tender than can be uttered by this stammering tongue."

THE CHRISTIAN REVELATION.

The Rev. Dr. Joseph T. Smith, ex-moderator of the Presbyterian Assembly, preached at the South Church yesterday morning on the sufficiency of the Christian revelation. The sermon was based upon the appeal of Dives that Lazarus return and warn his brothers. Dr. Smith said that revelation to individuals would not be in harmony with the general law by which the universe is governed; that revelation so overwhelming as to leave no room for judgment would rob man of his chief attribute as a free moral agent; that there was a difference between conviction and persuasion, and that intellectual conviction alone was powerless for conversion; and, finally, that refusal to accept Christianity did not come from the weakness of the external evidence, but from the wickedness of the human heart, which closed itself against persuasion.

MONDAY, MAY 20.

THE DUTY OF THE CHURCH.TO CARE FOR FREEDMEN, IMMIGRANTS AND
AGED MINISTERS.THREE IMPORTANT REPORTS DISCUSSED BY
THE GENERAL ASSEMBLY—ACTION DE-
FERRED ON ONE OF THEM.

(Reprinted from The Tribune May 21.)

Although many of the Commissioners to the General Assembly preached on Sunday, some of them twice, yesterday was not their "blue Monday," to judge by the amount of work that was accomplished. In every religious body there are men who are confident that the one feature in which they are particularly interested is the one important subject to be considered. Some of these well-meaning brethren are members of the present Assembly, and so it was not surprising to hear one speaker solemnly announce in the forenoon that the work among the freedmen was the most important subject that would come before the Assembly this year. An hour later a second speaker, filled with the importance of his subject, made the same identical assertion in regard to the immigrant population. The other subject presented, the relief of aged ministers, in the minds of some of the commissioners, was fully as pressing as anything else that will come before the body. No one, however, was disposed to question the statement of the minister who was impressed with the vastness of the race problem. A people released from slavery, who receive the ballot, by which they are in the majority politically in some States, while they hold the balance of power in other States, demand the thoughtful attention of every American. Add to this the fact that they are rapidly increasing, 600 being born every day, according to the statement of one who was formerly a slaveholder, and the problem is still more complicated. What shall be done with the negro? It is no wonder that several hours are given by this influential body of ministers and elders in their efforts rightly to devise methods by which the race may be lifted. The secretary of the board which devotes all its interests to the colored people is no doubt right: they are here to stay. Emigration to Africa cannot be accomplished. They are here to remain, and whether they prove a blessing or a curse to the Nation depends, as their friend showed yesterday, largely upon the instruction that they receive in the schools and the churches provided for them.

But if this is true of the colored race, what shall be said of the many foreign races that are pouring their thousands and millions into this country? The Assembly is dealing with questions of great moment. The figures taken from the Government tables of immigration may be studied with great profit by those who are interested in the future of this country. It is often believed that a few of the leading Eastern cities contain the bulk of the foreigners who land here, but nearly 60 per cent. it is confidently asserted in the report, settle west of the Mississippi. The future of the new States and the Territories will depend largely upon the influences brought to bear upon these strangers. The future generations will bear the impress of the present. It is no wonder, therefore, that the Assembly listened patiently to the long array of statistics showing what had been accomplished, and the mighty work that lies today at the doors of the Church.

Many of the ministers in every Assembly are aged men; not a few have passed the three-score

years. To such who feel that they must soon lay down their work the appeal for the relief of the veterans in the service appeals with a peculiar pathos. The secretary's impressive address will not soon be forgotten by those who listened to his eloquent appeal for justice to those who have served the Church long and faithfully. His allusion to the burial of Aristides by the appreciative Athenians was made pertinent when he declared that if this mark of respect was paid to one who died poor because he had turned away from the business pursuits by which he might have obtained honest wealth, what should the Christian Church do for its noble veterans worn out in its service? Nor should it wait till death came. Let them feel now in their old age that their lives of toil and self-sacrifice are appreciated.

The venerable Dr. Scott, of Kentucky, the father-in-law of President Harrison, was an interested listener during a part of the discussions at both sessions. He is nearly ninety years old, but looks twenty years younger. A popular meeting was held in the evening in the interest of the Freedmen's Board. The women began their series of meetings yesterday, and interesting reports were made from various parts of the mission field. The Assembly adjourned at an early hour to allow the commissioners to visit the Union Theological Seminary, on Lenox Hill.

TAKING UP THE RACE PROBLEMTHE FREEDMEN AND THEIR WANTS PRE-
SENTED BY THEIR FRIENDS.DR. MAGILL, OF IOWA, TELLS WHAT THE BOARD
HAS DONE AND WHAT IT NEEDS—SECRETARY ALLEN'S EARNEST PLEA
FOR THE NEGRO.

The report of the Standing Committee on the Freedmen's Board, presented in the morning, was especially interesting in view of the earnest discussions that occurred last week, when the Special Committee's report was before the Assembly. This special report is in fact not disposed of yet. The several recommendations made by the committee, of which Dr. Charles A. Dickey is chairman, were all adopted with the exception of the fourth, which declared that the fidelity, patience, and devoted service of the officers and members of the Board should be heartily commended, and, with full confidence in their ability, the details of management and administration, under the instructions of the Assembly, should be left to their judgment.

No other question this year has been so warmly contested. Dr. Dickey refused to yield an inch from the stand taken by his committee. Dr. Hamlin insisted that the Assembly should not pass such wholesale commendation when there were "facts" in the possession of the Washington Presbytery that the Special Committee had ignored. The mooted recommendation was to come up for adoption yesterday, but on Dr. Hamlin's motion, in which Dr. Dickey concurred, it was made a standing order for 9:30 a. m. today. It is known that the leaders of the opposing forces—those who defend the Board and those who charge its management with inefficiency—are in consultation, and a compromise will no doubt be the result of the many friendly conferences that have been held.

PROGRESS OF THE WORK.

Dr. John F. Magill, of Fairfield, Iowa, the chairman of the Standing Committee on Missions for Freedmen, read the report, in which he said:

Many things tend doubly to impress us with the

importance of this department of our Church organization. These interests are not only many and great, but there is an intensity in them easily recognized by the Christianity of the people and also by their intelligent patriotism. The Church in the organization of this department did not take the forward step toward overtaking a long-neglected duty, but endeavored to accept the challenge of God's providence to discharge it as separate in a new emergency in His divine plan. We have come to a time in the history of this work when the embarrassment incident to its novelty ought to be gone, and when it shall be so adjusted to right conceptions of the abiding principles of Christian life as to secure a just share of responsibility and work from the people. It touches every side of our public life. There is a restlessness in the minds of the people like that of those whom God would stir that they may not die in such a time as this.

In general, the work of the board has progressed well during the past year. In the field 227 missionaries have been started, of whom 202 are colored. Of ordained ministers, there are 116, of whom 102 are colored. The contributions have increased \$2,797 03 during the last year, being a total of \$134,450 38. Besides this, the freedmen have given for various purposes of the work \$31,092 49, a considerable increase. We find in the report of the board a grateful acknowledgment of the gift of church property of the value of \$10,000 by Mr. Andrew Ferguson, a colored man, for the benefit of Knox Church of Louisville, Ky., of which he is a member, and also of the payment of the \$5,000 by the Hon. James McMillan, of Detroit, Mich., for the Mary Allen Seminary, and the pledge of the balance of \$16,000, which he stands ready to pay as the work progresses. The board has in charge \$19,120 of permanent funds.

There are ten less each of day schools and Sabbath schools this year than last. We are informed that the decrease in the latter has caused that of the former. The industrial departments introduced in connection with the schools already give gratifying results and reasons to expect great benefit in the future. To a people so long deprived of the arts of civilization this kind of training is not only for the personal advantage of the people themselves, but is putting them in possession of one of the most potent instrumentalities for the purifying of the household. Anything that will establish a pure and domestic life and a profitable industry among them is a great benefaction and is imperatively required. When men are prepared fitly to provide for the household and women economically and wisely to guide the house, a great good will have been done for the benefit of mankind and the glory of God. The schools under the care of the board are the same as last year, with the addition of the Industrial Academy, organized at Oak Hill, Choctaw Nation, under the charge of young colored men, graduates of Lincoln University. In the department of work for freedmen, under the Woman's Executive Committee of the Board of Home Missions, there has been a gain in contributions: in the contributions directly to the board there has been a falling off. Of the whole amount received during the fiscal year, more than one-half came in during the last month. The schools under their care are doing well. In a number of places the schools are embarrassed by the want of suitable houses, and in some instances the lives of teachers are endangered by the same cause.

RECOMMENDATIONS BY THE COMMITTEE.

Attention was then called to the sad condition of the family life, especially of the women and girls of the colored people of the South, which would not fail to move the hearts and hands of the women of our churches, the committee said, if they could but know it. No one would then disregard their necessities did they know the avidity with which they seize upon any token of sympathy and help. Work is in progress in nine of the Southern States and the Indian Territory. The ministers as a rule are good and able men. There has been a marked advance in church life and church extension. Twenty new men are going into the work this spring. At the close of the war there were 4,000,000 of the colored people. The number is probably doubled now. The younger generation is less docile than the older, and illiteracy is on the increase in the States where the most of them live. These are the recommendations that the

committee urged and those adopted after several addresses had been made:

1. That we gratefully recognize the good hand of God in leading forward the work of the Church by the ministry of this board to such a measure of prosperity and in the evidence that, notwithstanding some diversity of opinion as to matters of administration, there is substantial agreement as to the momentous importance of this department of our organization in order to meet our share of the responsibilities He has put upon us, in common with all the Christians of this country, in providing for the colored people the only kind of instruction and training that will fit them to serve God and their country.

2. That we commend the progress made by the board toward a higher degree of perfection in the organization of its work and recommend that it be carried forward, so that it may be able to meet all reasonable demands as to business methods. This we can the more cheerfully do inasmuch as the incidental occasions of restraint seem to be passing away.

3. That we commend this board to all our people as the medium by which they may do a great work to which God, in peculiar circumstances, has called all the people of this land, and urge them by all the considerations of patriotism and Christianity, each to take his part, assuring them of our solemn conviction of not only its importance, but its necessity, and of our purpose that every avenue of their co-operation shall, by the help of God, be made worthy of the high nature of the work.

4. That we again advise all our people as far as practicable to make their contributions to this work directly to the board, believing that they are likely to have better facilities for a decision in such matters than those of us who have less opportunity to take into view the wants of the whole field.

5. That we are glad that the board has an established permanent fund, though as yet it is but small, and recommend that appeal be made to the churches for its enlargement.

6. That we advise as far as practicable that this work be taken up by the women of our churches, having confidence in their ability to appreciate its peculiar character and accomplish great things for the improvement of the home life, especially of the women and girls of families, assuring them that these are ready to appreciate very highly even the little things that may be done for their help.

7. That the term of service of the following members of the board expires with this meeting of the General Assembly: the Rev. W. C. Burchard, the Rev. George T. Purves and Messrs. Robert C. Totton and S. P. Harrison, and we recommend that these gentlemen be re-elected to serve for another term, as provided in the constitution of the Board.

ADDRESSES IN SUPPORT OF THE BOARD.

Dr. R. H. Allen, who has been the secretary of the Freedmen's Board for a number of years, showed, when he rose to speak in behalf of his work among the colored people that his management was under criticism. He said more than once that this was perhaps the last time he should ever appeal to a General Assembly in the official position of secretary. He referred to the fact that he came from a slaveholding family. His grandfather, his father and himself had owned slaves. From this fact he felt that he was capable of knowing the needs of the negroes.

Dr. Allen is in his sixty-ninth year, and has been engaged in home mission work for more than forty years. Previous to that time he had been admitted to the bar in St. Louis. In his impressive, almost pathetic, address yesterday he said that the colored people could not be ignored in this country; it could no longer be said that they could not be taught. The contrary had been shown by them in the last twenty-five years. They were in the majority in some of the States, and they were growing fast in numbers. In this connection the speaker was reminded of a remark made to him not long since by a white man in discussing the question of the condition and future of the colored people in this country. This man said that the best thing to do would be to ship them all off to Africa. "No, I replied," continued the speaker, "you cannot build ships fast enough to do that (and you can make your own calculations, brethren

ten); for men may come, and men may go, but the negroes go on forever." (Laughter.)

The speaker did not seem to think that the Presbyterian Church had done enough for the freedmen, and he illustrated that view of the matter by quoting the remark of a colored man who read on a miser's gravestone, "Those who give unto the poor lendeth to the Lord," as follows: "Well, the Lord don't owe that man anything." Dr. Allen was fearful lest the freedmen might have to say "that they don't owe some of the Presbyterians anything."

A FORMER SLAVE SPEAKS.

Dr. Allen introduced the Rev. Joseph Williams, "Uncle Joe," a colored commissioner from Georgia. The venerable preacher, now eighty-four years old, was a slave for forty years and purchased his own freedom. This is the third General Assembly that he has attended. As he was walking up the aisle, Dr. Allison, of Pittsburg, said that many years ago "Uncle Joe" made an appeal for copies of the "Confession of Faith," which he called "the Bible of common sense." The Moderator was reminded by this of a similar request from the colored man, when he asked for the catechism "with a little stiffening of the doctrine of election."

By this time the aged delegate was on the floor and began to speak for himself. He began thus:

The brethren of the Church on Thursday, speaking of high-standard Presbyterianism, protested against the standard being let down "itro." (Laughter.) I agree with them. (Laughter.) It has always been my lot to be among Presbyterians, yet the people who owned me were Methodists; yet there are good Christians among the Methodists. For sixty years I have been a member of the Presbyterian Church. In 1820 Mr. Pratt went down South to St. Mary's to preach. He came from the North, and it was down there that I first heard him, and became captivated with it. Dr. Pratt was, perhaps, one of the strongest Calvinists that ever lived in his day. I used to go down to his study and sit down with him and listen to his welcome words. I was a little surprised that the doctor (Allen) did not say anything about the work that has been done in Georgia, but he did speak about North Carolina and South Carolina, but never a word about poor old Georgia.

APPLAUSE FOR THE NEGRO'S SALLY.

The Moderator here interrupted the speaker by remarking "That is left for you to do." The speaker replied very quickly: "I cannot say as much, Mr. Moderator, as he should have said," which sally was received with loud applause and laughter. Continuing, the speaker said:

It is a great work you are doing in the South, brethren, and God grant that you may be able to continue it. I know the time—it does not seem so long ago—when if a negro came from the North on a vessel to one of our Southern ports as soon as he was landed he was put in jail right off, and why? Why? Because they would not let him get among his colored brethren and talk the benefits and sweets of freedom to them, and that they who owned the negroes did not want it, so when the vessel was ready to sail again the negro was taken from his cell and replaced on the vessel and carried back to the North, and if a colored man from the South went North he was not allowed to go back. Now all is different, thanks be to God. (Applause.)

The old man spoke with considerable vigor, and his remarks were listened to with attention. They were full of hits about the doctrine of Presbyterianism which were fully appreciated by his hearers. He said it took an educated man to appreciate the beauties of Calvinism. The doctrine was too strong for uneducated men. More of his remarks in this strain were warmly applauded as they struck home keenly against some of the advocates of a revision or modification of the Confession of Faith, especially some of the New-Yorkers, and were consequently the

more appreciated by the steadfast and conservative members of the faith.

B. J. Sanders, of Wilmington, N. C., another colored delegate, was the next speaker. He appealed for help for his people, who need a public school. Besides preaching every Sunday he edits a paper, and his salary is only \$400 a year. So imperative was the need of a public school in the community where he lives that he agreed to give \$50 of his salary to help support one if the Freedmen's Board would give an equal amount. But even this small sum could not be furnished by the Board. After Mr. Sanders's ringing speech, which was frequently applauded, the report of the Standing Committee, including all its recommendations, was unanimously adopted.

THE FRIEND OF IMMIGRANTS

AN ARMY THAT DEMANDS ATTENTION.

STARTLING FIGURES TAKEN FROM THE GOVERNMENT TABLES ON IMMIGRATION—WHAT THE CHURCH SHOULD DO.

Dr. John L. Withrow was the chairman of a special committee of five appointed by the General Assembly last year to inquire into the duties of the Presbyterian Church toward the immigrant population, with special reference to the Germans, Scandinavians, Bohemians and French. The committee included the Rev. Dr. William O. Ruston, the Rev. Adelbert van der Lippe, and Elders S. J. R. McMillan and P. L. Perine.

In the absence of Dr. Withrow, the report was read by Dr. Ruston, of Dubuque. The facts and figures were deemed so important by the Assembly that an abstract was ordered to be printed in the appendix of the "Minutes." The report is here given in full:

The committee appointed by the General Assembly of 1888 to "inquire into the duties of the Presbyterian Church toward the immigrant population, with special reference to the Germans, Scandinavians, Bohemians and French," beg leave respectfully to report:

For the determination of the duty of the Church in the premises, it was deemed necessary to obtain a thorough understanding of the immigrants, as respects number, character and church connection, to investigate the work already done by our own and other churches, and to examine the various methods of operation looking toward the evangelization of the foreigner. These are the quantities which seemed necessary to be known, in order to a solution of the problem of duty. It is needless to say that the difficulties in the way of securing this information and of arriving at the right conclusion have been very great; nor is it at all pretended that the investigation has been conducted to an altogether successful issue. The indulgence of the General Assembly is therefore sought while it is attempted to present the facts discovered and the conclusion reached.

I. The Number, Nationality and Distribution of the Immigrant Population.

It is not to be denied that a serious alarm has been created in many minds by the immense and increasing influx of foreigners. Dr. Strong gives the fact a forcible presentation when he states that "during the last four years (from 1881 to 1885) we have suffered a peaceful invasion by an army more than twice as vast as the estimated number of Goths and Vandals that swept over Southern Europe and overwhelmed Rome." Shall the same fate befall our nation? This is the question which many are seriously asking. We are not concerned, however, with surmises as to the future, but with facts of the past and present.

The Government tables on immigration show that the total number of foreigners who have come among us since the establishment of our Government amounts to over 15,000,000, or five times the population of the country at the close of the Revolution. Dividing this number into decades, the immense increase of immigration is made apparent.

Up to 1821 the statistics were not accurately kept, so that the traveller is not distinguished from the immigrant, though it is estimated that at least 98 per cent of those who came over settled in our territory. Separating the nationalities, to which our attention has been directed,

the foundation fact of our problem is obtained. The table thus formed is as follows:

Decade. Before	Total	Ger- mans.	Scan- dinavians.	Ital- ians.	French.	Dutch.
1821..	250,000	0,701	260	408	8,497	1,078
1821-30.	143,439					
1831-40.	599,125	152,454	2,204	2,253	45,575	1,412
1841-50.	1,713,251	484,626	14,442	1,870	77,262	8,251
1851-60.	2,598,214	951,567	24,730	9,231	70,358	10,789
1861-70.	2,466,752	822,007	135,083	12,982	37,749	9,539
1871-80.	2,944,476	757,098	261,065	60,830	73,301	17,230
Total..	10,715,476	3,123,413	441,364	87,574	319,042	48,305

In seven years of the present decade, 1881 to 1887, the immigrants have numbered 3,724,237, so that the total for this decade will exceed 5,000,000, or half as many as came over in all the years from the foundation of the government to 1880.

WHY ALARM IS CAUSED.

It is this large and steady increase in the annual immigration, reaching as high as 730,000 a year, that causes alarm. At present there is no indication of a decrease in the rate. The motives for leaving fatherland are as strong now as ever. Compulsory service in the armies, the drain of resources by maintaining a war establishment in time of peace; the difficulty of securing the necessities of life; the advantages of our country with its offer of better wages and easier living, together with the hope that is entertained of becoming land-owners, still operate to induce many to leave their native land and seek a home and fortune in America. Moreover, wider areas, from which immigration is constantly being drawn, tend rather to enlarge than to diminish the annual rate. The feeling that animates the immigrant class was described recently in the German Reichstag concerning the German, as follows: "The German people have now but one want—money enough to get to America." So it is in every nation. There are not ships enough to bring over those who are ready and anxious to come. We are known the world over as the land of the emigrant, and there is no probability that any great change will soon take place. We must be ready to receive every year people enough to make a city as large as Chicago. It is not, therefore, to be expected that the difficulty of the problem will be lessened in the immediate future. But should the stream of immigration suddenly be dried up, the numbers now in our midst make the question sufficiently grave. We have seen how large a number have come over, the question is how many still remain? What then is the present foreign population?

The foreign born population in 1880 numbered 6,679,943. To these must be added the children of the first generation, or, at that date, 8,316,053, a total of 14,995,996. The foreign population to-day must be about 20,000,000, or one in three of our people. At no higher rate of increase than in the last decade, there will be at the close of this decade no fewer than 8,000,000 and probably nearer to 10,000,000 foreign born. Add to this the children of foreign parentage in the same proportion as before, and for 8,000,000 foreign born, there will be 11,000,000 children or a foreign population of nearly 20,000,000. It is other words, one in seven of our people is foreign born, and one in three of foreign parentage. If the colored population is taken from the basis of comparison, it appears that to-day one-half of the white population of our land is of foreign birth or parentage. It is not to be forgotten, however, that a large proportion of this foreign population is from Great Britain, and is, therefore, of the same speech and traditions with us. Our investigation has to do with foreign tongues as well as foreign blood.

The census of 1880 gives the following figures of those who were foreign born and living at that date:

Germans	1,966,472
Scandinavians	440,262
Bohemians	85,361
French	109,371
All others of foreign tongue.....	582,208
Total, foreign tongue and foreign birth.....	3,185,274
Children of first generation.....	8,655,458
Total foreign tongue	6,840,732

The approximate number of the population of foreign speech on January 1, 1888, will be obtained by adding to this number the immigrants from 1881 to 1887 inclusive; for the birth rate may be computed as at least equal to the death rate. The result, therefore, cannot be exaggerated. The following table will exhibit the number of foreign born and foreign speech with the children of the first generation, January 1, 1888:

Nationality.	Census of 1880.	Immigration Reports, 1881-1887.	Total.
Germans	4,883,842	1,127,072	6,010,914
Scandinavians	635,405	472,031	1,107,436
Bohemians .....	.....	.....	343,000
French .....	.....	31,710	270,000
All others	1,321,485	778,466	1,538,697
Total	6,840,732	2,409,315	9,250,047

a Estimated. b Less the estimates for Bohemians and French.

WHERE THE IMMIGRANTS GO.

As to the distribution of this population: The Germans have located largely in the central West; the census of 1880 shows that one-half of the whole number were in the following States: Illinois, Indiana, Iowa, Kansas, Michigan, Minnesota, Missouri, Nebraska and Wisconsin. The majority are agriculturists, and have sought the West to obtain lands at low rates. Whole counties are settled by them to the exclusion of English-speaking people. The mechanics gather in the cities, and in the East the bulk of the population of strange speech will be found in the centres of manufacture and in the mines. At the Evangelical Conference held in New-York in December, 1888, it was shown that there are in that city 400,000 Germans, 30,000 Bohemians, 20,000 Italians, and 10,000 Hungarians. Thus it appears that one-quarter of the population of our largest city is German. The question of the distribution of the foreign population must enter largely into the consideration of the plan of operation.

II. The Character of the Immigrants and the Involved Duty.

The immigrant question has entered into politics and there is great danger of being misled by racial prejudice and by popular outcry. It would be an evil day for our country if the feeling toward the foreigner should grow into antipathy and hostility, as toward the Chinese. Yet there is serious danger of this result. In a righteous indignation against some evils, it is to be feared that the good will be destroyed with the bad. While, therefore, your committee believe that the safety of our institutions depends upon the right solution of this problem, we wish to guard against an misapprehension, as though we placed the foreign element generally as among the dangerous classes. Because a few paupers, insane people, criminals and Anarchists are among them, we are not to be blind to the great benefit which as a country we have received and are receiving from the immigrant. As a mere addition to the capital of our land, it has been estimated that during the last ten years immigration has brought us more than twice as large an amount as the indemnity which the Germans secured from France at the close of a bloody war. But it is not money alone that must be considered. National strength is not to be gauged alone by National wealth. The character of a people is a far truer criterion of its power. And here, too, we have but to recall the many splendid names that the foreign element has added to our National history, in war, in politics, in literature and in religion. We have also to remember that these are the sturdy men who develop our industries, farm our lands, work our mines and operate our machinery. They are inventors, mechanics, artisans, laborers, bankers, merchants, journalists, statesmen, scholars, preachers. They fill, and often with pre-eminence ability, every condition and station in life. To how large a degree they enter into our greatness as a Nation, it would be impossible to say. We cannot forget the benefits which our country has received from immigration.

PERILS BEFORE THE CHURCH.

Yet, with all these benefits, dangers are united. If the power of the immigrant pleads with the Church to strengthen itself with that which has been a source of power to the country, the dangers cry aloud to the Church to arouse itself to preserve both Church and State. This is not the place to enter into a discussion of the perils of immigration, and only a hasty glance can be given to the question, as it relates to the duty of the Church.

1. There is the National peril. We believe our country was founded for great providential ends. We delight to contemplate the work of God in preparing the nations by long training for the development of civil and religious liberty, which the few choice specimens, sifted out of these nations by the sieve of the persecutor and the oppressor, planted as a seed in the Western World. We believe that our National institutions are the fruit of the ripest and holiest thought, even as they have been watered with an abundant outpouring of heroic blood, and smiled upon by the gracious presence of God. But this National life, and the purpose of God in it, are threatened by the introduction of millions of people whose sole occupation has been under conditions diametrically opposed to those which subsist here, some of whom have been so embittered by tyranny and so prejudiced by false sociological views that they have come to look upon all government as the poor man's enemy and are prepared to strike down every emblem of authority. It is true this class is not large, and, compared with the whole number, very insignificant. But these few noisy and energetic and daring leaders will be able to do much mischief if permitted to have their way unhindered among the multitudes of immigrants who know nothing of the principles of our Government. It is essential, therefore, that these bad leaders who intrude themselves should be displaced, and that the position of influence be occupied by godly and pious men; for Christianity is the mightiest flux to weld together diverse elements of humanity, and evangelization is the sure remedy of every evil that threatens our political well-being. And it may here be said that in the production of American citizens out of the alien population no church is superior to the Presbyterian.

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since the spirit of the Presbyterian Church is thoroughly American and its form is in complete harmony with the institutions of our Government. Were these foreigners scattered individually among our people they would rapidly imbibe our spirit, but with a natural instinct which cannot be blamed they congregate together, like seeking like. They do not come to learn of us. The church, therefore, must go to them, instruct them in their native tongue, and lift them into the atmosphere of American Christianity. This is the manifest duty which the Church owes the State.

2. The moral peril. It is not the number, but the quality of the people that gives strength to a nation. The alarm which has recently spread through the country has been occasioned by the incoming of many undesirable foreigners, from races the least like our own, and of character the most degraded. The agitation has resulted in restrictive legislation, which may in some degree prevent the increase of the evil, but which cannot lessen that already existing. Legislation cannot induce morality; Christianity alone is efficient here. And shall the church, to which has been committed the ministry of reconciliation, refuse to do its work? To hold back now is to neglect the golden opportunity. Even those who come with good moral character are endangered by the rupture of home ties and old restraints. If they find here the help of Christian sympathy, the old character will be fortified. If they are neglected, it is all probability they will become as bad as the worst. The duty of the church seems imperative to take hold at once of this work and to meet the immigrant with the helpfulness and blessing of the Gospel.

3. The religious peril. It is not only that our Protestant Christianity is threatened by the great influx of Romanists, but rather that religion itself is endangered. Already the American Sabbath has been to a considerable extent overthrown. Positive infidelity and no less hurtful indifference prevail among the immigrants. Not less than 50,000 Germans in New-York, we are told, have broken every church connection; a much larger number hold to some form of godliness, but deny its power. And so among other nationalities. It cannot be denied that the increase of this element, indifferent and antagonistic to the Gospel, is a serious danger. East and West, in city and in country, churches once prosperous, rejoicing in abounding life and giving the word of life to others, have been closed and sold, because the American element has been crowded out and crushed out the spirit of the American church. This is only an illustration on a small scale of what will happen on a large scale, unless the infidel and unbelieving foreigner is reached. It is not simply a question of charity for perishing souls, though that were sufficient, but it is the very instinct of self-preservation that requires this effort for the evangelization of the alien. And yet it must be remembered that to a very large extent these immigrants are nominally Christian. Almost to a man they are members of the State churches in the lands from which they come. While this does not guarantee that they have experienced a change of heart, such as is requisite for membership in one of our evangelical churches, yet it cannot be doubted that many of them are sincerely pious. Especially in the German is there a religious spirit that no philosophizing can eradicate. It is his deepest characteristic. And so of many other people. They come to us not only susceptible to the Gospel, but with positive professions of Christianity. Neglected by the church, they become indifferent and ultimately infidel. Held for Christ, they become the bulwark of the State and of the church. Surely there can be no question as to the duty of the church to put forth strenuous efforts to save these, who, in the Providence of God, have been laid at our door, and whose salvation is so ultimately connected with the preservation of our faith.

III. The Work of the Church.

To learn precisely what the church, in its different divisions, is doing for the immigrant is a task of no little difficulty. As near as can be learned the facts are as follows:

A large majority of the immigrants belong to the Roman Catholic Church. Of the immigrants of foreign tongue, however, a majority is probably Protestant. The Roman sources of supply are Ireland, Germany, Bohemia, France and Italy. The Protestant sources are England, Scotland, Germany, Scandinavia and the Netherlands. Of the nationalities to which our attention has been specially directed, it would appear that about three-fifths of the Germans are Protestants and two-fifths Romanists. The Scandinavians are all Protestants. The Bohemians and French may be classed as Romanists. This would give, by the census of 1880, of foreign-born inhabitants:

Nationality.	Protestant.	Roman.
Germans	1,027,764	751,976
Scandinavians	876,066	
French		106,971
Bohemians		85,301
Totals	1,403,830	944,308

The estimate for the present date, including foreign-born and children of the first generation, is as follows:

Nationality.	Protestant.	Roman.
Germans	8,606,548	2,404,306
Scandinavians	1,107,436	
Bohemians		348,004
French		250,000
Totals	4,713,984	2,997,310

It has been impossible to obtain accurate figures of the Roman Catholic adherents of foreign tongue. The Bishop of Dubuque, in a very courteous note, states: "I regret to say that I am unable to indicate to you any source from which you could obtain the information you seek." Similar replies were returned by others. The above figures are simply estimates, and are far from reliable.

The work of the different Protestant churches may be described as follows:

1. The Lutheran Church. The Lutheran Almanac for 1879 puts the membership of the Church at 1,087,970. Of this number, a careful investigation has found that 649,865 use the German tongue and 196,200 use some Scandinavian dialect.

In its work for the immigrant the Lutheran Church is thoroughly organized. Professor Schodde describes their method as follows: "The Church begins to care for the immigrant while yet in Europe. Lists of Lutheran pastors and congregations in America have been scattered over all Germany and Scandinavia, directing the stranger where he can find a church home. In Hamburg, Bremen and other ports harbor miscellaneous supply information and aid. In New-York City immigrant houses invite the stranger and supply him with a resting-place and with good advice. These immigrant houses have been instruments of great good. Last year that of the General Council harbored 12,000 persons and started them on their westward course. Since its establishment upward of 150,000 persons have enjoyed the Church's welcome there. Similar houses exist also for the Scandinavians, and even for the Finns. As soon as a German or Scandinavian settlement is made in the West it is, if possible, visited by a travelling missionary, of whom a large number are employed for this work by the various synods. As a rule, a beginning is made by starting a parochial school and by regular preaching. Soon a missionary congregation is organized, which in the course of time becomes self-supporting."

This gives the general outline of the work. The Lutheran Church feels that its mission-call is among the immigrants, and has devoted its strength to this work. Splendid success has crowned its efforts, and this has to a great extent been achieved through the thoroughness of its organization, in which it is an example to other churches. The prominence given to education is likewise noteworthy. Whether we like the parochial school idea or not, it is efficient as a missionary agency, and nothing but admiration can be given to the noble generosity of this Church, by no means wealthy, in the endowment and support of its twenty-four theological seminaries, twenty-four colleges and universities and fifty academies.

2. The Methodist Episcopal Church. The Methodist Church has accomplished a great work, especially among the Germans. With its well-ordered system, great accuracy is given to the statistics presented. There are separate conferences and scattered churches, to wit:

Nationality.	Conferences.	Churches.	Members.
German	9	756	48,771
Swedish	1	118	8,338
Norwegian and Danish..	2	81	4,018
Spanish	---	15	654
French	---	1	50
Totals	12	971	59,876

Combining the Scandinavian elements there are 199 churches and 12,401 members.

The Methodists have applied the same methods to their work among foreigners that have proved so successful among English-speaking people. They have separated the foreigners from the Americans as much as possible and organized them into distinct conferences. It has been difficult to hold some of the churches to this system, because the children are more and more crying for English preaching. This, however, is a healthy sign. The ministry are not all well equipped theologically, but are good and pious men with gifts of exhortation, who do a successful work among their countrymen. Still, with the growth of the work there has been secured a good educational equipment, and the church is sending many thoroughly fitted for the ministry. Until very recently the Methodists had a German Mission House in New-York, similar to those maintained by the Lutherans for the care of the immigrant on his landing. But we understand this has been closed for the present.

3. The Baptist Churches. The Baptists operate by separate foreign conferences. There were at the last triennial German Conference (1886) 161 churches and 13,500 members. The churches in number about 170, with 15,000 members. In the Scandinavian department there are 172 churches and 10,282 members.

The method of the Baptists is that of separate organization into conferences, with direct supervision of the foreign work. Attention is paid to the education of the ministry and a German Theological School is maintained, with at present forty-two students.

A MISSIONARY FORCE NEEDED.

4. The Congregational Churches. The work of the Congregational Churches has been thoroughly organized only within the last few years, and exhibits the benefit of method and equipment. Among the French in New-England and among the Germans, Scan-

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dinavians and Slavonians of the West and Northwest, no church is more active. There are three departments, to wit: The German, with headquarters at Chicago; the Scandinavian, with headquarters at Minneapolis; the Slavic, with headquarters at Cleveland. The German work has resulted in gathering sixty-five churches and 2,876 members, mostly within the last six years. These figures, however, are not complete, because in the East the policy has not been to organize separate churches, and the work is done through the agency of the American churches, into whose membership the believers are gathered. The superintendent of German work gives his judgment, based upon statements of the State superintendents, as follows: "From this it appears that the work in the East is small, and neither superintendents nor pastors are very enthusiastic over the results. I think the plan is adopted rather as a matter of patriotism and loyalty to our country and our Lord, than as the wisest means of reaching the greatest number. The tendency even there, where the number of Germans is comparatively small, is to have the Word preached in their own tongue and to organize by themselves. They reach mostly those who come over as children, or are born here, and these are more completely assimilated."

Statistics of the Scandinavian work have not been secured; the number cannot be large. There are, however, about 212 independent Swedish churches, the result of the free church movement in Sweden, but the membership is not given.

In education for the ministry a plan of annex to the Chicago Theological Seminary has been adopted. Last winter there were in attendance fourteen German students, eighteen Danon-Norwegian and thirty-four Swedes, making a total of sixty-six. They have likewise an institution at Crete, Neb., and a Scandinavian department in Carleton College. There seems to be some division of opinion concerning the merits of this educational plan. The advantages are stated as economy, the promotion of Christian fellowship, the opportunity afforded foreigners of becoming acquainted with our American methods of church work and the advantage of learning the English language. On the other hand, it is claimed that too little attention is paid to the language which must be used when the students enter the ministry, and their acquirements in English are often too small to enable them to benefit much from the studies. The judgment of one well calculated to know is: "It has not been tried long enough to make deductions from this experiment very valuable."

The Slavic work has been encouraging. Concerning the work the following statement of the Superintendent is interesting: "The Congregational Churches took up this work five years ago last fall, and we organized the first Bohemian Church in Cleveland, last March (i. e. 1888), and the second one in Chicago, under the care of Rev. E. A. Adams, two days later. The Cleveland church numbers seventy-three members, of whom about three-fifths are Bohemians. The Chicago church is somewhat smaller. The work among this class of the population is necessarily very slow in its beginning, as they are almost all born Catholic; but coming to this country a large number have become disgusted with their own church and have fallen away into scepticism and infidelity, more or less pronounced; a good deal of it the very worst kind. Among the Poles the situation is somewhat different. They are not near as intelligent as the Bohemians, have no such grand Protestant history behind them, and are much more ignorant and bigoted. They, too, are becoming somewhat emancipated from the Catholic Church, having had a good many violent struggles with their priests in different places, and the way is open for preaching the Gospel to them, if it is done with discretion and by those who have made a study not only of the language but also of the people. The third class of Slavic population is the Slavaks or Hungarian Slavs, who are still lower down in the scale of intelligence, very dark, in fact, and who occupy largely the mining districts of Pennsylvania. For them the Congregational Churches of that region are just beginning to do something."

The great want is a missionary force. It is very difficult to raise up laborers qualified to carry on the work. To meet this difficulty the Congregationalists have established the "Slavic Bible-Readers' School," in Cleveland, for the training of female missionaries. In this institution they have, in addition to those preparing for the Bohemian work, three who are learning Polish. For the training of a Slavic ministry, an annex has been added to Oberlin, in which eight Bohemians are pursuing their studies. Beginning only five years ago, there are now fourteen Bohemian churches and preaching stations and two Polish. Five Bohemians and one Pole have graduated from Oberlin department. The mission force now in actual work is fifteen, and fourteen are in preparation.

The French work in New-England is among the Canadians, who have been attracted in large numbers to seek employment in the factories. For the advancement of the enterprise a college has been opened at Lowell, Mass., though it is about to be removed to Springfield.

5. The United Brethren Church. The United Brethren Church has two German conferences, comprising 173 churches and 8,404 members. This denomination operates on the principle of organizing distinct conferences and setting them to care for their people.

6. The Reformed Church (German). From the latest statistics of this church it appears that it has a membership of 190,627. Of these the three English synods have 125,000 members, leaving 65,000 for the German. The growth of this church in recent years has been rapid. The great lack is means to carry on the proper work. Its Home Missionary Society receives less than \$15,000, and that is too small a sum to do all that could and should be done among the Germans of the Reformed faith in this country.

7. The Reformed Church (Dutch). This church naturally attracts the Hollanders, and its Western missionary work is largely among that people. The latest minutes give, by a careful examination, 106 Holland churches with 18,519 members, and 28 German churches with 5,288 members, making a total of 134 churches and 18,807 members speaking a foreign tongue.

ACTIVITY OF THE PRESBYTERIANS:

8. The Presbyterian Church. A great interest in this work has undoubtedly sprung up recently in the Presbyterian Church. This fact was manifested in the last General Assembly by the overtures of ten Presbyteries, to wit: Des Moines, Freeport, Omaha, Osborne, Peoria, Platte, Schuyler, St. Louis, Whitewater and Winona. These overtures had some influence in leading to the appointment of this committee. They agree in asking for organization in the prosecution of the German work—for the overtures all refer to the work among the Germans. Most of them ask for the appointment of a missionary-at-large for the West. One wants a secretary for the work among the Germans. All of them show that the Church is beginning to realize the need of some new agency for the work that is now pressing upon the hearts and consciences of our people.

What has the Church already accomplished? In order to answer this question with exactness your committee applied to the Stated Clerks of the Presbyteries for information. It was necessary to do this because the foreign churches are scattered through the Presbyteries and are often undistinguished in name from the American churches. Out of 179 American Presbyteries, 99 returns have been received. These are, however, the Presbyteries that contain the bulk of the foreign element. Supplementing this information by a thorough investigation of minutes, so far as the unreported Presbyteries are concerned, the following results may be accepted as nearly exact:

Nationality.	Churches.	Membership.
German	111	9,814
Spanish, including Portuguese and Mexican	24	1,128
French, including Belgian and Waldensian	9	523
Welsh	15	679
Holland	14	2,247
Scandinavian	1	25
Bohemian	8	125
Bohemian and Scandinavian (mixed)	1	40
Gaelic	1	125
Chinese	3	195
Japanese	1	67
Total	183	14,468

Such is a full statement of the present standing of the work in our Church. The figures undoubtedly seem small, but in comparison with the effort of the Church they are large; and they are encouraging as exhibiting what the Church can accomplish.

Two institutions for the education of a German ministry have been established, one in the East and the other in the West. "The German Theological School of Newark, N. J." has a faculty of four professors and two assistants. With this force thirty students have been cared for. The expenses amounted for the year ending May 1, 1888, to \$3,885. There is an interest-bearing endowment of \$36,000. An interesting feature of the work here is the training which the students are given in city missionary work.

The other and older institution is "The German Theological School of the Northwest," located at Dubuque, Iowa. The faculty consists of four professors and the students number twenty-nine. The interest-bearing endowment is only about \$10,000. The current expenses amount to but \$4,500, and yet a large part of this sum is unprovided for, and salaries remain unpaid. This school has been instrumental in organizing seventy churches, many of them self-supporting.

No agency has been provided for Scandinavian or Bohemian or French work, and scarcely anything has been done. Three young men are now in Macalester College preparing for the Scandinavian work. The Synod of Minnesota has a committee considering the subject of the Scandinavian call, and the Presbytery of St. Paul will undoubtedly commence operations soon.

9. Recapitulation. Tabulating the foregoing statis-

ures and adding to them the figures of other churches, the state of the foreign work is given in a glance.

Denomination.	German.		Scandinavian.		Bohemian.		French.		Holland.	
	Members.	Churches.	Members.	Churches.	Members.	Churches.	Members.	Churches.	Members.	Churches.
Presbyterian	9,314	111	45,322	12	196,509	1	9,528	15	2,217	15
Lutheran	756	7	199,509	12	196,509	1	9,528	15	2,217	15
Methodist Episcopal	40,771	190	12,401	1	12,401	1	50	1	50	1
Baptist	170	17	15,000	172	10,292	2	150	2	150	2
Congregational	65	6	2,376	225	2,376	2	150	2	150	2
United Brethren	173	17	8,404	1	8,404	1	150	2	150	2
Reformed (German)	65,000	28	65,000	1	65,000	1	150	2	150	2
Reformed (Dutch)	5,388	28	5,388	1	5,388	1	150	2	150	2
German Evangelical	68,900	804	68,900	1	68,900	1	150	2	150	2
Christian Evangelical	100,000	1,910	100,000	1	100,000	1	150	2	150	2
Mennonite	143,018	1,910	143,018	1	143,018	1	150	2	150	2
Evangelical Association	1,910	1,910	1,910	1	1,910	1	150	2	150	2

IV. Results.

In conclusion, your committee would call attention to the results of the investigation.

1. The nationalities to be reached. A large population claims the care of the Presbyterian Church. Very many of the immigrants have been reared under the influence of the Reformed Church. In many of the lands from which the Romanists come the Reformed Church is that naturally sought by those who give up Romanism. These immigrants have a claim upon the Reformed churches, and no Reformed Church has as great ability to undertake this work as our Presbyterian Church. Bohemia, Italy and Franco plead with us. The blood of the martyrs of the Reformed churches of these lands cries out of the ground, beseeching us to pity their children. But the German call is especially loud. A good beginning has been made, and the work might be greatly increased could ministers be secured to fill the pulpits of churches that might be organized. This work likewise makes large demands upon us because of its hopefulness. The Germans are an industrious and independent people. Their churches have the same character. To take one synod as an example, selected because the facts here were in the possession of the committee. In the Synod of Iowa, E. S. there are twenty-three German and two Holland churches. Only five of these—one Holland and four German—receive home missionary aid, to the amount of \$950, of which \$350 is expended in Fort Dodge Presbytery, where the work is new and the churches formative. None of the older churches are hanging on the Board. In return for this \$950 these twenty-five churches of foreign speech poured into the benevolent work of the church \$2,196. In addition to \$14,822 needed for congregational expenses. At a trifling home missionary expenditure a great and permanent source of supply has been opened. With special force, therefore, is the claim of the Germans urged upon our church.

2. The nature of the work to be done. The work is evangelization. It is the preaching of the Gospel—the giving of the truth to the immigrant. It has been described as "foreign missionary work under the Stars and Stripes." Perhaps it is so in a sense, but in a larger and truer conception it is simply caring for our brethren of the same household of faith. To do this the first essential is to secure the love and confidence of the immigrant. Love begets love. The church that first extends the hand of helpfulness and kindness to the stranger will win the stranger's heart. The centres of population should, therefore, be put in charge of missionaries who can speak for the Church's interest, and help the stranger in adjusting himself to his new surroundings. But the proclamation of the Gospel is the mission of the Church. Nothing must distract from this. These people can only be reached in their own tongue. Many of them will never be reached at all if we wait for them to learn English. We provide the American chapel for the American traveller in foreign

lands. We must likewise supply the gospel in German and Scandinavian and Bohemian for the stranger in our own land. If we expect to have the children in our American churches we must have the old folks in our German and Scandinavian churches. For the present it is necessary that the foreign tongue be used, but with the distinct understanding and with the conscious endeavor to bring the foreign work as rapidly to a close as possible. The English language must be the speech of the American church. No work that is designed to build up and make permanent the foreign element in our country can be fostered by a wise and patriotic and Christian spirit. The end must be assimilation. This can best be secured by the association of the foreign churches and foreign ministers in our Presbyteries. But whatever is done must be done now. Delay is fatal. The susceptible time is when the immigrant has just arrived. The old impressions have not been dissipated; habits of irreligion have not been formed, and the loneliness and homesickness of the stranger make the friendly Gospel greeting doubly precious. If therefore, the Church is to enter this open door it must enter now. By and by the door will be shut, and we cannot enter if we would.

3. The education of the ministry. The immigrants do not bring their ministers with them. Very few can be secured from the old country. The church here must provide for this need. And it will. A foreign ministry would not be a blessing. It would tend to retard rather than to hasten the desired assimilation. Our work is safer in the hands of those trained in our own schools. Two schools for the German work are already in operation, but with urgent cry for help. These serve likewise for the Holland work. The students are taken from the plough or the bench and taught all branches from the elements up through a theological course. They ask no favors in examination with graduates of American seminaries. They are sent forth workmen of whom the church does not need to be ashamed. This work could not be done in the American seminary. It is a peculiar work, needing utmost care. These seminaries must be sustained or the work given up. The heart of the church should be open to them, and they ought not again to ask in vain for the mere pittance which suffices for their work. By the addition of some departments these seminaries might be equipped for the Scandinavian, the Bohemian and the French work. Already they are successfully caring for the Hollanders.

RECOMMENDATIONS PRESENTED.

4. Organization. There is undoubtedly such a thing as over-organization; but that is better than no organization. So far as our Church is concerned, there is no systematic effort to evangelize the foreigner in our land. Success most encouraging has attended the systematic effort of other churches. The Presbyterian Church has interest in the immigrant, but as yet it lacks equipment. Into the ear of the committee has poured the desire of many hearts, asking what to do and how to do it. If little has been done it is because little has been known. The problem needs profound and constant study. Nothing is more remarkable than the want of exactness as to facts which this investigation has revealed. There has never been, so far as we can learn, a thorough sifting of the material from which alone a solution of the problem can be obtained. Organization is necessary to secure knowledge and to diffuse knowledge; to receive light and to give light. Organization is necessary to obtain the means, both in men and money, to carry on the work. Organization is needed to direct the work in such a way as shall most largely redound to the glory of God, in bringing the largest number to the knowledge of the truth, and in preventing all friction with brethren in other churches, who are laboring for the same great end. By this your committee do not mean that any new agency, like an Immigrant Board, should be established. It is not required. The Board of Home Missions has been doing all it could for this work, and no other board is needed. Your committee only call attention to the absolute need of some systematic effort of the Church by which the Board of Home Missions can be enabled to help more effectively the advancement of the work.

In view of this your committee have reached the following conclusions, which are offered as recommendations for adoption by the General Assembly:

First. That the earnest overtures of ten Presbyteries and the wishes of other friends, that our Presbyterian Church consider the spiritual needs of the foreign population are fully justified by the urgency and extent of those needs.

Secondly. That the importance of the work and past successes appear to make increased and instant efforts our imperative duty.

Thirdly. That the future is bright with promise when the Presbyterian Church shall more perfectly organize its work for the immigrant population.

Fourthly. That leaving this work to churches and Presbyteries will not secure it the attention which it deserves, as past experiences reveal.

Fifthly. That as the present secretarial force of the Board of Home Missions is already worked to the limit of its strength, and as an addition to it has already been suggested, a third secretary be selected, whose time shall be chiefly devoted to the immigrant populations.

Sixthly. That this secretary, of like official standing with

the others, be stationed at some strategic point in the West, to be selected by the wisdom of the Board.
Seventhly, That this secretary be a man able to preach in one or more foreign languages—the German at least.
All of which is respectfully submitted.

JOHN L. WITTHROW,
W. O. RUSTON,
A. VAN DER LIPE,
P. L. PERINE,

This will certify that by unanimous vote the committee directed the clerk to sign for them a fair copy of the report, which, as above, had been agreed upon.

W. O. RUSTON, Clerk.

DEFENDING THE GERMAN IMMIGRANTS.

The Rev. Dr. Ambrose C. Smith, of Galena, Ill., the president of the Board of Directors of the German Theological School of the Northwest at Dubuque, Iowa, spoke eloquently in support of the report. He said that he had listened to the report with the greatest pleasure, as it was an able, thorough and most exhaustive document, and, he ventured to say, one of the most important ever presented to the Presbyterian General Assembly. Thus, for instance, the commissioners for the first time had learned that 59 per cent of the immigrant population were found west of the Mississippi.

There was one very popular error, he added, in regard to the German immigrants. It was not uncommon to hear them spoken of comprehensively as a beer-drinking, irreligious people. Such was not so. The majority of the German immigrants, he declared, were not of that class; on the contrary, they were a God-fearing people. But if the Presbyterians wanted to benefit them, and get them into the Church, they must preach to them in their mother tongue. They must provide pastors who could address them in German. He regretted that he thought the Presbyterian Church had neglected its duty to the German immigrant population. When German churches were organized, however, it was worth noting that they rapidly became self-supporting; the reason for that was that the congregations were an industrious and a provident people. It used to be said the Dutch were taking Holland. The Germans, however, he could tell them, were rapidly taking this country, or at any rate, the northwest portion of it. Where the German planted his feet there he stayed. Very few German pastors were paid more than \$300 or \$400 a year. The German school at Dubuque is run for \$3,500 a year, and next year the allowance is only \$2,800.

While Dr. Smith was in the midst of a telling sentence, Dr. Roberts dropped his gavel, and the sentence was never finished. But the speaker, while yielding gracefully to the order to adjourn, will have the floor this afternoon when the report comes up for adoption.

TO EDUCATE THE FREEDMEN.

A POPULAR MEETING IN THEIR BEHALF—DR. DICKEY HAS A WORD TO SAY ABOUT

THE BOARD NOW UNDER FIRE.

The announcement that the subject of "The Freedmen" would be discussed by eloquent speakers served to attract a large attendance to the Madison Avenue Presbyterian Church last night. Scattered throughout the congregation were many colored men, and clergymen now in attendance upon the General Assembly. The Rev. Dr. Charles A. Dickey, of Philadelphia, acted as presiding officer, and made a brief introductory address. This, he said among other things, was the year of jubilee in the Presbyterian Church, and therefore an appropriate time for advancing the cause of the freedmen. It was his opinion that the best way in which to make good citizens of the freedmen was to educate and evangelize them. He referred to criticisms upon the Board of Freedom in the Church, and said that it could not be expected to save 7,000,000 souls with \$125,000, including an education to fit them for the every-day duties of life. He thought that if the Board were properly encouraged it would accomplish great things. Dr. Dickey told an anecdote of a slave who wished to be free so that he might be able to preach the Gospel. The master fixed a price

of \$900, and the slave earned the money and bought his freedom. Such a race, Dr. Dickey said, was well worth saving.

The pastor of the church espied an aged colored man in the centre of the church. "I see in the congregation," said he, "the face of that great and good old colored man Joel Williams, and I want him to come right up here on the platform." The old man, bent with age, tottered to the platform, wiping tears of emotion from his eyes as he ascended the steps. He was escorted to a chair by Dr. Thompson, and sat for several minutes with his eyes covered by his handkerchief.

The Rev. Dr. Robert Fulton, of Philadelphia, in the course of his few remarks, said that he had always had a great affection for the negro. In colonial times his grandfather, who was a slaveholder, had been saved from a savage's tomahawk by his body-servant, who thereby placed his own life in imminent peril.

The Rev. Mr. Savage, colored, of Cape Fear, N. C., said that Northern people had little knowledge of the actual condition of the negroes in the South, else they would do more for them. He hoped that Dr. Allen would not be removed from the Board. Dr. Allen, he said, had accomplished a little with nothing to work with. Given something, he would accomplish wonders.

Other brief addresses were made by the Rev. Mr. Sanders, editor of "The Afro-American Presbyterian," and the Rev. Mr. Johnson, of Arkansas.

JUSTICE FOR AGED MINISTERS.

NOT A CHARITY, BUT A SOLEMN DUTY.

SHOULD THE TERM "RELIEF" BE CHANGED FOR SOME OTHER THAT WILL BETTER EXPRESS THE PROPER RELATION OF THE CHURCH TO A WORTHY CLASS?—SECRETARY CATTELL'S ADDRESS.

One of the causes annually presented to the General Assembly, which never fails to draw forth many expressions of sympathy, is the Board of Relief for Disabled Ministers and the Widows and Orphans of Former Ministers. Dr. T. S. Hamlin, of Washington, the chairman of the Standing Committee, read its comment on the thirty-fourth annual report of the Board. The committee said that an increase of thirty-one families aided by the Board was reported. Several have withdrawn because they no longer need the aid; many of the beneficiaries have died during the year. The present total of families is 615. The report continued:

Of the Ministers' Home at Perth Amboy, with its twenty-eight guests, we need not speak, as the Assembly saw for itself on Saturday last. We believe that this happy visit will greatly deepen interest not only in the Home, but in the entire work of which it is a part. Several successive Assemblies have urgently recommended that at least \$150,000 be contributed annually by the churches for this work. But it has never been done. Recent reports show the following totals of funds received for current use from all sources: 1885, \$97,863 65; 1886, \$120,437 19; 1887, \$136,323 58; 1888, \$129,799 43; 1889, \$127,502 23.

At the best, then, including individual gifts and interest on the permanent fund and on current deposits, neither of which was ever intended to be included in the amount recommended to be raised, we have not reached that amount by almost \$14,000, while the past year we have fallen \$22,500 below it. Has the disposition of the Assembly been too liberal? Who thinks so? Who believes that our wealthy Church would fail to give this sum for this use if every congregation had the subject fairly presented to them and a fair chance to contribute afforded them? We should take special pains to correct the impression that the endowment of the board makes giving to it unnecessary. Thus far it has received no income from the centennial fund; what it will receive will not more than meet the increased and increasing demands. When the report of the board was prepared, there was

a balance in the treasury of over \$18,000; but it is already reduced to less than \$400; and the period of the year for few and small gifts is at hand. The board must have immediate receipts, or else borrow to pay maturing claims. Your committee beg to urge pastors of rural and village churches to take their offerings for this cause during the summer months, in many cases their best time, in order to supplement the gifts that came from the city churches during the winter season. And there should be advance all along the line. It certainly is not creditable to our Church to keep on recommending the same sum each year, and each year falling below it.

The committee referred to the action of the last Assembly, which referred to the Board of Relief an overture from the Presbytery of Canton asking that regularly appointed lay missionaries of the Board of Foreign Missions and their families receive aid from the Board of Relief. After careful consideration, the Board resolved that in the opinion of the Board the action of the General Assembly of 1885, directing that women who have given themselves to the missionary work be placed on the roll for the benefactions of this Board upon the same conditions as ministers, establishes a precedent upon which lay missionaries commissioned by the Foreign Board should also be placed upon the roll. The committee recommended that this be done as the best method for the present for supplying a felt need.

The following recommendation was made by the committee, and was heartily applauded by the members of the Assembly.

We have also considered the report of the special committee appointed last year on methods of administration of funds of the Board of Relief, which was referred to us, and we recommend as follows: Every honorably retired minister over seventy years of age, who is in need, and who has served our Church as a missionary of the Home or Foreign Board or as a pastor or stated supply for a period in the aggregate not less than thirty years, shall be entitled by such service to draw from the Board of Ministerial Relief an annual sum for his support without the necessity of being annually recommended therefor by the Presbytery. When such a minister shall certify to the Presbytery the fact and amount of his need, not exceeding \$300 per annum, it shall be the duty of the stated clerk to forward the application to the board, with his indorsement thereon as to the years of service such minister has rendered, his field or fields of labor, with the term of service in each, and to report the same to Presbytery for record on its minutes. It shall then be the duty of the Board to pay such annual amount so long as the applicant shall live, unless otherwise directed by his Presbytery or the applicant himself, in view of a change in his circumstances that may make the appropriation in whole or in part no longer necessary.

The genial and efficient secretary of the Board of Relief was introduced, after Dr. Hamlin had made a few remarks emphasizing the recommendations of his committee. Dr. Cattell was the president of Lafayette College for twenty years, having previously been professor of Greek and Latin at that institution. Under his administration the college enjoyed a remarkable degree of prosperity.

In rising to plead for his aged brethren yesterday, Dr. Cattell quoted the statement of Plutarch that Aristides the Just, after a long life of eminent service to the State, died in such poverty that not only could he make no provision for his family, but "he did not leave enough to pay the expenses of his funeral." This reference to the poverty of the great statesman was not merely to show that he was an honest man and had passed with clean hands through his administration of many and important public trusts. Plutarch emphasizes the fact that Aristides had voluntarily turned away from all the business pursuits by which he might have obtained honest wealth. He had done this, not from idleness or for selfish enjoyment, but that he might give to the service of the State his whole time and strength. And this, though it left him poor, bespeaks, says Plutarch, "a great and elevated mind." He then said:

There is a class of men at the present day (you know to whom my thoughts are turning) who have also come

to an old age of poverty, after lives of no less self-denial and labor for the public good than that which has made the name of Aristides so illustrious. It was only last week I received a letter from one of these men—one brief sentence of which forcibly recalled to me this fact. Let me quote it: "In case of my death the needed expenses for my burial would be wanting." I need not say to you that the patriarch (he was born while Washington was President of the United States) has come to this old age of poverty, not because he has been idle or profligate or reckless in some speculative enterprise. It is not because he has been careless or even improvident in his expenditures. If I were at liberty to give you his name, you would at once recognize him as a man of talents and of high character and of superior education. With all these gifts of mind and heart he has wrought for more than half a century, with unwearied and self-sacrificing toil for the good of others. Nor has he been overtaken in his old age by those reverses of fortune that sometimes sweep away the earnings of a long, laborious life. The simple fact is, this able and scholarly man chose a vocation—the highest indeed and noblest that any man can choose—but one that ordinarily offers, even with the most careful economy, only a bare support from year to year—so that now, in his ninety-third year, he is so poor as to be without money for the "needed expenses" of his burial. If the poverty of Aristides in his old age "bespeaks a great and elevated mind," what shall we say of this aged servant of the Church and the large class of worn-out and dependent ministers of which he is a representative?

The speaker then referred to the example of the citizens of Athens who had insisted upon burying Aristides at their own expense, and of making some provision for his dependent family. The Christian Church, he contended, should no less pay such tributes of respect to those worn out in its service. Nor should it wait for the funeral services of these veterans to show its high appreciation of their useful and self-denying lives. It should hasten with full hands to the bare and comfortless homes, where now, hending beneath the burden of years and of want, dwell the patriarchs who have spent their whole lives lifting burdens from other people. He said there were many of them and gave several illustrations, speaking from his own personal knowledge. One instance was that of a minister over eighty years of age, whom he had visited in his home beyond the Rocky Mountains. He, too, was without money for his burial. Before Dr. Cattell left the town he secured the promise of a kind-hearted elder that when the end of this long and useful life should come he would personally attend to all matters connected with the funeral and send the bill of expenses to the office of the Board of Relief in Philadelphia. This was done, and the elder in forwarding the bill said: "Was not Moses happy in being buried without having had the bill for his funeral expenses sent to the Board of Relief?" "No," said the speaker, "I could not think of it in that light. I thought rather of Aristides the Just, and of the tribute paid to his memory when the people of Athens, in whose service he had kept himself poor, gratefully bore at their own expense his body to the grave."

Dr. Cattell then spoke of the large number of families left destitute by the death of the minister who had been too busy in his sacred calling to make provision for their needs. "Who knows," he asked, "what minister's family may next be added to the sorrowful list?" He then gave an account of his attending a Synodical meeting last fall where one of the ministers read the report of the Committee on Ministerial Relief. It was a most earnest appeal for the worn-out servants of the Church and for the families so often left penniless by the death of ministers. He quoted one sentence: "We know not, dear brethren, how soon our loved ones may be dependent upon this Board." In a few weeks the Doctor received a letter from one of the members of the Synod announcing the death of this minister! The writer, after a glowing eulogy of this godly and scholarly man, "a Christian hero," described his visit to the bereaved family, whom he found in

great destitution "arranging to sell their cow and other things to pay the expenses of the funeral!"

"Who can tell," he said, "over which of your homes, my brethren, shall next gather the deepening shadows, out of which shall come the bitter cry that fell upon the ears of Elisha from 'a certain woman of the wives of the sons of the prophets: Thy servant, my husband, is dead! And thou knowest that Thy servant did fear the Lord!' And these words were but a preface to the story of hard and cruel want in her darkened home. It is only for God to say out of what mans: shall next come this cry to the Church. But is it not for the Church to give back the quick response that came from the lips of the prophet to this lonely, dependent widow, 'What shall I do for thee?' Tell me, what hast thou in the house?"

Dr. Cattell then referred at some length to the vocation of a minister as a voluntary relinquishment of all expectations of wealth. Rarely, indeed, does his salary admit of laying by anything for sickness or old age. There is no money to be made, he said, in the sacred calling. The pastor is content if, with close economy, his modest salary keeps him from "worldly cares and avocations" and enables him to meet his expenditures year by year. Addressing the Elder-Commissioners, and thanking them warmly for the special interest they had taken in the work of this Board, he said:

I do not assert that, had the minister entered, like you, upon a business life, he would have become rich, or even that he certainly would have been kept from the old age of poverty that lies before so many of these servants of the Church. I only emphasize the fact that the minister gave up all hopes of wealth when he devoted himself to his sacred calling. It may be the allotment of Providence that some of you shall always be poor, notwithstanding all your industrious toil. But you hope and you expect to make money in your business. The minister does not. There is no money to be made in his calling. Nor does he regret this. His life is one that is linked with many benedictions. And poverty is not an evil in itself. It was the Master who said: "A man's life consisteth not in the abundance of the things he hath." You will ordinarily find no happier household than that in the manse. But, all the same, the Church of God cannot afford to let these faithful servants suffer in their sickness or in their helpless old age.

Dr. Cattell admitted that some ministers, whose rare gifts had made them eminent in the Church, might have succeeded but poorly in a business life, but he argued that the general depreciation of the "business capacity" of ministers was unfair to them. "Is it surprising," he asked, "if ministers ordinarily give no great proof of business capacity when you consider first how little occasion they have for its exercise, and then that any faculty with which we are endowed becomes weakened if not exercised—like a muscle for want of use?" Referring to the suggestion that the case might be met by increasing the salaries of ministers, he said: "But what is to be done with those who are now old and whose salaries have never averaged the pay of skilled mechanics, frequently not even that of the day laborer?" And he reminded them that this was not only the salary paid to ministers of the past generation. It is the salary of very many of those now bearing the heat and burden of the day in the field. He read from a circular recently issued by the Synodical Missionary of Eastern New-York:

The Synod recommended that the minimum salary should be \$700, but many are putting forth their best

energies with a salary of not more than \$600 or \$500, and not a few at still less.

If this be true of Eastern New-York, he asked, "what is the salary of a Presbyterian minister upon the frontiers? Will there not be needed a Board of Ministerial Relief, thirty or forty years hence, when these now vigorous men serving the Church at a salary of five or six hundred dollars, and not a few at still less, shall have reached a helpless old age?"

He argued that the Board would always be needed to represent, as it does now, the obligation of the Church to its risen Lord for His ascension gift of the living ministry. Too often, indeed, is it looked upon as only one of the many agencies by which the Church relieves its poor. It is the sacred duty of the Church to care for the poor, but he contended that the Board of Ministerial Relief represented another obligation—the duty of the Church to the ministry, and that this duty was not wholly discharged when the salary was paid to the pastor in return for its immediate benefits. He said the aid extended by this Board to the sick or aged minister was no more charity or alms bestowed upon the poor than was the salary paid to him when he was in the vigorous discharge of his work.

Dr. Cattell said that he was hopeful for the future, adding:

The Church will never give up its Board of Ministerial Relief. It may give it another name—one that shall more distinctively represent its aim and object; and the speaker was sure that the Church would enlarge the administration of the board along the lines of a retiring allowance, or an annuity or a pension, which the worn out veteran might draw without a thought of his being a recipient of charity, and without the necessity of annually appearing before a Presbytery and telling the pitiful story of his want in order to secure the payment of a debt which is justly due him. But this agency of the Church intended to honor the ministry and to pay the just debt of the Church to it, will never be given up. When the young ministers of this generation shall be white-haired patriarchs and shall come up to take their seats in this General Assembly, forty or fifty years hence, they will find this board then, as they found it in their youth, the first on the docket of the Assembly; the very first, out of all the great agencies of the Church, to engage the attention of the brethren!

In conclusion, Dr. Cattell spoke of the visit of the Assembly last Saturday, through the courtesy of Colonel Shepard, to Perth Amboy to see for themselves the comfortable home which a grateful Church has there provided for its worn-out servants. He said:

It is true that there are not unfrequently gatherings of God's people there. But it is mainly when, in the darkened House, some aged saint is robbed for burial. The number of guests is not great, but, owing to their infirmities and to the advanced age of most of them, the number of deaths is comparatively large. In the first sixteen months after the House was opened, five of the member were called to the house not made with hands. No one who has attended these burial services can ever forget the scene—I have referred to it, in the forthcoming number of "The Church" (June)—that little group of worn out veterans gathered in the spacious hall around the coffin of their departed brother, their good gray heads bowed in the prayer and their tremulous voices swelling the sacred song. They have borne the consolations of the Gospel to many a dying bed, and have spoken words of comfort in many a bereaved home. But they have finished their course. Their work for the Master is done. Their only service now is "to stand and wait." How it cheered those aged wards of the Church to witness again a gathering of this venerable body! Your presence and your kindly greeting brought back cherished memories of the days long gone by, when they, too, were wont to be members of this highest judicatory of our Church, and to deliberate, as you are now doing, upon the great interests of the Master's kingdom. These old men need all the cheer and sunlight you can put into their lives. Your visit will be to them a glad memory for the rest of their lives.

The recommendations of the committee were adopted after Dr. Cattell's address.

TUESDAY, MAY 21.

TO EVANGELIZE AMERICA.

THE MISSIONARY-AND THE TEACHER HAND
IN HAND.

AN ENTIRE DAY SPENT BY THE GENERAL ASSEMBLY IN DISCUSSING MATTERS RELATING TO THE WELFARE OF THIS COUNTRY

(Reprinted from The Tribune, May 22.)

The General Assembly Tuesday discussed matters quite as important as any that had been before it on previous days, but happily no one expatiated upon this fact. The day was occupied in topics national in their character, and while no one raised the cry of "America for Americans," all the speakers seemed impressed with the urgent need that there is to secure a foothold for religion in the West. And not for the church alone, but for the school as well.

"Home Missions" occupied the greater part of the forenoon and all the evening. The Board which has charge of this department has proved its right to appeal to the practical sympathy of the Church. For eighty-seven years it has been prosecuting a vigorous and successful work. Abundant testimony to this fact was borne yesterday by pastors and elders from the Western part of the country. In some States only one or two of the hundreds of flourishing Presbyterian churches were able to start without aid from this Board. Nor is its work confined to the West. Think of 518 Presbyterian churches vacant in the large and vigorous synods of New-York, Pennsylvania, Ohio, Indiana and Michigan; not all vacant from their own feebleness, but presumably largely from that cause! To look at it in another light, there are 354 churches in these synods that have less than thirty members each. Yet what a small number thirty is to constitute a self-sustaining church. No one can think of the vastness and importance of the four new States without a thrill. Only a few years ago there was not one Presbyterian church in the entire territory of Dakota; to-day there are 104 churches, eight Presbyteries and four synods. The missionary work among the Mormons, in the South in the cities, among the people of foreign birth, was ably treated in the report and heartily commended in the speeches that followed the recommendations of the Standing Committee to which the annual report was referred.

The Board of Aid for Colleges and Academies is doing an admirable work in the West where its operations are principally confined. It has only been in existence a few years, but its influence is being felt throughout the Church. To quote from the report of the Standing Committee: "The closing years of the first century of our Church have given us no better legacy than the organization of this board. The wonder is that ninety-four years were allowed to pass without any concerted efforts of this nature. Much was, indeed, done by Presbyterians from the beginning in the cause of higher education, but it was done in a sporadic way, without the official or united action of the Church. The truth of the old Persian proverb has always been recognized by our Church. Whatever you would have in the life of a nation you must put into the schools, but until the year 1883, when this board was established, the Church gave no organic expression of its high estimate of the value of schools and colleges. For sixty-six years we

had our annual 'day of prayer for colleges and schools,' but the praying was not matched with concerted working. We enter upon the new century with this board as the organic expression of the sentiment of our Church on the subject of education, an expression which corresponds to and justifies our established concert of prayer." Last year thirty-six institutions were aided by the board.

Connected closely with the work done by the oldest and the youngest organizations of the Assembly was the report on "Immigrant Population," adopted after a little quibbling over the recommendations made by the committee. Organization is said to be the need of the Church, Not a new board, but some systematic effort of the Church by which the Board of Home Missions can be enabled to help more effectively the advancement of the work, was thought to be sufficient to meet the demand. It was decided that when a new secretary of this Board is appointed he shall devote his time chiefly to the immigrant population. One of his requirements must be his ability to preach in German.

MISSION WORK IN THE WEST.

EIGHTY-SEVEN YEARS OF USEFULNESS.

THE HOME BOARD PRESENTS A LONG REPORT
ON ITS VARIOUS LINES OF WORK.

The oldest and the youngest Boards of the Church were presented on the floor of the Assembly yesterday. The one that aids colleges and academies is only six years old; the one that carries on mission work throughout the land is nearly as old as the century. The eighty-seventh annual report opened with a note of praise for the mercies that have been received during the year. Mention is next made of the sudden death of one of the members of the Board, Dr. Alfred Yeomans, of Orange, N. J. Seven missionaries have also died, but there are still 106 more missionaries on the list this year than there were last year. The reports adds, however:

We do not regard this fact as any evidence of prosperity; one evidence of prosperity is the number of churches that release their hold on the Board and become self-supporting. But we are compelled, year by year, to report that a smaller number become self-sustaining than the number organized. We are constrained again to call the attention of the presbyteries to this subject. We are often told with regard to certain presbyteries and synods that a large number of their churches that ought to be independent of the Board are still drawing from its treasury. While we are continually needing more money than we can obtain, we desire to remind the presbyteries that what they can save us by urging self-support will aid by so much to carry our work into "the regions beyond," where it is so much needed. Urge the churches to assume self-support, so that they may thereby help the feeble and the destitute.

In other respects, to a very large extent, everything has been encouraging. The country has been prosperous; the seasons, particularly the winter past, have been unusually pleasant; missionaries have been able to keep their appointments, and the people to attend religious services, even where, as in so many cases, they have been protracted through many days. Meanwhile God has given the people "the hearing ear." The missionaries declare that it is easy to preach when the people wish to hear, and that everywhere, even in places most hardened and neglected, the people have shown a disposition to hear and heed the Gospel call. Many souls have been converted; many churches have been organized, and many others have been strengthened and enlarged.

THE WORK IN THE OLDER STATES.

Mission work is not wholly confined to the West and South, as is popularly supposed. From all the Eastern States a great tide of emigration has

been rolling outward and westward for many years. The young and vigorous, the enterprising and the brave, have gone out from their old homes and limited environment, into the large, free, and open West, or to the great and growing cities of the East, to seek their fortunes. The old people have been left behind, and they have died rapidly; and often when their children return, after a few years, they are shocked to find the great congregation of their earlier years dwindled down to a handful, the Sabbath-school almost abandoned, and the sad evidences of increasing weakness and decay abounding on every hand. Railroads, that have done so much to facilitate the removal of those who desired it, have done much in producing this result. In many instances they turn away business and travel from some manufacturing city not far away, and thus deplete the places where once were flourishing churches and communities.

OVER FIVE HUNDRED VACANT CHURCHES.

The report continues thus: The outflow of our own people has made room for foreigners to flow in, and in many a place where forty years ago scarcely one such could be found, now the Roman Catholics have the largest congregations in town. The rural districts that were originally settled by a solid Protestant population are becoming settled by them. The Irish Romanists that forty years ago were largely a floating population, going from place to place, where railroads and canals and other public works were undergoing construction, are now buying farms, taking the place of Protestants and becoming a permanent part of the population. The American Home Missionary Society has an increasing number of missionary churches in New-England every year. Our own field has suffered to nearly the same extent. According to the last minutes, there are 518 vacant churches in the large and vigorous synods of New-York, Pennsylvania, Ohio, Indiana, and Michigan, not all vacant from their own feebleness, but presumably largely from that cause.

To look at it in another light, we find there are 354 churches in these synods that have less than thirty members each. Yet what a small number thirty is to constitute a self-sustaining church! It is fair to presume that many of the churches considered as feeble and decaying have more than that number credited to them on the minutes. But taking either estimate, 518 vacant churches in five synods, or on an average of over 100 to each synod, or 354 having less than thirty members each, or over seventy to each synod, the showing is such as sharply to arrest the attention of any synod. It is useless to try to belittle the picture by saying that the New-York Synod has 804 churches, while it is confronted with ninety-nine vacant churches, or seventy-five with less than thirty members each; or that Pennsylvania has 1,059 churches, with 180 vacant, and eighty that have less than thirty members each.

The work in the South has been aided by a trip which Dr. George P. Hay made a few months ago. A man who read his observations gave \$10,000 to the Board to establish churches there. City evangelization, the work among the foreign population, the Mormons and the Southern whites is described fully. Then follows the financial statement, which is thus summarized:

The amount set before the churches at the last General Assembly as the sum likely to be needed during the year was \$850,000. The receipts of the year have been \$810,391 03 for current work, \$4,159 16 for permanent and trust funds, and \$16,097 37 for sustentation department. The school work of the Board closes the year with a deficit of \$27,619 47,

and sustentation has a deficit of \$9,904 50, while home missions has a balance to its credit of \$4,236 08.

APPROVING THE WORK OF THE BOARD.

The Standing Committee on this Board which has for its chairman Dr. S. J. Niccolls, of St. Louis, commended the Board in these warm terms:

1. This Assembly hereby approves the efficiency and fidelity of the Board of Home Missions in its work during the past year. It also gratefully recognizes the goodness of God in that measure of success which he has granted to the labors of the Church in the home mission field.

2. The Board is hereby directed to continue in the policy outlined in its report, and, as far as its funds will justify, to enlarge its work in the South and West.

3. In order that the Board may efficiently carry on its work, it is hereby recommended to the churches to raise the sum of \$875,000 for the cause of home missions during the present ecclesiastical year.

4. The Assembly hereby directs the presbyteries to exercise special care in grouping together into one or more pastoral charges the churches asking for aid from the Board, to the end that there shall be no unnecessary demands upon the treasury of the Board.

5. The Assembly hereby records its hearty and grateful approval of the work of the Women's Executive Committee of Home Missions. As the simple record of their labors presented in their annual report furnishes the best evidence of their efficiency, the Board of Home Missions is hereby directed to publish it in connection with its annual report.

Inasmuch as a request comes from this Executive Committee that a day should be set apart on which the children in the Sabbath schools might contribute to the mission school work of the Home Board, it is hereby directed that the Sabbath preceding Thanksgiving Day, in the month of November, be set apart for this purpose.

The committee would recommend the following persons, whose terms of service as members of the board have expired, for re-election: Minister, the Rev. Thomas Hastings, D. D.; laymen, Joseph F. Foy, Jacob D. Vermilye and Walter M. Alkman; also, the Rev. Charles L. Thompson, D. D., to take the place of the Rev. Alfred Yeomans, D. D., deceased.

A SPECIAL WORD FOR THE WOMEN.

In its report the committee had this to say about the work which the women of the Church are doing in the line of home missionary work:

There has also been placed in the hands of your committee the fourth annual report of the Women's Executive Committee of Home Missions, representing the various Women's Missionary Societies in the church. This report shows that the sum of \$321,264 09 was raised by their instrumentality during the past year for home mission work. This is an advance of \$94,573 42 over the previous year. It is but just to say that this large increase comes from special donations of large-hearted and generous givers, who were interested in the school work carried on by the Executive Committee. Of the whole sum raised, \$22,549 12 has been paid to the Freedmen Board to aid in their important work. This Executive Committee represents twenty-six synodical societies and 3,510 Presbyterian and local societies and boards. It has schools among the Mormons, Indians, Mexicans and Southern whites, in all 107 schools and 318 teachers. In addition to the money already mentioned as paid into the treasury of the board, these societies have sent boxes to the schools and missionaries amounting in value to \$60,822. It will be gratifying to the Assembly and to the whole Church to know that this department of woman's work in the cause of missions, which at the close of its first year of labor, ten years ago, reported collections amounting to \$20,000, now can report the sum of \$321,264 collected in a single year. The report for this year furnishes in its statements a striking testimony to the enthusiasm and devotion of the women of the Church in the holy cause of missions. It is a reason for devout thankfulness to God that so much has been accomplished through their instrumentality. The history of the past ten years of their organization in this department shows rapid and constant advance. No ~~one~~ ~~of~~ ~~us~~ ~~we~~ ~~have~~ ~~under-~~

taken has failed. Their magazine, "The Home Mission Monthly," is self-sustaining. Their contributions increase each year. Yet without boasting, their report modestly says:

"If we pause for a moment to compare the figures and the field covered by the first year's report submitted by our committee ten years ago, with those of the present year, the progress and growth thus evidenced afford occasion for the most profuse gratitude. Our first decade fully completed, we have already entered upon the second with devout thankfulness for the past and with cheerful courage for the future." Long ago a heathen, moved with admiration for their character and conduct, cried: "What women these Christians have!" Nor can the world to-day see anything fairer and nobler than Christian womanhood ministering with holy enthusiasm and in self-denial for its redemption.

SPEECHES IN SUPPORT OF THE BOARD.

The Rev. Dr. Henry Kendall, the veteran secretary of the Board of Home Missions, was received with applause as he took the platform and spoke on the report and the work accomplished. He did not take any credit, however, for the Board, but said: "The Lord was the foundation of it all." Dr. Kendall spoke at some length, remarking that he had noticed one of the papers had said they supposed they would hear the same old speech again. Amid some laughter he added that he would give them a part of it. He then proceeded to present to his hearers some interesting reminiscences of the work done in the mission field, and the vast amount of work that there was still to do, illustrating in a quaint but practical way the enormous extent of territory to be covered.

Many speakers followed Dr. Kendall, one of the most interesting, judging from the hearty applause which greeted him again and again, being the Rev. Duncan C. Milner, of Manhattan, Kan. He excused himself for bestowing liberal praise on Dr. Kendall by saying that as another had shown "an ounce of taffy" was worth a ton of epiphany." (Laughter.) Mr. Milner has lived in Kansas twenty-one years. He thinks that it is a great State. "Two hundred miles wide, 400 miles long, 8,000 miles deep, and reaching to the stars." (Applause.) Kansas, he said, had solved the temperance question, having Prohibition that does prohibit. This statement was also applauded. He appealed for \$15,000 for Emporia College. Continuing, he said:

We do not claim that Kansas is the salt of the earth, but we have salt enough for the whole earth and prospect of making sugar for the whole country. We have great resources and growing wealth. It may be asked why do you not take care of your own churches without so much Home Mission help? It must be remembered that in our young State we are trying to do everything at once, to build school-houses and churches, make roads, build bridges and all improvements. In one-half of our State for two or three years there have been short crops, and our people have had many hardships, but assured our people are high-spirited and anxious to be independent and will get to self-support as soon as possible. Then it should be remembered that, while it is said that a stream of money is constantly flowing West for Home Missions, another stream of money comes from Kansas to pay interest on mortgages held in the East. I am inclined to think the interest on mortgages more than pays all sent for Home Missions.

Twenty-one years ago I was one of nine young men who went from Union Theological Seminary to the West. We were ordained together at Kansas City. We have been permitted to see the marvellous growth of Western Missions, to see Kansas City grow from a hamlet to a great city of 200,000. We have seen in Kansas a feeble Presbytery with a few ministers become a Synod and the mother of synods, and now within the bounds of our State we have 375 churches, a growth unparalleled in the history of the Presbyterian Church. This has been done by the fostering care of this great Board, and its liberal management, and to it we give our thanks.

The Rev. E. L. Williams, of the Presbytery of Ottawa, Ill., read a circular addressed by the Synod of Illinois to the Presbyterian churches of

that State. The circular contained these resolutions:

Resolved, 1. That Synod's Committee on Home Missions be instructed to employ four evangelists at once, or as soon as suitable men can be secured.

2. That all the churches in the Synod be urged to contribute to the fund for their support at least five cents per member annually.

3. That the work be made as largely self-supporting as possible by collections and subscriptions in the churches and fields where the evangelists labor.

4. That the evangelists labor under the immediate supervision of the Presbyterian Committee in each Presbytery.

5. That the Synod's Committee divide the whole Synod into districts composed of one or more Presbyteries, assigning a certain territory to each evangelist for the year, and the members of the committee, in these districts sub-divide the territory and arrange the year's work in their bounds.

6. That during the season unfavorable to evangelistic work, the evangelists be employed in supplying vacant churches and needy fields.

GRATIFIED AT GENEROUS BEQUESTS.

Among those who addressed the Assembly on the results of mission work, etc., were Elder Robert T. Simon, of Emporia, Kan.; Elder Thomas Kane, the philanthropist, of Chicago, and the Rev. John Menaul, M. D., of Rio Grande, Synod of Colorado. N. M. Dr. Menaul said that in New-Mexico they had Romanism in all its power; not the Romanism that had been elevated in the East, but the old-fashioned Romanism of the days of darkness. He was followed by the Rev. Dr. Phraner, of Sing Sing.

Much gratification was expressed at an announcement by the Stated Clerk, during an interval in the discussion. It was that Alexander Folsom, of Bay City, Mich., had left by his will \$30,000 each to the Boards of Home and Foreign Missions, \$10,000 to the Board of Publication, \$20,000 to the Educational Board, \$20,000 to the Board of Freedmen, and \$50,000 to the Board of Ministerial Relief. The speaker who followed the announcement said that was the best speech that had been made this morning. He was the Rev. Dr. R. N. Adams, of Red River, Minn., a brigadier-general during the war, and who has the reputation of having been a hard fighter. He is now the Synodical Missionary of Minnesota.

The Rev. W. O. Forbes, of Oregon, of the Synod of the Columbia, caused a delay of half an hour in the taking of the vote by moving an amendment to increase the number of Presbyterian missionaries. Various points of order were made against the speaker. Dr. Kendall briefly replied to Mr. Forbes in opposition to the amendment, which was voted down. The resolutions and reports were then adopted without a dissenting vote.

DISCUSSING HOME MISSION WORK.

A LARGE MEETING AT THE FIFTH AVENUE

CHURCH—ADDRESSES BY THE REV. DRS.

PURVES AND CHAPMAN AND OTHERS.

A public meeting for the discussion of home mission work was held last evening at the Fifth Avenue Presbyterian Church, the Rev. Dr. Hall in the chair. The church was crowded. The first speaker introduced by Dr. Hall was the Rev. Dr. George G. Purves, of Pittsburg, who spoke of the great need of more ministers for the missionary field. He highly praised the young ministers of the West, who are keeping together small congregations in the face of many obstacles, and urged the necessity of giving them substantial encouragement and aid. Their labor is in some places chiefly among the newly arrived immigrants. The Rev. Dr. Purves said, were all to become citizens of the Republic and to have in their keeping the destiny of States, and for this if for no other reason it was essential that they should be taught those lessons of religion which would best fit them for their new responsibilities. "All the evangelical churches," said Dr. Purves, "are wings

of the same army, and must work together for this end. But the Presbyterian Church is the van of this army, and because it has developed side by side with our National liberty, and is peculiarly in keeping with American institutions, it should be in the lead with its home missionary work."

The Rev. Dr. Ervin S. Chapman, of Oakland, Cal., began his remarks by saying that the church which would stand the highest in the esteem of both God and man in fifty years hence would be the one which did the most and best work in the home mission field. As an illustration of how little the people in general knew of the extent of this field, he told of a friend in Ohio who sent him a letter asking him to give his friendly attention to a young man who had settled at Los Angeles, 350 miles away. He told of the educated and intelligent men who go from the East into the Western country and do not form any religious associations in their new home. They go there only to make money and to make it quickly, and care nothing about church life. He had met with one case in which a man, when asked why he did not join a church there, said: "Don't talk to me about religion. I left God on the other side of the Mississippi and I hope he'll stay there." Those people, he said, were not particular about the sect they supported, but they required men to lead them who could evince the same energy for Christ as the others did in their worldly pursuits.

Warner Van Norden was the next speaker. He said that while there was something exhilarating about sending the Gospel to foreign lands, and doing everything possible to enlighten the dark places of the earth, it seemed even more important to prosecute home mission work in every possible way, on account of the immense benefit it would do to this country. It was not the Anglo-Saxon laws which had brought the American Nation to its present condition of prosperity and enlightenment, but the Anglo-Saxon Bible, and the perpetuation of free institutions depended more upon the spread of the Christian religion than on any other condition.

The Rev. Dr. S. J. Nicolls, of St. Louis, said that at least two points with regard to home mission work might be taken for granted: that it were necessary, and that it would be successful. He cited the case of Augustus Caesar, who was honored by the whole world at the beginning of the Christian era, while the simple missionaries who came to Rome to teach the new religion were obscure and despised. The work of Caesar and all about him had perished and been forgotten, whereas those simple missionaries were loved, revered and honored by millions. But the history of the Presbyterian Church itself in 100 years offered even a stronger argument than this. At the first General Assembly at Philadelphia 100 years ago only \$853 was obtained for missionary work. Last year the Church had \$900,000 placed before its altars for this work. "The forty centuries which Napoleon appealed to as an inspiration to his soldiers, were as barren as the sands of the Lybian Desert when compared with this single century of Presbyterianism." His church, he said, lost the lead in mission work in 1837, and now he believed the opportunity was presented to repair that error.

In conclusion a brief address was made by the Rev. Dr. Roberts, Moderator of the Assembly.

THE OFFICIAL DOCKET OF THE ASSEMBLY. WHAT THE COMMISSIONERS HAVE ON HAND— MANY IMPORTANT TOPICS.

The Assembly early adopted the following docket, showing what must be done before it adjourns:

1. The opening sermon.
2. Constitution of the Assembly with prayer.
3. Preliminary report of the Committee of Arrangements.
4. Calling of the roll.
5. Election and induction of the Moderator.
6. Appointment of four temporary clerks on the nomination of the Stated Clerk.
7. Adoption of rules of business.
8. Presentation of the docket.
9. Order for the printing of the roll.
10. Appointment of the standing committees: Bills and Overtures, Judicial Committee, Polity of the Church, Home Missions, Foreign Missions, Education, Publication, Church Erection, Theological Seminaries, Ministerial Relief, Freedmen, Aid for Colleges, Correspondence, Benevolence, Narrative, Temperance, Leave of Absence, Marriage, Finance.
11. Appointment of committees on the records of synods.
12. Presentation of synodical records by roll-call.
13. Presentation of statistical reports, overtures, etc., from the Presbyteries.

14. Presentation of the annual reports of the boards and committees: Boards of Home Missions, Foreign Missions, Education, Publication, Church Erection, Relief Missions for Freedmen and Aid for Colleges and Academies; Committee on Temperance, Committee on Systematic Benevolence.

15. Presentation of the annual reports of the theological seminaries; Princeton, Auburn, Western, Lane, Union, Danville, McCormick, Backburn, San Francisco, German Theological School, Dubuque, Iowa; German Theological School, Bloomfield, N. J.; Lincoln University, Biddle University.

16. Presentation of the annual reports of the officers of the General Assembly, Trustees of the General Assembly, Stated Clerk and Treasurer of the General Assembly.

17. Reception of delegates from corresponding bodies.

18. Appointment of Committee on Annual Concert of Prayer.

19. Report on the London Council of the Presbyterian Alliance.

20. Reference from the General Assembly of 1888, viz.: Overture from the Presbytery of Nassau.

21. Election by ballot for members of the Board of Church Erection and the Trustees of the General Assembly.

22. Report of the Committee on the Place of Meeting for the next General Assembly, and appointment of Committee of Arrangements therefor.

23. Reports of special committees as follows: African Liquor Traffic; Berlin Church; Bohemian Churches; Brazil, Synod of; Centenary Fund; Church at Home and Abroad; Churches, Property of; Church Unity; Constitution, Methods of Amending; Constitution, Revision of Proof-texts of; Continental Presbyterian Churches; Education; Freedmen's Board; Home Missions, Elders; Indian Affairs; Indian Schools; Immigrant Population; Presbyterian Church in the United States, Conference for Co-operation; Relief, Administration of Funds, Board of; Religious Instruction in the Army; Reports of Board, Finding of; Representation in Synods and Presbyteries; Reprinting Minutes; Rules for Judicials; Sabbath Observance; Training of Candidates for the Lord's Supper; Unemployed Ministers and Vacant Churches.

24. Miscellaneous business.
25. Discharge of the standing committees.
26. Order of publishing the annual minutes.
27. Order of payment of bills and salaries.
28. Final call of the roll.
29. Approval of the minutes of the final session.
30. Resolutions of thanks.
31. Dissolution of the Assembly.

COLLEGES AND ACADEMIES.

THE YOUNGEST BOARD COMMENDED.

PRESIDENT HASTINGS, OF UNION SEMINARY,
TELLS OF ITS EXCELLENT WORK
IN THE WEST.

The Board of Aid for Colleges and Academies occupied the greater part of the Assembly's attention in the afternoon. It is a young institution, having been organized only six years, but the nature of its object and the efficiency of its officers have already placed it high in the estimation of the churches in the Assembly.

The report which the Board presented to the General Assembly stated that the treasury of the Board had received from all sources \$45,445 91. In addition to this, the institutions received directly from churches and individuals \$45,350 20, making an aggregate of \$90,796 14. The similar aggregate of the preceding year was \$68,060 61. But the entire financial advance of the year cannot be seen without adding to the foregoing total the subscriptions to property, which amount to \$26,675. These, no less than the subscriptions already paid in, are the direct outcome of this year's effort to secure the \$100,000 which the recommendation of the last Assembly encouraged the Board's officers to seek for the increase of the properties of the institutions. These subscriptions being added, the year 1888-89 will be seen to have yielded for this work a total of \$117,471 14.

AN INTERESTING OBJECT LESSON.

Accompanying the report are tables and a map showing how the money received has been expended and where the institutions aided are. On this point the report says:

The tables and the map together will show two things that cannot be considered too attentively:

1. The breadth of this work. Leaving aside those parts of our Church's great territory which the older institutions fully supply, and those parts which are as yet too new to call for our grade of instruction, there is an immense remainder into which have come and are coming not only large populations of our spiritual kindred, but larger populations of alien and irreligious type, and an organized system of secular education. This makes a field so vast, so important, so needy, that the thought of occupying it largely with Christian schools should kindle to enthusiasm, not the Church's Board, but the Church. If this page should possibly be read a hundred years hence, we dare foretell that the largest piety and patriotism will set the seal of their unreserved approval on it where it says: The American Church of this closing century has no wiser, grander work for its consecrated means than that of planting the new American empires with the schools that train for Christ!

2. Our map and statistics show how far the Board is from allowing the breadth of this undertaking to betray it into extravagant attempts. Last year it aided the teaching work of thirty-six schools and colleges, and this year of the same number. With a work distributed from Indiana and Eastern Tennessee to the Pacific, and with no lack of new applications, it continues to cover, essentially, the same institutions that had been taken up three years ago. In one respect the maintenance of these thirty-six schools might seem a trivial performance. The hum of their school-rooms might be compared to the chatter of a few birds distributed far apart over the long reaches between the Mississippi and the mountains, and between the mountains and the sea. But the Board understands that the hum of a young school that has been well placed and well tended lasts, not like the note of a bird, but like the murmur of a living stream. Our aim, accordingly, is to place no more institutions than the Church will enable us to supply and make strong. Of course, the Church will approve this policy.

REASONS FOR AN APPEAL.

In making its appeal for money with which to enlarge the work of the Board, attention is called to the happy results that would have followed had the contributions last year been sufficiently large.

Every drain of interest-money stopped, every incomplete building finished, every needed dormitory added! After all which means, enough would have remained to start a good endowment for every institution. And what would have been the immediate result? Better work done by relieved, hopeful, thankful men; more students; more conversions; a stronger tide of Christian ability at once made up, to enter into the pulses of the growing Church and Nation, and other men's means encouraged to press on the vigorous and hopeful work. All this could have been done—for the means and the heart for doing it are both within our Church—if the whole Church had been really conscious of her own definite, energetic undertaking of creating her needed colleges by plan. For any thoughtful man who concedes these two things—that Christianity at the West will require Christian schools, and that he has from God any responsibility or opportunity in their behalf—will see such argument for his co-operation with this organized scheme as cannot be challenged. It appears, by the briefest statement of its features:

1. This scheme maps out the existing need, and locates institutions where the need exists.

2. In so doing it secures the judgment of the Presbyteries and synods that cover the grounds and know it.

3. Needless and colliding institutions it discourages, and in most cases, from being even begun. Should they persist in starting, it is with the knowledge, on their own part, that they have no promised backing from the Church; and with the equal knowledge of every well-informed Presbyterian that his board does not advise him to risk his money in them.

4. Every approved institution starts with the very liberal financial support of its own interested com-

munity; for the Eastern means that go into any of these young properties, while of great value in consolidating and securing them, are small in comparison with the Western.

5. A careful watch is kept against injudicious outlay on work or property, the board annually demanding of each institution two financial statements; at the beginning of the scholastic year a statement of intended work and outlay, and at the close a detailed balance-sheet.

6. The best encouragement is afforded to any giver whether at the West or East, to put his means into an institution's property, since two steady streams are flowing to it in concurrence with his gift—the stream of the Church's general benevolence, which, by the board's appropriations, sustains the institution's current work, and the stream of other men's gifts for increasing its possessions.

7. Every gift of considerable amount that passes through the board's treasury to the property of any institution is secured by lien which the institution makes to the board.

8. This scheme insists upon systematic Bible study in the class-room as the rule for all pupils, the exception to which requires explanation. The yearly returns which cover that point bring to light the omissions which demand notice and repair.

9. The one aim which, in advance of all others, the whole scheme impresses upon teachers and students, in the class-room as well as the chapel, is the exaltation of Christ and His Gospel in the faith, conversion, and lifelong service of every student.

TWO KINDS OF AID GIVEN.

The report continues:

The foregoing general statement invites special attention to the distinction which we are compelled to make between the two kinds of aid which our institutions receive at our hands, namely: Aid in support of their current work, and aid in building up their necessary properties. Just as a successful church implies not only the good work of the pastor, but also a competent place, competently furnished, in which that work can be done, so a successful school implies a sustained teaching force and a well-furnished building for it to teach in. In the matter of planting new churches, the distinction between the necessary support of men and the necessary creation of property is so plainly seen that each of those interests is committed to its own board. The fact that the two distinct classes of college interests are committed to the care of a single board makes it important to have each of them clearly defined and understood.

We hope, indeed, for an ultimate condition of things under which the distinction will not need to be pressed. So soon as the Church's contributions to this Board's treasury shall be sufficient to meet the reasonable needs of the new institutions in the matter of property as well as of work, the Board will be able to apportion in either direction from that one adequate store. And it should be understood that this branch of our Church's work can never be administered with true economy and success till such a supply of means is yearly put at the Board's disposal. But as yet, with thirty-six institutions to be aided, and with the total of our general income stopping at \$34,000, it is evident that either the young schools must dispense with even the most modest counterpart of the buildings, furniture, apparatus, libraries, endowment, which are by the older institutions found to be indispensable, or an effort outside of our general income must be made to provide for such needs. So it comes to pass that we have to speak of the attention given by the Board during the past year to two distinct tasks; first the support of current work, second, the provision of needed property.

The means thus expended have come chiefly from the collections forwarded to the Board's treasury by churches and Sabbath-schools. These have amounted to \$30,822 90, against \$29,641 21 received from such sources last year. Contributing churches this year number 1,902, against 1,865 last year. Contributing Sabbath-schools sixty, against forty-six. . . . Outlay upon current work has been further supplied by individual giving. From this source our general treasury has received \$3,145 79. A legacy of \$50 has been received by the same treasury; making its total receipts for the year \$34,018 69, against a similar total last year of \$31,524 26.

Some further contribution to the support of current work has been made without passing through our treasury. Churches interested in one or another of our institutions have made their contributions direct to the institutions for whose sake they were taken; while by understanding had between each institution

and the Board the amounts so received have been reckoned to the Board's credit, just as they would have been if the Board's treasurer had handled them. In some instances this understanding between the Board and the institution has been so specific that an amount has been agreed upon which the institution has been at liberty to receive directly from the contributing churches, the Board modifying its grant from its own treasury in view of such separate allowance of direct receipts. In other cases, where no such allowance was agreed upon, the direct receipts have been offset against the Board's promise of aid.

DR. HASTINGS COMMENTS THE BOARD.

President Hastings, of the Union Theological Seminary, is the chairman of the Standing Committee which reports upon the work of this Board. His associates on the committee are: Ministers—Jeremiah Odell, Downer L. Hickok, Robert B. Mattice, Henry L. Mayers, James F. Brewster, Augustus R. Bickenback. Elders—Henry W. Blossom, Martin L. Moore, Lemuel S. Fawcett, Charles L. Richards, Martin B. Lewis, Abram Whiteborn, M. D., and Edward Kerr.

Dr. Hastings read the report in a pleasing and impressive tone. No speaker since the debates began on the floor of the Assembly has shown a more thorough knowledge of his subject, nor produced a better impression. His theological and literary culture, recognized and acknowledged far beyond the limits of the Presbyterian Church, was shown to good advantage as he discussed the report which his committee had presented. In the report the following occurred:

There is a widespread prejudice in the Church against the multiplying of small and feeble colleges. That prejudice is thoroughly understood by this board, for it has done excellent service in preventing the planting of institutions where they are not really needed, but are sought only from local ambition or from speculative motives. But it should be remembered that the catalogues of our theological seminaries show that the small colleges are furnishing to-day by far the larger part of the recruits for the ranks of the ministry. The new college finds men whom the older colleges would never reach. As the population moves rapidly westward, the Church, the college must follow, or we shall be left far behind. The memorable saying of Burke—"Education is the cheap defence of nations"—we may apply to our work.

Christian education is the cheap defence of the Church, especially in the frontier regions, where the conflict is hottest. It is certainly to be desired that the older and larger colleges should be still further strengthened and improved. But as all these institutions have large and increasing constituencies in their own alumni, it seems but fair and wise that they should be content with such gifts as their natural constituencies can bestow, and that Presbyterian alumni, when giving beyond the colleges from which they were graduated, should give succor to young institutions of our Church which cannot for years to come look to their alumni for help. We would suggest that those who are asked to contribute to particular institutions should inquire if the money given can go through this board. Such education will not only give us more ministers, but more men in every department of life—more men who can be trusted in the formation and settlement of society—and our men of wealth outside of those constituencies should bestow their gifts for the cause of education mainly through this board for those young institutions which cannot look to their alumni for help.

The Church is to be congratulated that the work of this youngest of our boards has been done thus far with such wisdom and discretion. No debt has ever been reported, and we are most fortunate in having as the secretary one who unites so much conservatism with so much enthusiasm, so much ability with so much devotion, and we do most heartily commend him and his work to the generous sympathy and co-operation of all the churches. Last year the hope was expressed that \$100,000 would be given to this board. This year we venture to say that it would make a far better entrance of our church upon the work of a new century if \$200,000 should be entrusted with this board for the strengthening of existing institutions and for the securing

of strategic points for such new institutions as this phenomenal growth of population in new districts will certainly require. Of the four new States just received into the Union, three have each a Christian college founded by this board, while the fourth State has two Presbyterian academies secured by the same means. Other new States are coming, and surely each one must have a Christian college, or become an element of weakness rather than of strength to our Union.

THE RECOMMENDATIONS ADOPTED.

The Standing Committee made the following recommendations, which were adopted after Dr. Hastings and Dr. Ganse, the secretary of the Board, had spoken:

I. That no institution be taken under the care of this Board unless the Bible be systematically used as a text-book in the curriculum, and that the institutions be required to show in detail, in their spring reports to the Board, what response they have made to this requisition, and that the Board be instructed to withhold, at its discretion, the annual appropriation in all cases in which the spirit of this requisition does not appear to have been met.

II. That as this is the youngest and the least known of our boards special efforts should be made by the presbytery and by the pastors to inform the people concerning this work.

III. That as from nearly all the other boards of our Church and from the special committee on the Board of Education, which has just reported to this Assembly, there comes the common cry for more ministers, the whole church should turn its attention to this agency, which fosters those institutions to which we must mainly look for an increase in the supply of ministers.

IV. That the Board be advised to give continued attention to the establishment of Presbyterian academies, midway between the common school and the college, inasmuch as experience shows that if schools of this indispensable grade be left to the care of the State they are in danger of being not only unserviceable to our cause but positively antagonistic.

V. That the Assembly earnestly insist that in loyalty to our denomination every church within our bounds should make some contribution to the treasury of this Board.

VI. That the following persons, whose terms of office expire with this meeting of the Assembly, be re-elected members of this Board:

Ministers—The Rev. Herrick Johnson, D. D.; the Rev. S. J. McPherson, D. D.; the Rev. John W. Dinmore, D. D.; the Rev. J. L. Withrow, D. D. Laymen—Charles M. Charnley, the Hon. Homer N. Hibbard, the Hon. Robert H. McClellan, W. H. Swift, esq.

Dr. Ganse, who has shown eminent fitness for the work to which he was appointed, spoke earnestly and eloquently in behalf of the Board. In speaking of the recognition which the Church takes of those who are educating young men in Christian institutions, Dr. Ganse turned to the Moderator, who is also the president of Lake Forest University, and said: "The New-York Tribune, in commenting upon the elevation—that's a long word—of Dr. Roberts to be Moderator of this Assembly, said that there was an attempt in this to recognize his position as a president of a Western university. I do not know who told the reporter this, but I declare to you that the same thought had visited my mind."

President Hendy, of Emporia College, said that five years ago that institution was started with seventeen students; to-day there are 125 students, and of these seventeen are studying for the ministry. Five years ago there was one theological student under the care of the Presbytery in which the college is settled; now there are twelve students under its care. Eldridge C. Harel, of Austin, Tex., spoke a word in behalf of the synodical college in his State, of which he is a director.

TO ASSIST THE FOREIGNERS.

A NEW SECRETARY OF THE HOME BOARD.

HIS WORK TO BE CHIEFLY AMONG THE IMMIGRANT POPULATION—TO PREACH

IN GERMAN.

The report of the Committee on Immigrant Population, which was read on Monday by Dr. William O. Ruston, of Dubuque, Iowa, came up as a special order in the afternoon. The substance of the report was published in The Tribune yesterday. Especial attention had been given to the Germans, the Scandinavians, the Italians, the French and the Dutch. It was found by the committee that the total immigration reported by the Government up to 1880 was 10,715,476. Of this large immigrant population there were 3,125,413 Germans, 441,364 Scandinavians, 87,574 Italians, 319,042 French and 48,305 Dutch.

The report was a voluminous one, and covered every feature of the problem with great fullness. In regard to organizations for work the committee said:

So far as our Church is concerned there is no systematic effort to evangelize the foreigners in our land. Success most encouraging has attended the systematic efforts of other churches. The Presbyterian Church has interest in the immigrant, but as yet it lacks equipment. Into the ear of the committee has poured the desire of many hearts, asking what to do and how to do it. If little has been done, it is because little has been known. The problem needs profound and constant study. Nothing is more remarkable than the want of exactness as to facts which this investigation has revealed. There has never been, so far as we can learn, a thorough sifting of the material from which alone a solution of the problem can be obtained. Organization is necessary to secure knowledge and to diffuse knowledge, to receive light and to give light. Organization is necessary to obtain the means, both in men and money, to carry on the work in such a way as shall most largely redound to the glory of God in bringing the largest number to the knowledge of the truth and in preventing all friction with brethren in other churches who are laboring for the same great end. By this your committee do not mean that any agency like an immigrant board should be established. It is not required. The Board of Home Missions has been doing all it could for this work and no other board is needed. Your committee only call attention to the absolute need of some systematic effort of the Church by which the Board of Home Missions can be enabled to help more effectively the advancement of the work.

AMENDING THE COMMITTEE'S REPORT.

When the recommendations were taken up seriatim, the following were adopted without discussion:

1. That the earnest overtures of ten Presbyteries and the wishes of other friends that our Presbyterian Church consider the spiritual needs of the foreign population are fully justified by the urgency and extent of those needs.
2. That the importance of the work and past successes appear to make increased and instant efforts our imperative duty.
3. That the future is bright with promise when the Presbyterian Church shall more perfectly organize its work for the immigrant population.
4. That leaving this work to churches and presbyteries will not secure it the attention which it deserves, or past experiences reveal.

The last three recommendations did not meet the approval of Dr. T. S. Hamlin, of Washington. They read as follows:

5. That as the present secretarial force of the Board of Home Missions is already worked to the limit of its strength, and as an addition to it has been already suggested, a third secretary be selected, whose time shall be devoted to the immigrant population.
6. That this secretary, of like official standing

with the others, be stationed at some strategic point in the West, to be selected by the wisdom of the board.

7. That this secretary be a man able to preach in one or more foreign languages—the German, at least.

Dr. Hamlin moved a substitute for these resolutions, urging upon the Home Mission Board to use every endeavor to reach the immigrant populations with the Gospel, and calling upon the churches to contribute so liberally to the Board that the work might be carried on successfully. He emphasized in a brief speech the point which his resolution suggested: that it was not necessary nor wise to have one secretary devote all his time to one class of people. It would be a grave mistake to cultivate a foreign church in this country.

DEFENDING THE WORK AMONG THE GERMANS

Dr. Smith, of Galena, Ill., who was interrupted in his speech on Monday by the hour for adjournment, picked up his broken thread. He opposed vigorously Dr. Hamlin's substitute and made an earnest plea for the German Theological School at Dubuque, with which he is connected as president of the Board of Directors. The only correct way, he maintained, of making the children of Germans enter American churches is to preach to the parents in their native tongue.

Dr. Ruston said that adopting the substitute would throw the whole matter back again where it was before the committee began its work.

Dr. Crosby came to the front as a peacemaker and after securing the tabling of the substitute he offered an amendment to Dr. Ruston's fifth recommendation by inserting the single word "chiefly." The amendment was adopted and the recommendation now is, that the new secretary, when appointed, shall devote his time "chiefly to the immigrant population."

The suggestion that the new secretary should "be stationed at some strategic point in the West" was expunged from the report on Dr. Crosby's motion. A division was called for on the motion to strike out the seventh recommendation in regard to the preaching of the new secretary in a foreign tongue. The motion was lost by a vote of 165 to 151. Therefore, the man selected as secretary of the Board of Home Missions must be "able to preach in one or more foreign languages—the German, at least."

An abstract of the report was ordered to be printed after the entire report, as amended, had been adopted.

THE FREEDMEN'S BOARD WAITING YET. WILL THE ASSEMBLY COMMEND ITS OFFICERS OR HAVE A NEW INVESTIGATION?

"Recommendation Four" receives much attention at the Assembly, but little has been done so far toward disposing of it. It is in the report presented last week by Dr. Dickey, of Philadelphia, and has been for a day or two branded as unfinished business. Whenever there is a minute or two to spare at morning, noon or night the Moderator quietly announces, "We will take up Recommendation Four." The Assembly laughs while the Stated Clerk reads, one or two speeches are made, a resolution or two is offered, the order of the day arrives, and "Recommendation Four" goes to the wall as "unfinished business." The much-discussed item reads:

That the fidelity, patience and devoted service of the officers and members of the Board of Missions for Freedmen be heartily commended, and, with full confidence in their ability, details of management and administration, under the instructions of the Assembly, shall be left to their judgment.

Dr. Crosby, who has tried to bring the two opposing forces into harmony, yesterday offered this substitute:

Resolved, That the fidelity, efficiency and devoted

services of the officers and members of the Board of Missions be heartily commended.

CONFIDENCE IN DR. DICKEY'S COMMITTEE.

Henry Day, of this city, opposed the substitute. He favors Dr. Dickey's report and said in defence of the work which his committee had accomplished:

The General Assembly has continued the committee. They have adopted all the other resolutions of the report; they say they have confidence in their ability. And I don't think that we should now tell these gentlemen that we have not confidence in their ability. If we substantially agree with them in the results they have reached, let us say so, and not turn down their labors on a mere technicality. On the other hand, if we are not satisfied, why, let us come out like frank men and say so to them, and let them stand aside and let others be appointed in their place. Now, you instruct the brethren what to do, and don't you think they will follow your instructions? Do not let us allow these men to go away from the Assembly feeling that their labors have not been appreciated. I think that their labors ought to be appreciated, and I say they have done the best they know how. (Loud applause.)

After the order of the day had been disposed of in the afternoon, half an hour was given to the discussion of the question. The hour for adjournment came and "Recommendation Four" was again postponed. It will be taken up again to-day at 2:30 p. m., and friends and foes alike trust that it will be finally disposed of.

ACTIVITY OF THE WOMEN.

REPORTING PROGRESS IN HOME MISSION WORK

—OFFICERS ELECTED.

The second preliminary meeting of the Woman's Executive Committee of Home Missions in connection with the Presbyterian Board of Home Missions was held yesterday at the Madison Square Presbyterian Church, Mrs. C. R. Bailey, of Harrisburg, presiding. The principal business was the election of officers, but considerable time was devoted to the hearing of verbal reports concerning the condition of the work in various synods throughout the country. The delegates who made such reports were as follows: Miss L. Sunderland, of Washington, for the Synod of Baltimore; Mrs. William C. Roberts, the wife of the Moderator of the General Assembly, and Mrs. M. T. Scott, for Illinois; Mrs. Barrett, for Iowa; Mrs. Hanna, Kansas; Mrs. D. G. Curry, Kentucky; Mrs. Oliver, South Dakota; Mrs. Cooper, Michigan; Mrs. Pomeroy, Minnesota; Mrs. Irwin, Missouri; Mrs. Hardy, Nebraska; Mrs. Truax, New-Jersey; Miss Blue, New-York; Mrs. Perkins, Ohio; Mrs. Macaulay, Pennsylvania, and Mrs. Havey, Tennessee. The delegate from Texas, Mrs. Rankin, was not present, having been taken ill on her way to the meeting. A letter was read from her husband, conveying this intelligence, and earnest prayer was offered by the meeting for her recovery.

The election of officers resulted as follows: Treasurer, Mrs. M. E. Boyd, of Brooklyn; president, Mrs. D. E. James, Brooklyn; vice-presidents—Mrs. P. Harrison, Miss L. Sunderland, Mrs. A. R. Quaffle, Baltimore; Mrs. T. C. Kirkwood, Mrs. C. E. Walker, Colorado; Mrs. W. A. Smick, Mrs. W. S. Ladd, Columbia; Mrs. Edward Ely, Mrs. M. T. Scott, Mrs. W. C. Roberts, Illinois; Mrs. J. F. Kendall, Mrs. J. L. Williams, Indiana; Mrs. T. M. Sinclair, Mrs. E. N. Barrett, Iowa; Mrs. M. B. Cleland, Kansas; Miss S. L. Young, Kentucky; Miss Mary La Fon, Louisiana; Mrs. E. S. Moore, Michigan; Mrs. E. F. Pomeroy, Mrs. D. R. Noyes, Minnesota; Mrs. J. W. Allen, Missouri; Mrs. G. T. Crissman, Mrs. G. L. Little, Nebraska; Mrs. C. H. Langdon, Mrs. W. E. Honeyman, New-Jersey; Mrs. J. M. Ham, Mrs. E. N. Crosby, Mrs. John Sinclair, Mrs. B. F. Potter, Mrs. L. M. Miller, New-York; Mrs. W. M. Lloyd, North Dakota; Mrs. E. R. Perkins, Mrs. R. Folsom, Mrs. S. F. Scovel, Ohio; Mrs. William Morris, Mrs. L. Q. Adams, Pacific; Mrs. C. L. Bailey, Mrs. S. S. Bryan, Mrs. G. Norcross, Mrs. G. D. Coleman, Pennsylvania; Mrs. L. Havey, Tennessee; Mrs. H. L. Parmele, Texas; Mrs. W. M. Ferry, Utah; Mrs. S. Merrill, Wisconsin; corresponding secretaries—Mrs. D. E. Finks and Miss H. Burnet, New-York; recording secretary, Mrs. S. B. Brownell, New-York; Mrs. C. E. Coulter, secretary of the Freedmen's Department, Pennsylvania.

GUESTS OF THE NEW-YORK ALUMNI.

SCORES OF UNION'S LOYAL SONS DINE TOGETHER—A VISIT TO THE SEMINARY BUILDINGS.

The alumni of the Union Theological Seminary who live in and near New-York on Monday night gave a dinner to the graduates from a distance now attending the Presbyterian General Assembly at Clark's, in West Twenty-third-st. About 150 of the alumni gathered to enjoy the dinner and the flood of reminiscences that always characterizes reunions of those who were students together. The Rev. Dr. Erskine N. White, president of the executive committee of the Associated Alumni, delivered the address of welcome and presided. Charles Butler, who for fifty-three years has been president of the board of directors of the seminary; Thomas S. Hastings, president of the faculty; Arthur Mitchell, secretary of the Presbyterian Board of Foreign Missions; Charles A. Dickey, of Philadelphia, and several others made short addresses. Among the others present were the Rev. Drs. Marvin R. Vincent, John Hall, Charles A. Briggs, William G. T. Shedd, of New-York; William Whittaker, Orange, N. J., Professor H. M. Baird, of the University of the City of New-York; the Rev. J. Whitney, of Minneapolis, and the Rev. Dr. T. S. Hamlin, of Washington.

Mr. Butler is the sole survivor of those by whom the seminary was incorporated fifty-three years ago. For nineteen years he has held the position of vice-president or president of the Board of Directors, and his face has become familiar to those of the alumni who live near enough to the city to enable them to attend the annual anniversary exercises. Looking back over the entire history of the seminary, Mr. Butler has a wealth of recollections concerning it. Speaking in a low tone, with memory busy in the past, he received the strict attention of all within range of his voice, and he was greeted at the close with a round of applause as he had been greeted at the beginning, when all present hailed him by rising in their places in his honor.

In introducing the second speaker of the evening, Dr. White said that the seminary had arrived at the point where it could not only produce its own professors, but also "grow" its own president. President Hastings responded on behalf of the seminary. The reminiscences in which Dr. Hastings indulged, and the words in which he gave utterance to the aims that animate the present instructors of the seminary, were listened to with interest and enthusiasm. Notwithstanding changes, the seminary is ever the same, and its traditions are unchanged. The third speaker of the evening was the Rev. William F. Whitaker, '76, of Orange, N. J., president of the Alumni Association, who was introduced as a third president. The speaker's remarks were greatly appreciated. He spoke of his class as the "Centennial class," and said that it belts the globe. In brief words he referred to the several fields occupied by his classmate from the Orient to the far West.

The Rev. William C. Stevens, '77, of Los Angeles, spoke as a representative of the alumni on the Pacific coast, and recounted the growth of Presbyterianism there, and especially in his own region and Presbytery. Dr. Hamlin, '71, complimented the Seminary Quartette who furnished the music on the occasion. He expressed the hope that the other alumni would not think the less of him because he had not taken the whole of his seminary course at Union, for he had as excuse that he did not know enough at first to come here, but as soon as he did learn enough he came and finished his course. One of the traditions of the seminary is of a class that sent nine of its members to the State of Kansas at an early date, by whom faithful work was done for God and the Church in that new and just opening

field. The Rev. H. O. Scott, '89, of Hiawatha, Kan., was called upon to represent that portion of the country. It was very evident that the spirit of Union has taken strong hold upon the younger men, if Mr. Scott is a fair specimen of those who have gone forth from her walls in these last years. Dr. Hastings had spoken of the practice in England of placing a scarlet thread in all the cordage of the British Navy. He had said that there is such a scarlet cord in Union men, and in Mr. Scott this cord could be plainly seen. His devotion to his Alma Mater was outspoken and clear. Dr. E. B. Coe, '65, of New-York, representing the Reformed Church, spoke at some length, and was followed by the Rev. Dr. E. Winchester Donald, of this city.

The other speakers of the evening were the Rev. George H. Griffin, '64, who said that it was honor enough for one class to have given the seminary such a professor as the Rev. Dr. Charles A. Briggs, and the Rev. Dr. Arthur Mitchell, '50, secretary of the Board of Foreign Missions. After the singing of the Doxology, the benediction was pronounced by Dr. John Hall.

In the afternoon the members of the General Assembly had visited the beautiful seminary buildings on Lenox Hill, where they were welcomed in a graceful address by President Hastings and other members of the faculty and Board of Directors.

MANY COMMITTEES NAMED.

ALL PARTS OF THE UNION REPRESENTED.

THE MODERATOR APPOINTS THOSE WHO BEAR THE BURDEN AND HEAT OF THE DAY.

The Standing Committees and the Committees on Synodical Records are busy every day. In the accompanying list the ministers are given first:

Bills and Overtures—Charles L. Thompson, Charles T. Haley, George Hill, Prentiss De Veuve, Samuel E. Barr, John E. Alexander, John W. Fulton, Joseph C. Whitney; Robert N. Willson, William B. Dean, Samuel H. Pennington, M. D., Thomas Bakewell, Moses W. Dodd, Thomas A. Harbeck, John A. Meyers.

Judicial Committee—Charles A. Dickey, William Waith, George Alexander, Robert E. Coyle, Robert J. Cunningham, Benjamin Ezra S. Ely, Jr., John C. Ely, John C. Caldwell; John C. Churchill, Elisha A. Fraser, William Rankin, Calvin De Wolf, Chauncey S. Hubbard, M. D., H. A. Knapp, Isaac Nostelein.

Policy of the Church—John M. Worrall, Kneeland P. Ketcham, Benjamin T. Jones, C. B. H. Martin, Nelson A. Rankin, Calvin C. Hays, Joseph M. Wright, Burt F. Howard, John W. Foster, Charles Rockwell, Thomas D. Davis, M. D., Charles H. Chambers, James M. Price, George B. Thompson, John C. McDonald.

Home Missions—Daniel J. Nichols, Robert N. Adams, David M. Cooper, George K. Ward, Duncan C. Milner, William O. Forbes, Josiah McClain, James W. Bond, Henry Day, Thomas Kane, George S. Graham, Walter L. Rankin, Charles B. Towle, Archibald G. Mason, T. Milton Cowles.

Foreign Missions—M. Woolsey Stryker, Frederick T. Brown, Robert H. Fulton, Thomas H. Cleland, George J. E. Richards, Walter S. Rudolph, Jesse F. Forbes, Joseph L. Potter, Edward Wells, David Cory, James C. Woodruff, Charles B. Adamson, Henry Small, John Abercrombie, Samuel Irving.

Education—George T. Purves, John T. Duffield, William W. Faris, Herver L. Van Nuy, David E. Platter, Eugene H. Avery, James A. Paige, Willis E. Parsons; Warner Van Norden, John S. Crowell, F. Ridgley Graham, Joseph D. Miles, George Brearley, John Odell, Elias M. Miller.

Publication and S. S. Work—Benjamin W. Chidlaw, Wilson Parauer, William S. Fulton, John C. Clyde, Edgar L. Williams, George N. Karner, Milton L. Cook, D. McClellan Butt, Daniel B. Hubbard, William Graham, Francis Jordan, William A. Gaffek, John T. Nourse, Charles L. Thatcher, J. A. Gilmore.

Church Erection—John F. Hendy, Robert M. Brown, Daniel R. Foster, John W. Pugh, John D. Howey, Lyman W. Allen, John Menful, M. D., David W. Fahs; Albert D. Thomas, H. D. Wilson, Charles M. Priestly, Isaac McNair, James Davidson, David W. Barber, H. H. Smith.

Theological Seminars—Wallace Radcliffe, Edward B. Hodge, Augustus W. Coles, John Fox, William Smith, Edson C. Dayton, Alonzo M. Dawson, Lucas Ables; William E. Felt, M. D., E. J. Davis, M. D., Henry Waterbury, Harris E. Smith, D. G. Kemp, Otis G. Keith, Robert C. Drummond.

Ministers' Relief—Teunis S. Hamlin, Nathan S. Smith, David Lyon, Cyrus J. Hunter, E. H. Reinhardt, Thomas Martin, L. D. Calkins, S. J. Milliken; C. A. DeWitt, E.

W. Snyder, George Bowman, R. T. Simons, F. E. Hoagland, F. P. Hartman, Jr., Jeremiah Long. **Freedmen**—John F. Magill, George F. Hunting, George B. Stewart, William L. Ould, A. F. Whitehead, B. F. McDowell, N. L. Reid, H. H. Beadle; J. Edwards Fay, V. Morse, W. C. C. Matthews, C. H. Waterbury, S. J. Hampfield, George E. Jones, J. W. Richardson.

Aid for Colleges—Thomas S. Hastings, Jeremiah Odell, D. L. Hiekok, Robert B. Mattice, James F. Brewster, August R. Bickenback, Henry L. Mayers; Henry W. Blossom, M. L. Moore, Lemuel S. Fawcett, Charles L. Richards, Martin B. Lewis, H. B. Smith, Edward Kerr.

Correspondence—James Allison, A. C. Smith, James D. Shanks, Benjamin F. Millard, Charles Townsend, D. J. Sanders, William S. Barnes, D. R. Henderson; Charles S. Scott, E. C. Johnston, E. C. Harrell, William C. Fountaine, E. G. Dusenbury, Isaac A. Brown, J. E. Brockway.

Benevolence—O. A. Hills, Henry Reeves, James M. Maxwell, Samuel T. Carter, George Bayless, William C. Stevens, Harry O. Scott, Fred F. Kolb; Thomas S. Patten, William S. Leslie, J. A. Reed, David Krebs, William A. Dennis, Andrew H. Hill, Talcott E. Wing.

Narrative—Charles C. Hall, Thomas R. S. Peck, Robert M. Davis, Albert E. Sarchet, George F. Dffenbach, Alexander Walker, James H. Wright, J. T. Oster; Robert Porterfield, William Woods, Charles B. Church, James Kelly, D. S. Liddle, Henry Fish, Isaac B. Taylor.

Temperance—William T. Findlay, Ross Stevenson, Charles P. Luce, F. R. Wotring, A. C. McKenrie, H. M. Holmes, J. Logan Sample, Alexander S. Eagleson; Stephen M. Clement, Edward Bigelow, Daniel J. Curry, Lot F. Keeler, John L. McKee, James DeWolf, John P. Truesdell.

Leave of Absence—E. S. Chapman, Samuel A. Cornelius, Charles P. Cheeseman, William H. Elison, George A. McAfee, David N. Allen, A. J. Berger, Charles A. Kanouse; Samuel T. Wiley, M. C. J. Sanchez, Lucian Bird, E. P. Hill, Felix Corbett, David McGregor, Abel L. Post.

Mitigeage—William Wade, William J. Alexander, Jeremiah Baker, Robert N. Heath, Joseph Q. Little, L. T. Chiles, Frank J. Ridout, John Gilbert.

Finance—Louis Chaun, Henry E. Simmons, Samuel W. Spencer, James B. King, Reese H. Griffith, John C. Tucker, George Griffiths, B. F. Clark.

COMMITTEES ON SYNODICAL RECORDS.

Atlantic—George O. Little, chairman, David J. Satterfield, Charles H. Cook; John S. Schulze, John R. Bennett, Baltimore—Robert J. Thomson, chairman, Robert Watt, Joseph McAskie; F. J. Burnham, Professor T. B. Elder. **Catawba**—Charles H. Baldwin, chairman; William W. Holloway, Samuel A. Martin; S. R. Plerce, Isaac C. Stephenson.

China—Louis J. Adams, chairman, John P. Mills, David A. Heron; Nelson Bailey, Martin Kellogg. **Colorado**—Charles E. Burns, chairman, Edward W. Hutchinson, Edwin Brown; D. B. Briggs, Charles E. Messem.

Columbia—Samuel A. Jamieson, chairman, Harvey Wilson, N. F. Stahl; N. C. Vail, William W. Wood.

Illinois—James McFarland, chairman, Elias Garden, Henry Branch; W. H. Wheeler, R. W. Mitchell.

India—George D. Parker, chairman, Henry V. Noyes, Daniel Mackay; Austin H. Coughlan, C. A. Cable.

Indiana—Thomas C. Anderson, chairman, Joseph Williams, S. W. Curtis; R. H. Anderson, J. P. Emmett.

Indian Territory—August E. Torrence, chairman, James S. Black, George A. Hutchinson; O. H. Paddock, S. D. Loughmiller.

Iowa—Frederick E. Allen, chairman, John H. Wyckoff, George D. McCulloch; C. C. Raines, James N. Clark.

Kansas—Josiah Moore, chairman, T. Brouillette, Edward S. Scott; Robert Porterfield, Pratt S. Suber.

Kentucky—Moses A. Williams, chairman, Archibald J. Herrles, Robert V. Atkisson; Daniel H. Hollman, William L. Squier.

Michigan—Blackford Condit, chairman, William H. Priestley, Henry D. Wood; J. M. Milligan, Benjamin H. Coe.

Minnesota—H. W. Todd, chairman, John F. Hinkhouse, Isaac Smith; H. Scott Howell, John L. Bryant.

Missouri—John McAllister, chairman, George Earhart, William S. Long; A. J. North, Augustus M. Leach.

Nebraska—S. S. Potter, chairman, Henry M. Shockey, Cassius H. Dibble; Charles G. Rogers, D. J. McRae.

New Jersey—Arthur Crosby, chairman, William J. Moffett, Albert E. Sarchet; David M. Ross, William H. Ash.

New York—Robert M. Mateer, chairman, J. W. Hancock, Lewis Johnson; James Kelly, Charles W. Likens.

North Dakota—John Currier, chairman, George F. McAfee, Richard H. Jackson; P. M. Carmine, A. Wardner.

Ohio—William H. Hyatt, chairman, Albert S. Leonard, Robert H. McCreedy; Edgar W. Blair, James M. Garrison.

Pack—Abssalom T. Allen, chairman, Thomas Fitzgerald, Dwight L. Chanin; Edward R. Wilson, William B. Vail.

Pennsylvania—Andrew V. Stout, chairman, Frank M. Carson, Samuel J. Bogle; A. B. Prescott, M. D., George R. Conklin.

South Dakota—Sanford H. Cobb, chairman, Samuel F. Sharpless, William A. Waddel; George Lasher, Charles S. Havens.

Tennessee—H. B. Warren, chairman, Joel M. Seymour, Pynett L. Carden; Thomas R. Blackburn, Peter Luyster.

Texas—Howard Cornell, chairman, Willard K. Spencer, Hugh H. Dobbins; William Glover, Samuel Mills.

Utah—Jesse F. Forbes, chairman, Willard P. Gibson, Royal C. Moodie; Henry W. D. Reid, James R. Howe.

Wisconsin—Henry A. Davenport, chairman, Thomas P. Johnson, Charles G. Sterling; G. J. Mead, Joseph Stevenson.

WEDNESDAY, MAY 22.

THRILLING THE ASSEMBLY.

DR. DICKEY AND DR. HAMLIN GROW ELOQUENT IN THEIR APPEALS.

THE PHILADELPHIA PASTOR WINS HIS CASE,
AND THE FREEDMEN'S BOARD IS SAFE—
FIFTEEN PRESBYTERIES SEEK A RE-
VISION OF THE CONFESSION OF
FAITH—TWO BOARDS SUB-
MIT THEIR REPORTS.

(Reprinted from The Tribune, May 21.)

The first great debate in the present General Assembly was held Wednesday. The honor of one of the boards was at stake, and two prominent preachers were arrayed against each other. Both were earnest and eloquent, and the large audience that filled the Fourth Avenue Church seemed almost breathless at times, so intense was the feeling that important issues hung in the balance, or, to use the figure heard in the debate, the influential Board for Freedmen was "hanging by its eyelids." For three or four days the representatives of the Washington Presbytery have been trying to lower the present management, against which it has a grievance, but yesterday Dr. Dickey, of Philadelphia, placed his broad shoulder under the Board, and lifted it bodily off the "hooks" and placed it far above the clouds of suspicion which had enveloped it. Dr. Hamlin and General Foster, of Washington, and the few who agreed with them, contented themselves with simply voting against the recommendations to commend the fidelity, patience and devoted service of the officers and members of the Board for Freedmen. Dr. Hamlin had insisted that the Assembly would not allow him to produce the facts which could be marshalled against the Board, while all the time the Assembly cried, "Give us facts and not insinuations." When Dr. Dickey resumed his seat, his masterly efforts crowned with victory, one of the bystanders remarked that few such debates had occurred since slavery called forth the best powers of its friends and foes alike.

The little fire kindled on Long Island is spreading. The standards of the Presbyterian Church still float above the Assembly. Whether or not they will do so a year hence depends much on the temper of the present body. General Assemblies in the past have been known to open the flood-gates and drown out flames more dangerous in appearance than those which now threaten to burn out the chapter in the "Eternal Decrees." Last year one Presbytery asked for a revision of the third chapter of the Book. Its request was denied. Wednesday fifteen Presbyteries out of the 200 in the Assembly desired a revision. A single request could be refused. The Church may not take the greater risk without incurring censure. To-morrow a resolution will be discussed, which, if adopted, will be sent to all the Presbyteries, asking:

1. Do you desire a revision of the Confession of Faith?

2. If so, in what respects and to what extent?

Interesting reports were submitted by the Board of Foreign Missions and the Board of Publication and Sabbath-school Work. Both boards are doing excellent work in their respective fields, and many warm words were spoken in their praise.

THE SUNDAY-SCHOOL WORK THRIVING.

MANY NEW SCHOOLS STARTED IN THE WEST
AND SOUTH—THE CHURCH HYMN-BOOK.

After the vote on the Freedmen Board had been taken by the Assembly, the Rev. Dr. W. B. Chidlaw read the report of the Standing Committee on the Board of Publication and Sabbath-school Work. Much interest was shown in this report, and also in the man who submitted it. Dr. Chidlaw preached in the Presbyterian Church at Clives, Ohio, near North Bend and the home of J. Scott Harrison, father of the President, who lived four miles from the church. To a Tribune reporter Dr. Chidlaw said: "The family always attended, parents and children. The father was a ruling elder in our church, faithful in all his duties. The mother was a lady of culture and deep piety. The children were nurtured in a truly Christian home, and, as they grew in years, they all became consistent professors of religion; and, professing Godliness, they adorned the doctrines of Christ, their Saviour."

The report in substance is as follows: It touches first on the important work of the Sunday-school, and says that the schools are now conducted in accordance with the principles adopted at the reorganization of the Board two years ago. These operations are divided into three general classes: first, the organization of new schools; secondly, the strengthening of schools already in operation; and, thirdly, the securing of co-operation of old and strong schools in support of the work. Missionaries are employed to secure the organization of new schools, and the committee recommends that well-equipped ministers and laymen be employed as permanent missionaries. Thirty-four of these are already in the service, and seventy theological students are in commission to labor during their vacations. This shows a large and gratifying increase in the working force.

The establishment of 831 schools, with 3,411 teachers and 29,615 scholars, is reported. This result was accomplished by exploring destitute neighborhoods, 177,567 miles being travelled in the course of the work, and 45,884 families visited. The report also notes the fact that 1,885 Sunday schools have been aided, by receiving 33,123 miscellaneous volumes, 2,707 Bibles, and a great number of tracts. The committee pays a tribute to the work of the theological students, by pointing to the fact that they established more than one-half of the 831 schools which were organized.

An interesting lesson is drawn from the efforts of the Board for the Extension of Sabbath-schools and for the Encouragement of Voluntary Labors. This organization offered the appliances necessary for the organization of schools, and 117 were formed. The fields of work for the board include Nebraska, Dakota, Montana and Utah, and the South.

The Board has published this year twenty-one new books, ten different Sunday-school periodicals and 325,000 programmes for the Children's Day, an aggregate of nearly 20,000,000 copies. The nature of the publications, and their workmanship, are commended.

In regard to the overtures of the Presbytery of Transylvania and Erie, on the subject of revision and substitution of the church hymnal, the committee decided that it concurred in the views of the last annual report of the Board on that matter; and it is of the opinion that any change made should be in the form of a new book, rather than in revision. It is recommended that the board shall proceed in this important matter, and report its results to the next meeting of the General Assembly. The total business transacted during the year amounted to \$230,000.

In conclusion the committee made these recommendations:

First—That the salaries and expenses be reduced.

Secondly—That the printing, binding, etc., should be given out to the lowest and best bidder.

Thirdly—That we earnestly press on our ministry, eldership and people the duty of personally laboring for the circulation of our valuable literature and periodicals and to a large liberality and contributing the means needed for strengthening and broadening its operations.

Fourthly—That a careful examination of the minutes of the proceedings of the Board of Publication and Sabbath-school Work, the frequent meetings held and the attendance of its members, deserve the commendation and thanks of this General Assembly and its constituency for their fidelity and efforts in the promotion of the important trust committed to them.

Dr. Chidlaw and the Rev. Dr. Craven, secretary of the Board, spoke in favor of the report, which was adopted. Dr. Craven said:

Moderator and Brethren: I deem it proper to set forth briefly the nature of the organization of the Board. This, although generally known in the Church, is not understood by many—possibly not understood by some in this Assembly. In 1887—two years ago—it was reorganized by the Assembly under the recommendation of a special committee, of which I was a member. It is proper for me to say that at the time when the recommendation of reorganization was determined upon I had no thought of ever occupying an official position in connection with it.

Previous to 1887 the Board had five departments, namely, the Business, the Editorial, the Periodical, the Missionary (or Colportage) and the Sabbath-school. These departments were largely independent of each other, and hence, because of lack of co-ordination, there was necessary friction. The Committee on Reorganization recommended that these five departments should be reduced to three—the Editorial and Periodical being merged in one, to be styled the Editorial; the Colportage and Sabbath-school to be also merged in one, to be styled the Missionary and Sabbath-school; the Business Department remaining unchanged. The committee further recommended that a superintendent should be placed at the head of each of these departments, and that a secretary should be appointed having general oversight of all the departments. The Board, which had previously consisted of a large number of members scattered over the country, was reduced to twenty-four—twelve ministers and twelve ruling elders, all of whom were to be residents of Philadelphia or its neighborhood. This was done that full attendance at all the regular meetings might as far as possible be secured.

The Board thus constituted was divided into three great committees, each having special oversight to one of the departments. Each of these committees holds a monthly meeting—the Sabbath-school and Missionary on the first Tuesday; the Business on the second; the Editorial on the third. At these meetings the secretary and the superintendent of the appropriate department are both expected to be present. All the committees report their minutes each month to the Board, which meets on the fourth Tuesday. It is proper for me to say that the wisdom of the scheme of reorganization has been fully manifested by the results. It needed only that there should be one mind having equal relation to all the departments and having oversight of all to remove all ground of friction, and harmony has been the result. Still further adjustments may be necessary; if so, they will be effected, I doubt not, as others have already been made, without jar.

It is now in place to set forth the work of each department. For purposes of convenience I will speak of them in the following order—the Editorial, the Business and the Sabbath-school and Missionary.

THE EDITORIAL DEPARTMENT.

This department has charge of the subject matter of all the publications of the Board. It examines all MSS. of books and tracts submitted for publication, it selects those that it deems expedient to publish, it prepares them for the press and carries them through the press so far as the securing of typographical correctness is concerned. It prepares the lesson-helps and periodicals, and carries them through the press in like manner as with books and tracts. During the last year thirty-two new books and tracts have been published. The books have principally been for Sabbath-school libraries. Several works of great value for general use have also been given to the Church. Among them let me mention as of special value, "Manual of Law and Usage," by Dr. Hittenger, of Washington; "A Digest of Digest—The Lost Faith," by Dr. Childs, of Washington. It is in the form of a series of letters to a friend, and contains one of the best answers to current forms of infidelity that has ever come under my observation. "Saved by Grace," by Dr. Wells, of Brooklyn; "The Religions of the World," by Dr. Barrell, of Minneapolis; "Practical Religion," by the Editorial Superintendent, the Rev. Dr. Miller, of Philadelphia; "A Church and Her Martyrs," by the Rev. Daniel Van Belt, which gives the story of the Church of Holland. Permit me here to mention a work published since the close of the last fiscal year, the mention of which consequently does not appear in the report now before you, which, I think, is for Presbyterians one of the most important works of the century—a treatise on Church Government, by the late Dr. McGill. It contains the substance of the lectures delivered by him through his long and valuable labors as Professor of Church Government in the seminaries of Allegheny and Princeton.

This department has also given to the Church throughout the year ten lessons and periodicals. Of the value of these I need not speak in their presence. It is known throughout the churches.

PAPERS FOR THE PEOPLE.

The Board has in contemplation the issuing of a monthly series of "Papers for the People," or in other words, a series of popular papers on living themes.

Several of the most prominent and able ministers of the Church and distinguished writers of other lands have promised to become contributors. We confidently hope to begin the publication of these papers during the approaching autumn.

THE BUSINESS DEPARTMENT.

This department has three functions: First—It has charge of all the property of the Board (except moneys and securities, which are in the hands of the Treasurer). Second—It manufactures all the publications. Third—It places the publications on the market.

1. Concerning the first of these functions I need say nothing.

2. As to the second, I may say that it has no manufacturing plant of its own; it manufactures by contract, this mode being regarded by the Board as the most economical. As that matter, however, is before the Assembly on overture I shall not at this time say any more concerning it. During the year the department has manufactured 1,092,750 books and tracts, and 19,398,079 lesson helps and periodicals, an aggregate of 20,490,829 publications. There was an increase over the publications of last year in books and tracts of 675,750, and in periodicals of 1,328,515; a total increase in books, tracts and periodicals of 2,004,265.

3. Placing on the market. This work is performed by advertising in the leading papers of our own and sister denominations throughout the country, and through the agency of the main store in Philadelphia and twenty-three branch houses and depositories, nineteen of which are in the United States, three in British America and one in England. Our periodicals are also brought before churches and Sabbath-schools through the medium of circulars addressed to pastors and Sabbath-school superintendents, and all classes of our publications are to a considerable extent brought to the notice of the community by our Sabbath-school missionaries. In accordance, also, with the directions of the last Assembly, packages of selected tracts were sent to all sessions, together with a circular setting forth the action of the Assembly. Monthly circulars have throughout the year given lists of publications bearing on particular subjects.

Our periodicals, including the lesson helps, form one great system, not only of unspeakable advantage to the Church, but as a whole remunerative. Some are published at a loss, others not only pay for themselves but furnish a surplus that more than counterbalances the loss upon the others.

Lists of both these classes will be found on page 48 of the report, in the balance sheet. Here let me say that the debts you will find against the Westminster Primary Leaf, Westminster German Leaf, Forward, etc., are not losses for the year. They are the accumulations of losses since the establishment of the periodicals. They are retained upon the balance sheet as being of the nature of investments. With the exception of the German Lesson Leaf, the publication of which is a purely missionary speculation, all have reached and are approaching a paying basis, and we are confident that in time they will pay back the sums that are now charged against them.

The sales for the year in books were \$109,210 14; in periodicals, \$121,026 54; making a total of \$230,236 68.

The receipts into the treasury during the year from all sources were \$337,781 87. To this should be added the balance from last year, making a total of \$411,155 55. The expenditures have been \$326,471 78. The balance in the treasury at the beginning of the year was \$34,638 77. This balance includes not only the balances belonging to the different funds of the Board, but also that belonging to the "Church at Home and Abroad," amounting to \$34,072 49.

The net profits of the year were \$6,692 04. Of this sum, two-thirds, or \$4,461 34, was placed to the credit of the Missionary fund.

The capital stock is now reported at \$506,481 04. The active capital, however, does not amount to more than \$200,000. On this subject I will read a portion of the annual report of last year, a portion reproduced in the report of this year.

Much of what is so reported is unproductive. It consists of books in the library; of stereotype plates of books for which there is very little demand; of printed sheets of books and tracts that cannot in any considerable degree be placed at once upon the market; of investments in periodicals that have not yet reached a paying basis; and also of real estate. The reported value of real estate, or in other words, of the publication house, is upward of \$152,000. From the portions of this house not used by the Board a large rent would naturally be expected by those not acquainted with the facts. In compliance, however, with the well-known wishes of the donors, offices free of charge are granted to the different boards of the Church located in Philadelphia. The rent value of these rooms together with their heating and care cannot be less than \$8,000 per annum. In reference to such rooms, the value of which is included in its capital, the Board acts as a trustee in the interests of the benevolent operations of the Church at large.

It is probable that the working capital of the Board does not exceed \$200,000; and that even this amount, in view of the necessary line of the Board's operations, cannot be used for the accretion of profits with aught ap-

proaching the power with which it might be employed by an ordinary business publisher.

The sales of our books have not been such as we could desire. This has not been due to any lack of effort on our part to bring them before the community. It may be that we have not pursued the best methods; if not, we should be glad to be instructed. It is certainly not due to lack of excellence in the works themselves, nor to any larger price demanded by us for our books. On this latter point, I say it fearlessly that for books of equal grade no house in the land asks a lower price than we do. On this point, I desire to quote from the report of the investigating committee of which Dr. Eaton was chairman, when after two years of exhaustive labor reported in 1886 to the Assembly at Minneapolis—Page 22:

"2. In the matter of books, we have compared those of the Board with those of other associations and private publishers, both as to quality and price. In this comparison we find in the books of the Board uniformly good, honest material and workmanship, with prices not higher than others of equal grade in the market.

"3. There has been a gradual reduction in the prices of books and periodicals during the last twenty years. Through the operation of the rule of the Board in cancelling the cost of stereotype plates and engraving, many books have been reduced one-third in price. Out of 1,227 volumes published, 946 have been thus cancelled.

"4. Considering the present circumstances of the Board, the wholesale character of its publishing business, the necessary dispersion of its capital through its branches, and the peculiar character of many of its publications, the way does not seem open at present to a further reduction."

I continue, what was true at that time is true now.

The deficiency in sale is due in my judgment to a variety of causes. First, the erroneous idea that our books are higher than others. Second, the fact that the need of our sale is narrow. Our books bear the imprint "The Presbyterian Board," etc.—that confines our sales to the Presbyterian Church; and third, that the Presbyterian Church is the least denominational of all churches. It gives to all—the Union Societies are largely supported by it—it labors for all, it buys from all, and fourth, the great religious private publication houses of the land are Presbyterian—need I mention names so well known here?

And as to the profits. "Publishing is a valuable business," say some. "Men make fortunes by it," Axt. But, we are excluded from the line of publications by which great fortunes are made. Many of our books are published without the expectation of profit. They are valuable to the Church, indispensable to the full equipment of the minister, and yet there is no money in them. And beyond all, under the directions of the Assembly and in the interests of the Church, we are precluded from seeking profit. We keep our books at the lowest paying rates—i. e., those that do pay.

It is useless to compare as some do our house with the Methodist Book Concern. That institution is sui generis, and so long as the Presbyterian Church remains as it is we cannot rival it. There is no church in the land so intensely loyal, so intensely denominational, as the Methodist. They believe in their Church and they support its institution. The papers of that denomination are published by the Methodist Book Concern. They do its advertising. Every minister is an agent of the Methodist Book Concern. Every Sunday-school, every church, every Methodist, is a purchaser from the Methodist Book Concern. Give us the papers, "The Observer," "The Evangelist," "The Presbyterian," "The Journal," "The Banner," "The Herald and Presbyterian," "The Interior," "The Mid-Continent," "The Occident." Let them do our advertising. Let every minister and every elder and superintendent be our agent, let every church and Sunday-school and Presbyterian be our customer; let us be without the rivalry of the Carters, the Armstrongs, the Dodds, the Scribners, the Randolphs, and we will make money.

Why do you ministers and elders not become our agents? Are the Methodist books better than ours? No. Are they cheaper? No. Why do you not do it? Brethren we cannot make bricks—I was about to say without straw. We cannot make bricks without clay.

"THE CHURCH AT HOME AND ABROAD."

At the request of the committee appointed we the General Assembly, the Board continues to be the publisher of this magazine. The relations of the Board to this publication are, however, different from those which it sustains to other periodicals for which it is directly responsible.

The editor of the magazine is selected by the Assembly's committee, and he works under its general direction, as does also the Board itself, in this particular. The board is an agent rather than the principal, in this connection, and assumes no pecuniary responsibility in the matter.

No charge has been made by the Board for anything except actual expenditures directly on account of the magazine, and every effort has been adopted, through the machinery of the Board, to further the success of the enterprise.

The amount of sales of the magazine for the year was \$34,267 95. The number of copies published was 338,110.

A balance of \$13,277 50 now stands to the credit of this magazine in the books of the treasurer.

SABBATH-SCHOOL AND MISSIONARY DEPARTMENT.

This department has four functions:

1. The collection and presentation to the Assembly of Sabbath-school statistics. You find these statistics in the appendix of the Minutes.

2. The elevation and improvement of the Sabbath-school work of our Church. This the department endeavors to accomplish: First—By the visits of the superintendent. Second—By missionary letters to contributing schools. Third—By Children's Day exercises. Fourth—Bibles for reciting shorter catechisms. During the year 2,553 were thus distributed. Our fund is nearly exhausted. We have only 1,351 Bibles on hand and only \$730. During the year we paid \$3,100 41 for Bibles.

3. The third function of this department is the making of missionary grants. These are made to needy Sabbath-schools, churches, and individuals, to mission stations and theological seminaries. These are made throughout the world. The grants made last year were greater than those in any year of the history of the Board; there were nearly 1,000 grants of lesson helps and periodicals, and 433 of books and tracts. The net value of the grants was \$11,524, or at catalogue prices nearly \$15,000. In addition to grants, the missionaries sold between 5,000 and 6,000 volumes.

4. The fourth function is the appointment and superintendence of Sabbath-school missionaries. The duties of these men are to labor in the spiritually destitute portions of the land, visiting from house to house, conversing and praying with the people; organizing and conducting prayer and all with the ultimate view of establishing Sabbath-schools. Of these are two classes: the permanent and the student missionaries, who labor only during the long summer vacation. Permanent—We have thirty-four in commission; twenty increase. Slowly increasing the number. These are stationed throughout the land and during the year have done good work. Students—During last summer fifty-six students labored. 948 schools were organized and 37,000 people gathered. Out of our schools many churches were organized.

The question was asked: "Are these schools all Presbyterian?" Not all; the greater proportion. "Will they live?" I answer: About seventy-five per cent. More than half the schools organized by the student missionaries, Colored missionaries—five are now laboring in Virginia, North Carolina, South Carolina, Florida.

CONTRIBUTIONS.

This is the only department for which contributions are asked from the Church. The Business Department supports itself and the Editorial, and also contributes two-thirds of its net profits to this department.

Last Assembly recommended \$150,000; our total receipts were \$75,130 08; but if to this be added \$14,310 43 that came into the hands of the trustees, the total amount reaches \$89,432 11, which exceeds that of last year by \$13,132 04.

We begin the new year with a balance of \$34,818 06.

This justifies us in placing in the field some seventy juniors, from whom we expect good service.

"But why," say some, especially those who dwell in large cities, "should we contribute to this work? We have a great Sunday-school work to do at home."

True. There are 200,000 children in the city of New-York without Sabbath-school privileges who should be cared for. But there are 10,000,000 such children in the land—in our old States, in the rice fields and cotton fields of the South, and on the plains and mountain districts of the West. The objection is as much against contributing to our Home Missionary Board as against contributing to missionary Sabbath-school work.

Again it is objected "We give for union work." I have naught but kind feeling for the American Sunday-school Union. I am glad that it is at work—Methodists, Baptists, Episcopalians, all. There is work for all. But I am a Presbyterian. I would have the Presbyterian Church in the front of the reapers, for Christ's sake, for the country's sake, for the sake of the church of my love. The church that gathers the children is the church of the future, and that for a twofold reason. 1. She wins the children. 2. The blessing of God will rest upon her.

The Sabbath-school missionary is the pioneer of the home missionary. He goes forth into destitute fields gathering Sunday-school scholars, which under the fostering care of the ordained missionary will grow into churches.

I believe that our Sabbath-school missionaries in great measure solve the problem of a deficiency in ministerial force. There is an immense deal of latent talent in these crude men of devoted Christian character and intellectual ability, but without collegiate and seminary training who should be working for Christ. This Board selects such men and sends them forth to labor under Presbyterian oversight. They are lay evangelists, not voluntary intruders into our work, but men laboring under ecclesiastical commission and oversight. They form a class of men needed in our churches and in our country. God has gloriously blessed their labors in the past. Will you give us the means of carrying on the work which God has used as an instrument for blessing?

DR. DICKEY CARRIES THE DAY.**THE FREEDMEN'S BOARD COMMENDED.**

AN ANIMATED DEBATE LASTING AN HOUR AND A HALF—DECIDING THAT THE CHARGES WERE NOT SUSTAINED.

The Freedmen's Board is finally vindicated. The Assembly by an overwhelming vote voted that the fidelity, patience and devoted service of the officers and members of the Board of Missions for Freedmen should be heartily commended, and, with full confidence in their ability, details of management and administration, under the instructions of the Assembly, should be left to their judgment.

The resolutions formed a part of the recommendations made last week by the special committee on the Freedmen's Board appointed last year. The following constituted the committee: Ministers—Charles A. Dickey, J. M. Worrall, O. A. Hills, James Lewis, J. P. E. Kumler; Elders—Hiram R. Crowell, E. C. Walker, Samuel M. Breckinridge, William Ernst, Robert Menzies. Although ten men signed the report, Dr. Dickey, as chairman, bore the brunt of the criticism raised against it. And he was able to maintain it. The Assembly, in spite of the protests made by the Washington City Presbytery, through its commissioners, Dr. T. S. Hamlin, the Rev. George O. Little and General John W. Foster, last week adopted resolutions continuing the Freedmen's Board, and commended the work in which it is engaged. But no argument could induce Dr. Hamlin to vote for the commendation of "the fidelity, patience and devoted services of the officers and members of the Board."

"HANGING BY THE EYELIDS."

The fight made on this fourth recommendation was continued day after day; in the meantime the Board, to use Dr. Dickey's words, "was kept hanging by the eyelids." Many motions, substitutes, amendments, comments and insinuations were made, but neither the popular pastor from Washington nor his popular brother from Philadelphia would yield a sentence nor a word. On Tuesday the Rev. Dr. K. P. Ketcham, of Plainfield, N. J., offered this resolution as a substitute for the one commending the Board:

Resolved, That the special committee of ten of the Board of Missions for Freedmen, appointed by the last General Assembly, be and the same is hereby continued, with instructions to make careful inquiry as to the charges of mismanagement brought by responsible parties against the Board and its officers and report, recommending to the Assembly next year some plan to remedy the existing evils.

Dr. Ketcham insisted that the special committee was appointed by the last Assembly on the adoption of a report which was in part as follows:

In view of the fact that the Board has called our attention to the state of unrest in the Church, that is their continual embarrassment, and moved by many considerations, and by much testimony that has been submitted to us, and believing that the thoughtful study of the question for the year would result in a solution that would satisfy the Church and give success to this great work, your committee has unanimously agreed to recommend the appointment of a special committee, consisting of not less than five ministers and five ruling elders, representing different sections of the Church, whose duty it shall be to consider and report to the next General Assembly whether the work among the freedmen can be more efficiently prosecuted by the continuance of a distinct Board of Missions for Freedmen, or by the consolidation of this work with the work entrusted to other boards. And we further recommend that this committee, if appointed, be instructed to confer with the Board of Missions for Freedmen, with the Board of Home Missions, and,

if necessary, with other boards, and by every possible means endeavor to discover the plan of operation that will promise a settled judgment in the Church, that will incite the deepest sympathy of the Church with this important work, that will give the largest promise of benefit for the freedmen, and best insure fraternity and closer union with our Christian brethren in the South, who, with us, are deeply interested in the peaceful and successful prosecution of this great work.

THE AIR CHARGED WITH EXCITEMENT.

When the Assembly met in the afternoon the substitute was read, and the Rev. Dr. James P. Allison, the treasurer of the Board of Freedmen, rose to speak against it. The house was crowded. Every person present expected a lively hour. Dr. Allison has been an editor of "The Presbyterian Banner" for a quarter of a century, and has been connected with the Freedmen's Board since its organization, in 1865. He is as familiar a figure at the General Assembly as the Stated Clerk. This year he comes as a commissioner, and when he ascended the platform his natural look of determination was intensified. He had risen to denounce what he considered a grievous wrong, and to aid in righting it. Frank and open himself, he hates "bushwhacking," and he used the term in no playful humor in informing the Assembly of the "underhand methods" employed against the Board.

Dr. Allison read a typewritten statement, which was unsigned, declaring that Biddle University was legislated away from the Board and the Church in 1877, and that the Board did not become aware of the fact till seven years later. Charges of "unnecessary concessions" made by the Board, which "surrendered important principles," "dilatatoriness and negligence on the part of the Board," and "a violation of a pledge," resulting in considerable pecuniary loss to the University, were also made.

Before he had read the second sentence the Rev. W. A. Halliday, of Brooklyn, the former president of Biddle University, rose and stated that he was the author of the paper in question, and in the presence of the Assembly signed it. While he was doing so Dr. Allison asserted that every "fact" contained in the paper was "positively false." He then explained the legal complications which had seemed to make matters look far worse than they really were.

DR. HAMLIN FAVORS THE SUBSTITUTE.

Again the champion of the Washington Presbytery rose to favor the substitute and oppose the commendatory resolutions. Dr. Hamlin is a pleasant speaker, not easily disturbed. But he has been from the first the champion of a lost cause. The applause that greeted Dr. Dickey whenever he spoke showed plainly what the vote would be. But the Washington pastor had a mission to fulfil, and few members of the Assembly could have done it better.

Dr. Hamlin cleared his own reputation at the outset, and then proceeded to condemn the "efficiency" of the much-discussed Board. He said that the Assembly called for facts, but no Moderator would allow the recital of the story that lay behind the report. Personalities would be necessary which ought to be exploited only before the committee appointed by the Assembly. Justice should be done; it had not been done. As slavery was never settled till it was settled right, so no patching up of the matter now would settle the trouble.

General Foster, of Washington, said that he felt that the impulse of the Assembly was against his Presbytery: impulse, not judgment. The latter could only come when the facts were known.

"Give us the facts," shouted half a dozen commissioners, but facts were not to be had on tap. Comparisons between the Freedmen's Board and the Home Mission Board were made to show how little, relatively, had been done for the colored race.

APPLAUSE FOR DR. DICKEY.

Dr. Dickey began his reply with evident restraint. He was interrupted at the outset by a member who wished to give him information. "I don't want your information now," said the speaker. "I am already too full for utterance. (Loud applause.) This Board has been hanging by the eyelids for three days. It's a great shame, a very great shame." (Applause.)

Dr. Nicolls, of St. Louis, said that these charges were hanging over Secretary Allen as well, and that this was also a shame.

"Allen's all right," was the quiet comment of a member, but it "caught the house," and the roar of laughter resisted the efforts of the Moderator for once.

Dr. Dickey was not interrupted again, and for nearly half an hour he spoke in a manner that carried conviction to nearly every person in the great audience. His brilliant speech was first arrayed against the substitute, and next in favor of the Board. Facts had been promised, and charges not sustained by facts had been given. One telling sentence was this: "What member of the New-York Presbytery would dare to rise and ask for the appointment of a committee to investigate 'charges,' and Purves and Allen and the rest of the Freedmen's Board are just as worthy of your protection as Dr. John Hall is worthy of it."

AN ECHO FROM THE LAST ASSEMBLY.

Dr. Dickey held in his hand a letter written to him without solicitation by Franklin L. Sheppard, of Philadelphia, chairman of the Investigating Committee appointed by the Assembly in 1887. He sent facts to "refute Dr. Hamlin's injurious misstatements, which are evidently ill-considered." In referring to the case of the Washington City Presbytery, represented by Dr. Hamlin, Mr. Sheppard said that in October, 1887, that Presbytery appointed the Rev. Drs. Childs and Chaignehead to represent the Presbytery before the committee. The chairman wrote to them, asking for a written statement of the matters at issue, and assuring them that they should have the fullest opportunity of making any oral statement afterward, when a meeting of the committee would be called for that purpose.

Dr. Childs replied that the Presbytery had "no specific complaint to prosecute"; that it "had lost confidence in the wisdom and efficiency of the Board's practical operations," etc. This letter, Mr. Sheppard says, was indorsed approvingly by Dr. Craighhead. In the following month, November, 1887, the chairman requested the Washington clergymen to attend a meeting of the committee or send a written statement of their views. The statement was sent, but the Presbytery's representatives declined to appear before the committee. Later Dr. Craighhead presented a voluminous report relative to the work of the Freedmen's Board in Amelia County, Va. That trouble was settled by the last Assembly, which put the churches in question in another Presbytery. Mr. Sheppard heartily commended the Board, which he declared is "capable and faithful and has profited by experience. It is to-day better managed than ever before. It has accomplished marvels with small means."

THE RECOMMENDATIONS ADOPTED.

When Dr. Dickey took his seat, the substitute was voted down and the original recommendation was carried with a burst of applause that would not be restrained. Next the report on the whole was adopted. The recommendations were:

Resolved, That the Board of Missions for Freedmen be continued, as now constituted and located. And, should the judgment of the Assembly sustain the judgment of the committee, and determine the continuance of the Board of Missions for Freedmen as a separate and distinct board, your committee would further recommend—

1. That the Board of Missions for Freedmen should

control and sustain the entire work among the freedmen, and not depend upon the contributions of the Church to other boards. But, at the request of the Board of Missions for Freedmen, any other board may render such needed assistance as may be justified by the condition of its treasury. All appeals for aid should be approved by the Board.

2. That the Board of Missions for Freedmen be instructed to give more prominence and attention to the establishment and promotion of industrial schools.

3. That it is advisable, and will tend to helpful co-operation, for the Board of Home Missions and the Board of Missions for Freedmen to appoint, at least once a year, committees of conference to consider questions of mutual interest. And, should the exigencies of the work require it, we further recommend like conferences with other boards.

4. That the fidelity, patience and devoted service of the officers and members of the Board of Missions for Freedmen be heartily commended, and, with full confidence in their ability, details of management and administration, under the instructions of the Assembly, shall be left to their judgment.

5. That the work, thus entrusted, shall be pushed with renewed vigor, and the Board of Missions for Freedmen is commended to the Church, in the hope that it will be sustained by confidence, sympathy and generous gifts.

THE CONFESSION OF FAITH.

PRESBYTERIES DEMAND A CHANGE.

THE FIFTEEN OVERTURES SECURE A HEARING—

THE ASSEMBLY APPOINTS AN HOUR TO

HEAR THE SUBJECT DISCUSSED.

Twice already have the proposed changes in the Confession of Faith come before the Assembly, and the subject has been made the order of the day for 10:30 a. m. to-morrow. Last week the special committee appointed to revise the proof-texts reported progress and was continued. Yesterday morning, Dr. Charles L. Thompson, chairman of the Committee on Bills and Overtures, reported that fifteen Presbyteries had sent overtures asking for some revision of the Confession of Faith. The resolutions continued:

Whereas, In the opinion of many of our ministers and people some forms of statement in our Confession are liable to misunderstanding and expose our system of doctrine to unmerited criticism; and

Whereas, Before any definite steps should be taken for revision of our standards, it is desirable to know whether there is any general desire for such revision; therefore,

Resolved, That this General Assembly overture to the Presbyteries the following questions:

1. Do you desire a revision of the Confession of Faith?

2. If so, in what respects and to what extent?

Dr. Crosby said he rejoiced that the Presbyterian Church was conservative and would continue to be so. The Church should be careful how it altered so venerable a Confession. The members were not required to subscribe to every sentence of it, but simply to the system of doctrine. The Church had not, so far as he knew, expressed a desire for the revision of the Standards. At the same time, as fifteen Presbyteries desire something of that kind, it seemed to him that the course recommended by the committee was the wisest one to pursue. To ignore their overtures would be to subject the General Assembly and the Church to the charge of cowardice.

NO PROGRESS MADE ON THE PROOF-TEXTS.

When the Moderator announced last Friday: "We will hear from the committee appointed last year to revise the proof-texts of our standard," every commissioner in the house was on the alert. There was a hush in the galleries, as no one except the committee knew what might result from the reading of the report. Last year an overture was received from the Presbytery of Philadelphia asking the appointment of a committee of competent divines to revise the proof-

texts of the Standards, and to suggest such changes as might on examination be found desirable, to be reported to a future Assembly. The request was approved, and the following committee was appointed to report to the present Assembly: Ministers—Samuel T. Lowrie, William H. Green, Howard Crosby, Joseph T. Smith, Marvin R. Vincent, David C. Marquis, Matthew B. Riddle. Dr. Lowrie read the report for the committee, saying that it had done little toward the purpose for which it was appointed. Progress was reported, and the committee increased in size. The following is the report in full:

The committee appointed by the General Assembly of 1888 "to revise the proof texts of our standard, and to suggest such changes as may on examination be found desirable, to be reported to a future Assembly," would respectfully report to the Assembly convened in New-York City, May 16, 1889, as follows, viz.:

1. It appeared that the brethren appointed on this committee, the chairman excepted, were at the time of their appointment so engaged with engagements, some of them imposed by the Assembly itself, as to preclude their giving much labor to the subject committed to them during the year that has elapsed. They were only able to reserve for this work the first place after these previous engagements should be discharged. This they have accordingly done.

2. It is however with much regret that your committee received from Professor M. R. Vincent, D. D., of Union Theological Seminary, the intimation of his inability, at present or prospectively, to participate in their labors, and of his purpose to request the Assembly to release him from the appointment.

3. Your committee, having canvassed the work committed to it by means of correspondence, held a meeting December 27, 1888, in Philadelphia, at the house of the chairman, which was attended by five members. In this session some practical experiment was made with the work in hand, and some methods of prosecuting it adopted. In this experiment, however, it became evident that an increase of the committee would promote its object. By this means the work may be done with reasonable expedition; and if the increase should be by the appointment of recognized exponents of dogmatic theology, then the committee both by its members and quality would better represent the church in the work to be done. Your committee, accordingly, solicited Professor W. G. T. Sheid, D. D., of Union Theological Seminary; Professor E. D. Morris, D. D., of Lane Theological Seminary, and Professor R. B. Welsh, D. D., of Auburn Theological Seminary, to participate in this work, and have received from them an expression of their willingness to do so. Your committee therefore, with this report of progress, would respectfully request to be continued, and to have their number increased by the appointment of the brethren that have been named.

PROTEST OF A DENOMINATIONAL PAPER.

In an interesting editorial on the present Assembly, "The Observer" last week had this to say in regard to the proposed changes in the standard:

There are some who favor a revision of the Confession of Faith, and overtures will be presented to this Assembly to that effect. There is no proposal to change the doctrines, but the language in which they are expressed. It is assumed that this language is not in accordance with modern conceptions and modes of expression. We have shown in a recent editorial that the statements of the Confession are strictly Scriptural. The reasons alleged for the proposed changes apply with no more force or reason to the Confession than to the New Testament. Therefore we do not think that the Assembly will venture to accommodate these formulas of doctrine which so concisely and conclusively present the system of divine grace revealed in the Word of God to the supposed changes in the processes of human reasoning and modes of expression. Besides this, the Church has made all her great conquests, achieved all her victories, through seas of blood, and forests of flames, at the forefront of the Army of God, under the doctrines in this grand Confession. Had her faith in such declarations of the truths of God been less assured than it was, she would not have done the work and made the record which are her glory and reward. It is not at all probable that the Assembly will modify statements of doctrines unless a large majority of the Church through the Presbyteries demand it. It cannot conserve the interests of the

entire Church, accelerate her forces and promote her unity by adjusting phrases to suit opinions and feelings that may be local and temporary.

GOOD WORK DONE IN FOREIGN LANDS.

THE REPORT OF THE BOARD'S OPERATIONS IN MANY LANDS—RECOMMENDATION BY THE COMMITTEE.

Few departments of the Church command such earnest consideration as the Board of Foreign Missions. A man who has spent years in heathen lands may lose some of his eloquence, but his story is never told to dull ears. The speakers who reach deepest into the hearts and the pockets of the Church members are those who plead for mission work in foreign lands.

The Standing Committee's recommendations, based on the annual report of the Foreign Board, included the following:

That we utter our gladness over the real and labors and unceasing petitions of all our women's boards.

That we urge upon all our sessions to see that the superintendents of our Sabbath-schools secure a far larger attention to the work of this board as part of the education of our children, and that all proper means be used to secure offerings from all our schools for Presbyterian foreign missions in the month of December, if no better time occur.

That we counsel all our pastors and ministers to guard against lethargy in fully acquainting their people with the history, the needs, the motives, the progress and the hope of this blessed work.

That in response to an overture from the Presbytery of New-Jersey, referred to this committee, which asks for the appointment of a special committee by this Assembly, to secure simultaneous missionary meetings to be held in all our churches in November, we reply that such a committee is not needed to do what may be safely left to the standing committees of synods and presbyteries. But that we reiterate the recommendations made by the last two Assemblies touching this matter, and trust that all our presbyteries will plan for and secure such concerted action. And we recommend that the first Sabbath in November of this year be observed as a day of special supplication for missions throughout our entire Church.

That we recommend to our Board of Foreign Missions to formulate some plan by which all our churches shall be induced, year by year, and in time for each Assembly, to report a certain sum to which they will severally stand pledged for the work of foreign missions for the Assembly's year next following, thus obviating many of the harassing uncertainties incident to the present casual methods of giving and securing contributions from a large number of churches who don't remember this cause. And further, we recommend the board to consider whether one of the present secretaries might not wisely be assigned to the work of securing such pledges and their fulfillment.

That we cannot retreat from the recommendation of the last Assembly that not less than a full million of dollars should be the present and cheerful offering of our Church to this cause.

The statistics presented showed these facts:

In all our personal totals we have gone forward. Of American ordained ministers, as against 177 two years ago, we now have 189. Of laymen and women, then 325, now 343. Of workers of all classes, American and native, as against 1,626, now 1,741. Of scholars, then 23,000 now 27,000. Of communicants, the 23,740 rise to 25,346, of which the additions this year are 3,067. For exceptional reasons the printed full financial statement of the board is not to-day in our hands. It is believed that this delay will not recur. By the report as furnished to us we learn that the total income has been \$851,416 85, or \$49,784 85 less than last year. Of this decline the churches fell short \$20,663 82; the Women's Board, \$17,604; the Sabbath-schools, \$11,930. Legacies have diminished \$18,542 from the \$144,581 of the year preceding. Only from individuals and miscellaneous sources has there been a gain—namely, \$17,968. The number of churches contributing directly to this board was 3,757, an increase of 86, but still leaving probably not less than 2,500 of the churches which have failed to come to the help of the Lord against the mighty. Our Women's Boards (God be thanked for their fervor and their fruits) report 3,089 auxiliary contributing societies.

The total amount of expenses of administration have been \$53,537, or 6.27 per cent of all receipts. The Church can at any time diminish the percentage by augmenting its offerings. Of this \$53,570, \$4,685 was the share assessed under the present system of rearranges of the Church at home and abroad. Be it noted that the women's magazines are entirely self-supporting. For the actual year there has been a shortage of \$23,450 20, which, owing to certain payments, needed to meet a readjustment of methods in reckoning the Board's financial year, rises to \$46,090 62. This has been temporarily sustained by drawing on a contingent reserve fund of some \$77,000. It must be made good. This reserve fund is all too small to carry the Board across the months of the year when its income is at an ebb, and the Board wisely has taken action to increase this fund by the assignment to it until practically adequate a certain small percentage from legacies only when they arise in amount above \$100,000.

Dr. Stryker, the chairman of the Standing Committee, and Dr. Gillespie, one of the secretaries of the Board, made capital speeches. The Rev. Robert M. Mateer, of Wei Hein Shantung Mission, China; the Rev. John T. Heard, of Japan, and the Rev. George A. Landes, of Brazil, also spoke, much to the delight of the Assembly.

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**FOREIGN MISSION WORK MOVING ON.
ADDRESSES OF CHEER AND OF CRITICISM FROM
PASTORS AND MISSIONARIES.**

A large congregation heard some interesting addresses on Foreign Missions last night in the Madison Avenue Presbyterian Church. The Rev. Dr. Thompson, pastor of the church, presided. The first speaker, the Rev. Dr. Arthur T. Pierson, of Philadelphia, said that the second century of the Presbyterian Church should be marked by a radical departure in foreign missionary work. The nineteenth century, he went on, was the most progressive and aggressive period in the history of the world; for the last fifty years had unlocked more of Nature's secrets than the preceding 6,000 years, and the Church should feel the quickening pulse of the time in its foreign missionary work. As yet only one-fifth of the human race belonged to the evangelical church. Why did the missionary work move so slowly? It was on account of lack of accurate knowledge of the work done, even of the geography of the field, and of the literature; on account, again, of a lack of sense of individual duty, and of personal consecration.

Dr. B. C. Atterbury, who has been for some years a medical missionary at Peking, said that while trade, commerce and diplomacy with China had suffered their setbacks, Christianity had steadily progressed in that land. There were 1,100 missionaries employed there, and they could be helped in two ways: First, the feeling should be encouraged that co-operation and union were necessary among the various denominations in the missionary field; secondly, more missionaries should be employed.

The Rev. Dr. J. H. Shedd, who has been in Persia for thirty years, made a brief address, and then the Rev. Dr. John D. Wells, president of the Board of Foreign Missions, urged that it was the Church's duty to prepare the exceptionally intelligent Chinese converted in this country for missionary work in their own land.

The Rev. Dr. Leander T. Chamberlain, of Brooklyn, answered the plea that missionary work should be done entirely at home. This country was set in the vortex of contending forces—materialism, communism, Roman Catholicism, infidelity, intemperance and Mormonism. Yet should defenses be forever redoubled against armed invasions, if the conflict could be carried into the enemy's land, and alien foes converted into steadfast friends. Every soul saved in Asia was a diminishing of peril to Christian and National life here.

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**TO DISCUSS FRATERNAL CO-OPERATION.
BOTH THE MAJORITY AND MINORITY REPORTS
TO BE CONSIDERED THIS AFTERNOON.**

The first business before the Assembly yesterday was the consideration of the report of the Committee of Conference on Fraternal Co-operation in Christian Work, which was submitted last Friday. The minority report of Judge S. M. Breckinridge, which was presented through the Stated Clerk last Friday, had in the meantime been put in type, and was distributed among the commissioners when the report came up yesterday. Both reports will be discussed this afternoon. The main recommendations of the committee were printed in The Tribune on Saturday. In his report, Judge Breckinridge says:

The undersigned contents himself with the statement that, after the most careful investigation and the best thought he can give, he is convinced not only "that the most effective form of co-operation can be secured only by an organic union of the two churches," but that organic union is the only form of co-operation which is either desirable or practicable. He believes that any form of co-operation which does not look toward such organic union and is not designed to promote and result in union, will retard and probably prevent it, and that, however well intended and carefully arranged and guarded, the inevitable friction which must attend attempts to co-operate on the part of two great denominations laboring resolutely in the same territory for the same object will excite competitions and rivalries, and impose limitations and restraints much more likely to embarrass and antagonize, than to create warmer fraternal feeling or greater harmony.

THURSDAY, MAY 23.

TWO BODIES WITH ONE SPIRIT.

**CO-OPERATION BETWEEN THE ASSEMBLIES
POSSIBLE NOW.**

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**AN ANIMATED DEBATE OVER THE REPORT OF
THE CONFERENCE COMMITTEE—DOUBTS
WHETHER THE ACTION WILL HASTEN
OR RETARD ORGANIC UNION—
THE DISCUSSION TO BE
CONTINUED TO-DAY.**

(Reprinted from The Tribune, May 24.)

The General Assembly began its second week in the Fourth Avenue Church Thursday with its second great debate. Again it was the colored man who caused the discussion—the question being whether or not the Northern Assembly should co-operate with the Southern Assembly on questions of mission work at home and abroad. Organic union is the aim of the Northern Church, but it cannot unite alone. Last year the Assembly went as far as possible toward securing that end, but half a dozen leaders in the Southern Church still refuse to yield to the demand of the younger men for a union of the two branches of the Church, which is one in origin, one in history, one in doctrine, one in purpose. Why it should be divided now that all the causes that led to its separation have passed away is hard for a Northern man to understand. But it is admitted on every hand that a forced union would be a mistake, and the Assembly last year, holding that idea, appointed the committee which reported yesterday. In doing so it adopted the following:

The Assembly devoutly cherishes the hope that the centennial celebration in which the representatives of the two Churches have within the past few days so cordially united may prove the beginning of an era of closer fellowship and more cordial co-operation in the conduct of their work for Christ, and for the more effectual performance of this, recommends that the committee be enlarged by five new members, and be continued, with instructions to confer with a similar committee of the other Assembly, if it should be appointed, in devising such methods of our common work, both at home and abroad, as shall open the door to the fullest and heartiest co-operation.

The Southern Assembly adopted this resolution:

That, in response to the action of the Northern Assembly, we cheerfully agree to appoint a committee, whose duty it shall be to confer with a similar committee appointed by them, in reference to all such modes of fraternal co-operation in Christian work, both at home and abroad, as may be considered practical and edifying.

The chairman of the Conference Committee, Dr. Smith, of Baltimore, read its report last week, and spoke briefly in favor of it. Thursday the debate began in earnest, and the earnestness was sustained till the hour for adjournment was reached. Already one order of the day had been laid aside, and in its anxiety to settle this Southern question the Assembly decided to take up no other topic till this is out of the way. Besides the Board of Church Election, held over from yesterday, there are several features assigned for to-day, the resolutions on a change in the Confession of Faith

being among them. The floor of the church and the galleries also are filled at every session of the Assembly now.

As there was one member of the Conference Committee who opposed the report favoring co-operation, because he desires organic union, so on the floor of the Assembly there was a division, some members declaring that because they wanted union they were opposed to co-operation. The committee reported that there is co-operation now in the foreign field, the points of difference being in this country, especially in the border States. The Assembly adopted the recommendations made concerning the work in the home field. One of them reads:

That persons connected with churches under the care of one of these Assemblies, who may remove into the bounds of other churches under the care of the other Assembly, be advised to unite with those churches, and to seek their peace and prosperity. And where such persons are found in sufficient numbers to organize a church (there being no other Presbyterian church in their immediate vicinity), they should form such organization under the care of the Presbytery with which the contiguous Presbyterian churches are connected; provided said Presbytery belongs to either of these Assemblies.

The man that does not see organic union between those lines does not read with the spirit which was manifested when the Assembly took the vote. The recommendations to be discussed this morning read:

1. That the relations of the colored people in the two churches be allowed to remain in statu quo, the work among them to proceed on the same lines as heretofore.

2. That all proper aid, comfort, and encouragement, in a spirit of kindly Christian sympathy, brotherhood and confidence, shall be extended by each church, to the educational and evangelizing efforts of the other for the colored race, with a view to the encouragement of every laudable effort to this end on both sides.

3. The schools and churches under care of the Board of Missions for Freedmen, and any corresponding work undertaken by the Southern Assembly, especially its Tuscaloosa Institute for the Education of Colored Ministers, shall be heartily recommended to the givers of our respective churches for practical aid, as mutually concerned in the same great missionary work for the glory of God and the blessing of our common country.

Besides the Southern question, the Board of Education and the greeting of fraternal delegates received the attention of the Assembly Thursday. Dr. Roberts's hope that the time would soon come when the Presbyterian Church and the Reformed (Dutch) Church would be united, won generous applause. While the commissioners are busy in the Assembly the women of the Church are not idle, and large meetings are held daily in the Madison Square Church, where the gratifying results of woman's work for woman are shown. Reunions and dinners are not forgotten either in the rush of business. To-morrow, after a brief session, the Assembly will go on a special train to Princeton to inspect the buildings, visit the cemetery and watch an intercollegiate ball-game—if they desire to do so.

SYSTEMATIC BENEFICENCE

A REPORT AND SPEECHES ON PRACTICAL GIVING—THE DIMES OF THE MANY.

The Assembly finished its labors for the day by listening to the report of the special committee appointed to suggest methods for systematic beneficence and speeches on the same subject, the committee's report being taken for a subject, by the Rev. Dr. C. S. Pomeroy, of Cleveland; Elliott F. Shepard, and Judge R. N. Willson, of Philadelphia. The Rev. Dr. Oscar A. Hill, the chairman of the committee, read the report. In the opinion of the committee expressed in the report on providing methods of systematic beneficence the dimes of the many should be looked after in preference to the dollars of the few, and they warned the members of the church against making light of the offering of the poor people. The systematic giving of dimes was really the main support of the church and they believed

that the power of the Romish Church in this country was due to the habit of the poor people in giving systematically the little they could afford.

The Rev. Dr. C. S. Pomeroy made an eloquent address and was heartily applauded when he had finished. He thought the pocket nerve had a close connection with the heart and he wanted to see practical systematic methods established in providing means of support for the church and its many satellites in the shape of mission societies, etc. He wanted the givers not to give with the idea that it was for the sake of foreign or home missions or for any other specific purpose except that it was for the Lord's sake. There was too much covetousness and selfishness in the world, he asserted, and he declared that the women were much less affected by the desire for gain than the men. He warned them that a man could have this d-stemper just as easily if he had only ten cents as he could if he had \$10,000,000, and the panacea for it was giving, giving, giving.

Colonel Shepard then made a plea for the plan of a systematic beneficence and said that the two propositions which sustained the plan were that it was best for the givers and best for the receivers. Judge R. N. Willson was the last speaker. He said that if a person wished to succeed in anything, no matter what his calling or profession, he must have a definite purpose and pursue that purpose systematically. The report of the committee was then unanimously adopted and after a prayer the meeting adjourned until 9 o'clock this morning.

RELATIONS OF NORTH AND SOUTH

CO-OPERATION CARRIES THE DAY.

THE "WISE WORK" OF A "CONSCIENTIOUS COMMITTEE" APPLAUDED AND INDORSED.

The Southern question was reached by the Assembly yesterday afternoon, and after a debate lasting over two hours, the Assembly accepted those portions of the report of the Committee of Conference on Fraternal Co-operation in Christian Work which cover co-operation in the foreign mission work and co-operation in the home field. The friends of co-operation easily carried the day, and this perhaps can be no better illustrated than by the fact that the only change made in the sections accepted was the consolidating of two paragraphs under the same number. And this action of the Assembly emphasized an expression of a member who called the report the "wise work of a conscientious committee."

The whole ground of co-operation and organic union was discussed from all points of view, and some of the speeches were notable. The friends of co-operation maintained that it would lead to organic union, while the advocates of union feared that co-operation would tend to prevent union. Several significant speeches were made by Southern preachers, reciting their own happy experiences in co-operation. The hour of adjournment found the friends of co-operation ready to discuss the question of co-operation in the evangelization of the colored people. But it was decided to adjourn the matter, and it will be made the first order of the day this morning.

THE MINORITY REPORT READ.

The Assembly reconvened at 2:30, and there was a large attendance of delegates and visitors. The hour had come for the consideration of the all-important question, but there were no objections to a motion made by Dr. Howard Crosby that Dr. John Hall be permitted to read reports from two committees of which he was chairman. Dr. Hall reported for the Committee on Co-operation with Protestant Churches on the Continent that the committee had received no communication on the matter, and that the proposed church in Berlin had received substantial aid toward a building and was now in the care of

an organization of American Christians. The committee was continued. The other report favored the appointment of communicant classes, and was made in reply to an overture which came from the North River Presbytery. This report was also indorsed.

The Southern question was now fairly before the house, and the Rev. Dr. J. T. Smith, chairman of the Committee on Conference, took the platform and said that there were many things which he should like to say, but he thought that the Assembly was ready to vote on the question. There was some preliminary skirmishing, in the course of which some signs of opposition were seen. Judge S. M. Breckinridge's minority report was read, and part is as follows:

The fact that the committee of this Assembly and the joint committee are otherwise unanimous in their conclusions and recommendations, would, under ordinary circumstances, go far to convince the undersigned that he should at least abstain from expressing his dissent. But he is compelled by his sense of duty to state his clear conviction that the course recommended would prejudice rather than promote the great interests involved. He is convinced not only "that the most effective form of co-operation can be secured only by an organic union of the two churches," but that organic union is the only form of co-operation which is either desirable or practicable. He believes that any form of co-operation which does not look toward speedy organic union and is not designed to promote and result in union, will retard and probably prevent it, and that, however well intended and carefully arranged and guarded, the inevitable friction which must attend attempts to co-operate, on the part of two great denominations laboring zealously in the same territory for the same object, will excite competition and rivalries and impose limitations and restraints much more likely to embarrass and antagonize than to create warmer fraternal feeling or greater harmony.

THE BATTLE OF THE DAY.

It was decided, after some discussion, to take up the clauses one by one. The Assembly passed the clause relating to co-operation in foreign mission work by an overwhelming majority. This cites the fact that the missionaries of the two churches have, from the beginning, maintained the most cordial relations in the same field. The other clauses accepted were printed in full in *The Tribune* on Saturday. The first section of the report, relating to co-operation in the home field, was passed with little opposition, but the battle of the day came on the next section. This is as follows:

2. Where there are weak churches which, standing alone, cannot support a minister, but which can be grouped with churches connected with the other Assembly so as to form one ministerial charge, the Presbyteries having jurisdiction are advised to allow such churches to be grouped under a minister from either body to whom their respective Presbyteries are willing to give them in charge, and to have their contributions to the general benevolent funds pass through the channels appointed by their respective Assemblies; and where such churches are sufficiently near they are recommended, a majority of each congregation agreeing, to consolidate and form one congregation, with such presbyterial connections as may be most agreeable to the membership.

Elder Junius Fox said that he did not think that the Assembly should pass that section without fully understanding the effect it would have on the missions. "We all desired organic union with the Southern Church," said he, "and that failed. We asked to be married to the Southern Church, were rejected, and now we ask to be engaged." He seemed to think that the ties proposed were too close.

DR. THOMPSON SURPRISED.

The Rev. Charles L. Thompson replied in a fervent and eloquent speech, saying that he was surprised that there was any objection to this section. If the Church united in this work there would be an economy of men and means. He would have preferred that Judge

Breckinridge, for whom he entertained the most cordial feelings, should decline to serve on the committee rather than have antagonized it. The Judge ought not, as a member of the committee, to have come into the court with a minority report.

The Rev. R. B. Mattice, of Florida, told the Assembly how his church, forced by circumstances, had tried co-operation. It worked admirably, and he favored co-operation. Elder D. J. Curry, of Kentucky, said that he should like to have a hand in managing the courtship himself. He favored organic union, because he was afraid that the Southern churches would suffer a loss of dignity. The Rev. William S. Fulton, another Kentucky man, asked the Assembly, for the sake of organic union, which must come later, to vote down the resolutions.

Henry Day, of this city, laid stress on these words in the section: "The Presbyteries having jurisdiction are advised to allow such churches to be grouped under a minister," etc., to show the liberality of the idea of the recommendation. "The churches can refuse it if they choose," said he, "but is it not magnanimous of the Northern Church to give the Southern Church her right hand? And what is money compared with brotherly love?"

ONE CHURCH AS GOOD AS THE OTHER.

The Rev. Dr. Howard Crosby made a ringing speech, and aroused a little fun by saying that one of the strongest arguments in favor of the resolution was made by Messrs. Curry and Fulton, that the dignity of their Church would not allow co-operation. "That is not a proper argument," said Dr. Crosby, "because it looks like keeping up the war. If I lived in the South I would join the Southern Church. It's as good as ours. We have got to prepare the way for conciliation. As for the other argument that the North would have to give the more money, I say God be praised that she can."

Elder Ernest C. Johnson, of Southern Florida, said:

Only a great emergency, Mr. Moderator, or a general misunderstanding of an important question should bring out so small a man as I am. I had expected that the minister from my Presbytery would make a speech on this question, if necessary, but I must say that, for more than two years, the South Florida Presbytery has been working under just such a plan of co-operation with the greatest harmony, without which there would have been discord and dissatisfaction. This matter has been fully tested, and I want to say that the majority report of this most able committee, who have considered this matter for a whole year, is the best possible solution of it, and I can do no better than to indorse what was said by the minister from North Florida, and by the other speakers who have preceded me on this side of the question, the majority report. I want every part and parcel of it adopted, and hope that this Assembly will adopt the majority report without further delay.

The Rev. Dr. Frederick T. Brown, of New-Jersey, opposed the majority report. Elder Elbridge C. Harrell, of Austin, Tex., raised some enthusiasm and laughter by a speech in which he said that there was so little distinction between the Northern and Southern churches in Texas that he belonged to a Northern church for some time without knowing that it was a Northern organization.

Dr. Young, of Kentucky, believed that the churches of his State would not suffer by the adoption of the report, because all the churches in his State that had been grouped together had been benefited and had helped to abate the animosities of the war. "I glory," said he, "in the fact that ours is a National church." The Rev. William H. Hubbard, of the Presbytery of Cayuga; Thomas Kane, of Chicago; the Rev. Dr. William C. Young and others spoke, and at 4:30 the vote was taken on the first two sections of the resolutions on co-operation in the home field. It resulted in an overwhelming majority for co-operation.

THE HOME FIELD DISCUSSED.

The third clause relating to the home field was then considered. This recommends that persons connected with churches under the care of one of these Assemblies who may remove into the bounds of churches under the care of the other Assembly be advised to unite with those churches. There appeared to be no objection to this, but the Rev. Dr. Wilson Phraner, of Sing Sing, moved that the last part of this section be omitted. It reads: "And where such persons are found in sufficient numbers to organize a church," etc. Dr. Thompson, however, moved as a substitute that sections 3 and 4 be incorporated under the same number, 3. Some confusion followed, and members did not seem to know which motion they were voting on, but the Moderator in a few clear words lighted up the mystery, and Dr. Thompson's motion was carried.

The Assembly was in good condition to take hold of the question of co-operation in the evangelization of the colored people. Several speeches were made that showed that there would be a spirited discussion when the subject came on for full and free consideration. At 5:15 the Assembly adjourned.

NEW MEN FOR THE MINISTRY.

MONEY NEEDED TO GET THEM STARTED.

RECOMMENDATIONS MADE BY THE STANDING COMMITTEE ON THE BOARD OF EDUCATION.

"Education" consumed the time of the Assembly at the morning session after the fraternal delegates had been welcomed. The Rev. Dr. George T. Purves, of Pittsburg, presented the report of the Standing Committee which had considered the work done by the Board of Education during the year. In regard to its receipts the committee said:

The receipts of the board during the last year, from all sources, have been \$60,034.46, an increase of about \$2,500 over last year. But of this total only \$58,504.98 has come from the churches, a decrease of about \$8,500 from the contributions of the previous year. Only 2,900 churches have contributed to the board, and the vast majority of them have sent very small sums. The report justly uses this language: "It is with no little wonder that we look at long columns of ones, twos and fives that run down our day book, and we ask ourselves can it be possible that the pastors or the elders of these churches have let their people know how pressing is the want for ministers throughout our country, and how real is the necessity for helping to educate a large portion of candidates if we would have them such as our work requires."

More than half of the churches have contributed absolutely nothing. Not a few of the synods, including even such large, strong ones as Illinois, Indiana and Ohio, have drawn from the treasury of the board more than the amount of their gifts to it. The evident inference from all this is either that the cause has not been presented to our churches or that the Church does not take any general interest in it. We cannot believe that the latter is the true explanation. We feel sure that the cause has not been fairly stated, and, if so, then the responsibility for the comparative failure of the work lies in no small degree upon the officers of the Church herself. It would at least seem manifest that the Church has little reason to expect a sufficient supply of men when she proclaims herself unwilling to provide adequately for the education of those who need her help.

' THE NUMBER OF CANDIDATES INCREASING. '

While the receipts are far from satisfactory, the number of candidates is on the increase. The committee said:

The number of candidates, moreover, recommended to the board continues to increase, so that her resources are quite exceeded by the demand which already exists. Seven hundred and seventy-two were accepted during the last year, thirty-three more than in the year previous; and this increase of

candidates is matter for great thankfulness, though the supply still falls far short of the demand. Of these 772, fifty-nine have been pursuing their academic studies, 387 have been in colleges, and 326 in theological seminaries. It appears from the report of the special committee, already submitted to the Assembly, that the total number of our candidates was last year 997; this would leave only 225 not aided by the board, so that more than three-fourths of the Church's candidates for the ministry require assistance in obtaining their education. This fact should be laid to heart by the whole Church.

The ranks of the ministry are now filled from the wealthy or well-to-do classes of the community. All honor to the faithful fathers and mothers who, in comparative poverty, consecrate their sons to the service of Christ, and all honor to the boys who turn aside from the allurements of wealth to struggle into the ranks of the ministry. But the fact (whatever we may think of it or however we may explain it) proves the necessity of such an agency as the Board of Education. It is utterly incredible that these 772 young men do not really need, then, the aid which they receive. We have too much faith in their honesty and in our Presbyteries to consider such a thing possible in anything but a few cases. If the Church call for men, the men who offer themselves require aid or they cannot respond to our appeal. The Church must manifestly enlarge the resources of the board or limit her supply of ministers.

RECOMMENDATIONS TO BE ADOPTED.

After pointing out the urgent need of men and money to educate them, the call for more laborers, both at home and abroad, mention was made of "the comparative failure of the Church to consecrate her sons to the ministry, which is so manifest that the Church should not rest till, in the power of a fresh baptism from on high, she can bring forth the men for whose services the Master is plainly calling, and the money required to insure their education." These recommendations were among those moved for adoption:

That our churches are called upon to pray with especial earnestness that the Lord of the harvest may send forth laborers into His vineyard; that our ministers be directed to urge the claims and privileges of the ministry on the young men of the Church, and that our people be solemnly exhorted to hold the ministerial office in such honor that the children of our families may be led to consecrate themselves in greater numbers to it. To this end we also recommend that on the first Sabbath of next October, or on a Sabbath as near thereto as may be convenient, our ministers preach to young men with special reference to the Church's need of ministers.

That the sessions of all our churches be enjoined to see that the Board of Education have its cause fairly presented to the congregations at least once in every year.

That the board be informed that, in the opinion of this Assembly, all candidates recommended by Presbyteries should be aided so far as the funds will allow, and the conduct and diligence of the candidate prove him worthy; since it rests with the Presbyteries to determine what cases should be regarded as "extraordinary."

That Presbyteries be directed to exercise great care in recognizing cases as "extraordinary." No cases should be so recognized unless the candidate is twenty-five years of age at the time of his entering on his collegiate studies, and that in even such instances at least five years of study, including a full theological course, should be required.

That the board be directed to exercise its discretion in making its appropriations to the end that the aid received by the candidates of the same grade from all sources may be equal as far as practicable.

That in view of the large number of ministers who enter our Church from other denominations, the Presbyteries be warned of their responsibility to see that these brethren are not only in full harmony with our system of doctrine and policy, but that they are competent to pass the same tests of preparation which we require of our own sons.

COMMENDING THE WORK OF THE BOARD.

Earnest speeches in support of the Board, and the pressing need of more money to carry on its work, were made by Dr. Purves, Dr. Poor, the secretary of the Board; Dr. Magill, of Iowa, the Rev. W. O. Forbes, of Oregon, and the Rev. Dr. McCook, of Philadelphia. Dr. Poor told an

amusing story of John Wesley's reply to Samuel Bradburn's appeal for assistance. He quoted Scriptural advice, to put one's trust in God, and covered the letter with five-pound bank notes. Bradburn replied, saying that he had often consulted the text in question, but had never before found the expository notes so interesting. Dr. Poor subsequently announced that since he had been in the church he had received notice that a lady had given \$2,000 toward the extinction of the \$5,700 debt of his Board. This was received with great applause. The Moderator asked the Rev. Dr. E. D. Morris, of Cincinnati, under whose direction the report of the Special Committee on Education had been prepared, to address the Assembly. Dr. Morris spoke briefly, when the whole matter was made a special order for to-day.

Dr. D. W. Poor raised a laugh by saying that in looking over his list he came across a church of 100 members which had contributed \$1. "If I had not been a Christian," said he, "I would have expressed myself (laughter), but still, I say like the woman whose daughter had been killed by her drunken husband, 'Thank the Lord it's no worse,' and when some one asked her why she said it, she replied, why, she might have killed him. So it might have been worse here; we might not have got the dollar."

Dr. Poor had distributed cards among the commissioners, which showed that of the present roll of 5,789 ministers, 2,356 were aided by the Board and are reported in the minutes of the General Assembly as follows. Pastors, 1,098; stated supplies, 556; foreign missionaries, 93; church and Sabbath-school missionaries, 23; presbyterial missionaries, 3; synodical missionaries, 2; district missionaries, 1; licentiates, 54; presidents of literary and theological institutions, 21; professors, 41; principals of academies, 12; teachers, 28; superintendents, 15; secretaries, 9; editors, 3; chaplains, 4; colporteur, 1; treasurer, 1; librarian, 1; agents, 4; honorably retired, 141; without charge, 245.

FRATERNAL DELEGATES SPEAK.

GREETINGS FROM FOREIGN LANDS.

DR. CLARK PRESENTS THE WORK OF THE REFORMED CHURCH—THE HUGUENOTS AND WALDENSIANS REPRESENTED.

The first order of business before the Assembly yesterday was the reception of fraternal delegates, representing sister denominations. The Rev. Dr. Clark, of Philadelphia, spoke for the Reformed Church of America, saying in part:

Mr. Moderator: You spoke recently of the Presbyterian Church having completed the first century of her existence with glad promises for the future. Let me tell you that eleven years ago the Reformed Church celebrated the 250th anniversary of its existence. It was organized in the year 1628 in the old fort on the Battery. I come here as the representative of one of the smaller bodies that are all united in the field of this evangelical work. We only have 550 churches and about 88,000 members. You outnumber us ten to one, but we are doing our work, trying to spread God's word. We are in the field in India, China and Japan. We have 14 stations, 127 out-stations, 156 missionaries, 250 native helpers and 5,089 communicants and 762 received on probation. We also have 7 male seminaries with 320 pupils, 6 female seminaries with 310 pupils, 4 theological seminaries with 45 students, 38 day schools with 3,100 pupils. The contributions of the heathen in their own land were over

\$8,000. We are doing what we can toward the education of native ministers, as experience has taught us that there is no better method of laying the gospel before the native populations than by native ministers. We have collected over \$93,000 for foreign missions.

We have on that field 120 churches and 93 missionaries, 7,000 communicants, 10,000 Sunday-school scholars, and in the last year we contributed \$50,000 for Foreign Missions. We also have our Widows' Fund, also our Disabled Ministers' Fund. The Presbyterian Church has to thank the Reformed Church, and especially has the Fourth Avenue Presbyterian Church to thank us for their pastor, Dr. Howard Crosby, who came from our church to you. This is also true of the Rev. Dr. Theodore L. Cuyler, of Brooklyn; still, on the other hand, we have Dr. Kittredge in the Reformed Church, he having come over to us from you.

THE MODERATOR BECOMES PROPHETIC

Dr. Roberts, in responding to the greeting of Dr. Clark, bade him carry to his Church the congratulations of the Assembly, and closed his speech by expressing the hope that the bodies would soon become one in name, as they are now one in spirit. The two sisters will walk together in Heaven; why not walk the streets of New-York and Philadelphia together now? In the Classic of New-York there are now twenty ministers; of these, the Moderator was informed, twelve came from the Presbyterian Church.

The Rev. L. J. Bertrand, of the Independent Protestant Church of France, represented the Societe Centrale de Missione Interieure of Paris. He said that for 300 years the Huguenots had suffered torture and death. In his youth there were only three Evangelical ministers in France; to-day there are more than 700 pastors of the Evangelical faith. Then there were no Sabbath schools, whereas now they are attached to every church. Then there were no religious papers; now there are too many. (Laughter.) In the speaker's youth they were obliged to get their young pastor from Switzerland, and now they have theological seminaries close at hand. One of them had seventy-eight students, and all of them were ready to wave Christ's banner over unregenerated mountains and ignorant valleys. When he first came to New-York he went to see prominent clergymen of the city, and their first words were "We wish we could help you, but we have so much to do at home." The Presbyterian Board of Foreign Missions had done all it could to help Dr. Bertrand's work. It had received contributions for the work and forwarded them, for which Dr. Bertrand and his associates were duly grateful. His closing words were, "Come now and help us, or never."

The Moderator assured the representative of the sympathy which the Presbyterian Church had for its French brethren, and expressed a hope that aid would be given them.

DR. PROCHET SPEAKS FOR THE WALDENSIANS.

The chairman of the Committee on Correspondence, Dr. Allison, Editor of "The Presbyterian Banner," next presented Chevalier Matteo Prochet, of Rome, who, with the Rev. Mr. Tron, of Turin, came as the representative of the Waldensian Church. Dr. Prochet preached for Dr. John Hall last Sunday, and will speak in Dr. C. L. Thompson's church next Sunday. He was listened to with the closest attention yesterday. In his address of greeting he said:

I only have two things to give you here this morning in the name of my church. One is a petition and the other a proposal. Now for the petition: This year is the bi-centenary of the re-entry of our forefathers into the Church in 1689. In 1686 the Waldensian Church, 500 years old, according to the judgment of German critics, but in my estimation older, was

almost exterminated. The few thousands that had remained had been scattered through Switzerland and through Germany. I wish I had more time to talk of those tremendous years that are all gone; of those three and thirty bloody persecutions through which our forefathers had to go, and to describe to you those pleasant valleys where the wolves alone remained howling, the inhabitants being taken away, driven away—not in hundreds and thousands, no, but in tens of thousands—and whilst the few that remained were crying to their fathers, or to their husbands, or to their wives, or to their children, or to their parents, down in Rome that one who styles himself the Vicar of Him who saved the world, was intoning the Te Deum to praise God because he had slaughtered so many of His children. She sang victory for 500 years; she had grappled with this tiny handful of people for 500 years; she had done all that she could without ever being able to crush it, but at last it seemed that victory had crowned her arms. "Let them be scattered in Switzerland, in Germany, but none of them shall soil the beautiful Italian soil, or breathe under the sunny skies of Italy."

For three years the Waldensian church had disappeared, but in the hearts of our forefathers there was a longing for home that could not be crushed. They were in Switzerland, and in Germany and in Sicily as well. In Germany they were treated like brothers. On the 17th of August, 1789, 900 of them started from Geneva to Italy. Those of you who go into Italy through the Mont Conis tunnel get out at the third station, San Bertram, and turn to the right; look at the river, with its torrents rushing down. There 2,500 French armed soldiers on one side of the bridge were placed to prevent these 900 Waldensians from passing. They were pushed by love of country. They had pushed on, on, on, and now there were only 450 of them left. Oh, how my heart beats when I think of that noble band who were to reach their home or die together. These soldiers had been sent there from Louis XIV of France, with orders to let none escape alive. And let me mention this fact to you, and let me beg your attention to this: There were 2,500 men on the one side, and only 400 on the other. Surrounded by men on the top of the mountain, the Duke of Savoy and his army, one of the best regiments of France, and one of the most celebrated of marshals of France, Catenas, who had defeated the Germans and taken Alsace and Lorraine from them and driven them beyond the Rhine, he too was there. And it did not make any difference if they surrendered or not, they must be hanged to the last of them.

I know you cannot but sympathize—you Americans with your love of country—when you think of this unhappy 400 men. Here they were all condemned to death, and for what? Were they robbers? Were they murderers? Were they disturbers of the law? No! The only crime they were guilty of was that they persisted in worshipping God according to their own conscience and according to the dictates of the Bible and the Gospel. Can you not realize what their feelings must have been if they failed? Finally, one of them saw an opening in the mountain, apparently inaccessible to all human life but eagles and goats, and told his companions that he had been in there with his goats. Time was pressing and the enemy were approaching nearer and nearer. It seemed almost impossible that they could get into this place. Right alongside was a drop thousands of feet below into an almost unfathomable abyss. A slip of the foot meant instant death. While they were debating about taking this last desperate step, suddenly appeared a mist in the heavens, an unusual thing at that time of the year, and which generally stayed up in the clouds. How they watched it to see if it would descend, and finally it came down and every one of those 400 men crept through that opening, and not a foot slipped.

That is the great deliverance which we intend to celebrate this year. Fifteen days after that, the Duke of Savoy, to use a vulgar expression, was at loggerheads with the King of France, and then he sent word to these Waldensians to be faithful unto him as they had been to their Lord—as long as he had a morsel he would divide it. We have been faithful unto that, although we have never asked the morsel. Our petition then is to have you send some member of the Presbyterian Church over to us to represent you and tell our people what you are doing. And our proposal is that we should work hand in hand for the evangelization of the world.

WELSH THE LANGUAGE OF EDEN.

Dr. Roberts in responding for the Assembly said:

Carry our congratulations to your brethren in Italy.

We are a peculiar people. We go to old countries more than we turn to our own. I suppose there are more people here who are familiar with your country than with their own. We are peculiar in other ways. We generally take the side of the loser in the fight. You will find now that Ireland is under the paw of the lion, the United States will be on her side. I shall not go into the history of the Waldensians, lest the brethren think that I have been under those chestnut trees to which you have referred. (Laughter.) You said that we would meet above, and rather intimated that Italian would be the language spoken. It is pretty well settled among philologists that Welsh was the original language spoken in the Garden of Eden, and hence I assume that it will be the language spoken in the world above. (Laughter.)

WOMEN'S WORK IN FOREIGN LANDS.

ADDRESSES ON MISSIONS AND THE PEOPLE TO WHOM THEY ARE SENT.

The meetings of the Woman's Foreign Missionary Societies, in connection with the General Assembly, at the Madison Square Church yesterday morning and afternoon, were largely attended. No business was transacted, the meetings being held for the purpose of arousing popular sentiment in behalf of foreign missionary work. The platform was decorated with ferns, palms and flowers, and the reading desk was covered with a mound of red and white roses.

Mrs. Henry N. Beers, president of the New-York Board, presided at both of yesterday's meetings. In the morning, Mrs. E. C. Parsons read a report of "Woman's Work for Woman," and Miss I. Lombard presented that of "Children's Work for Children." Addresses were delivered on "Our Missions in Persia," by Miss G. V. Holliday, of Tabriz, Persia, and on "Marriage and Missionary Work," by Mrs. S. C. Perkins, of Philadelphia. Dr. Ellen C. Mitchell, of the Medical Mission, Maulmain, Burmah, spoke on "The Work of a Native Pastor," in place of the Rev. Mr. Ise, of Japan, who was unable to be present.

Particular interest was taken in the afternoon meeting, the church being crowded in every part. Among the women on the platform with Mrs. Beers were Mrs. J. C. Hepburn, of Yokohama, Japan; Miss De Baun, of Nyack; Mrs. Rhea, Mrs. Caldwell, Miss Holliday, Mrs. Bushnell, formerly of Africa; Mrs. House, formerly of Siam; Mrs. Thorpe, Mrs. Potter, of Teheran; Mrs. Bergen, of India; Mrs. Charles B. Newton and Miss Pratt, all missionaries. The first address of the afternoon was on "New Work for the Year," by Mrs. C. N. Thorpe. The speaker said that notwithstanding that the receipts for mission work had fallen off this year, more than usual was expected of the society. Among the most important features of the work to be done was the erection of new school buildings in Mexico, Persia, Asia, China, Japan and elsewhere; the building of houses for missionaries, and the enlargement of church and school buildings already erected. To accomplish all these things would require the expenditure of \$61,500, which she hoped would be promptly raised.

"The Homeless Land" was the subject of an address by Mrs. Waterbury, India, with its 250,000,000 souls, she said, was a land without homes. The genius of the home was the wife and mother. In India there was no lack of the wife and mother element, but there were really no homes. Children were married there at the ages of one and two years and wives became mothers at the ages of ten and eleven years. There were no homes, because there was no home spirit. She described an Indian household. The wife had too much reverence for her husband even to speak his name. He was to her more than a god. When the husband came to his house he was met at the threshold by his wife, who had a vessel ready in which she washed his feet. Then she provided him with food, feeding him as if he were

unable to wait upon himself. When his hunger was satisfied what remained of the food belonged to the wife, who might take it to some out-of-the-way corner and eat it. All the better parts of the house were pre-empted by the husband, the women of the family being obliged to put up with whatever was left. The condition of these women was something terrible, particularly with regard to the Hindoo widows, who were the saddest human creatures on earth. The Indian women had no hope of a home on earth and Mrs. Waterbury thought it the duty of Christianity to show them the way to the mansions in their Father's house.

Mrs. Charles B. Newton said that the work among the Mahometans was particularly difficult, because they believed that they were right and that the missionaries were wrong. She had heard a Mahometan say: "Poor dog of an unbeliever, you think you are right, but we know that we are." It was not easy to make headway against such a spirit as that. Among the Armenians there was another spirit hard to overcome. The Armenians seemed to think that they were better Christians than the missionaries themselves, and were apt to say: "Go back to your church; we are all right as we are."

Brief addresses were made by Miss Caldwell, of Bogota; Miss Ella De Baun, of Nyack, who will soon go to Mexico as a missionary; Mrs. Heburn, of Yokohama, and the Rev. Dr. F. F. Ellinwood. An informal reception was held at the close of the afternoon meeting, when the missionaries present were introduced personally to many members of the congregation. The meetings will be continued to-day, morning and afternoon.

Following the example of their brethren of the Union Theological Seminary, the graduates of the Princeton Theological Seminary who are in this city attending the Presbyterian General Assembly had a dinner and held a reunion at Clark's, in West Twenty-third-st., last evening. The affair was entirely informal, there being no set speeches. After dinner, however, many of those present made short addresses, consisting mostly of reminiscences of seminary days. The committee of arrangements was the Rev. Drs. H. B. Chapin, D. F. Foster and George Alexander. Among the seventy-five who attended were the Moderator of the General Assembly, the Rev. Dr. W. C. Roberts, and the Rev. Drs. Joseph T. Smith, Charles L. Thompson, and E. R. Craven, ex-Moderator. The faculty of the seminary was represented by Professors Aiken and Green. Others present were the Rev. Drs. W. H. Roberts, stated clerk of the General Assembly; J. A. Worden, of Philadelphia; J. F. Hendy, of Emporia, Kan.; Philip Schaff, of the Union Seminary; Wallace Radcliff, of Detroit; R. W. Cleland, of Kentucky; T. H. Cleland, of Kansas; George T. Purves, of Pittsburg; Samuel L. Hamill, of Trenton, N. J.; W. C. Cattell, of Philadelphia; the Rev. M. Prochet, of the Waldensian Church at Rome; Vice-Chancellor MacCracken, of the University of the City of New-York, and Warner Van Norden.

TWO REPORTS BY DR. JOHN HALL.

Dr. John Hall, of New-York, reported as chairman of a Committee on Co-operation with Protestant Churches on the Continent and upon the proposed American Church in Berlin. It was stated that the Berlin church had already received substantial aid, and the matter of aid for the Protestant churches on the Continent was ordered to be the subject of communication with the officers of the Presbyterian Alliance. The committee was continued, with power to add to its number.

Dr. Hall also reported as chairman of a Committee on Methods of Training Candidates for the Lord's Supper, and the course recommended by the committee was adopted by the Assembly, and directs the following methods of procedure: First, careful instruction from the pulpit in relation to the nature, use and obligation of the sacraments. Second, the formation in each congregation of a communicants' class for at least a month before communion, to be conducted by the pastor. Third, the use of textbooks on the subject. Fourth, a direction to the Church Sessions to take action in the line of the committee's recommendation.

FRIDAY, MAY 24.

TO REVISE THE STANDARDS.

THE GENERAL ASSEMBLY SEEKING ADVICE FROM THE CHURCH.

WILL A MAJORITY OF THE PRESBYTERIES UNITE IN ASKING FOR A REVISION?—A LIVELY DEBATE ON THE QUESTION OF SUBMITTING THE OVERTURE TO THE LOWER BODIES—CO-OPERATION WITH THE SOUTHERN ASSEMBLY.

(Reprinted from The Tribune, May 25.)

The General Assembly placed itself on record Friday on two great subjects—co-operation with the Southern Assembly, and the revision of the Confession of Faith. Either debate would seem sufficient for one day, in view of the issues involved. The Northern Church has now pledged itself to co-operate with the brethren in the South on certain lines, which action must, if faithfully carried out, sooner or later result in organic union. It has also avowed itself in favor of a revision of the Standards in case the members of the Church throughout the land desire it. The audiences to hear the discussion came early and stayed late. The moment the doors were open there was a rush for the front seats in the galleries. Among the visitors on the floor, who listened with evident interest to the speeches, were Dr. Taylor, of the Broadway Tabernacle; Dr. Lyman Abbott, of Plymouth Church, Brooklyn; Dr. Kittredge, of the Reformed Church in Madison-ave.; Dr. Henry M. Field, Editor of "The Evangelist"; Dr. Scott, Mrs. Harrison's father; and Colonel Elliott F. Shepard.

The discussion throughout, on both questions, was good-natured, though intensely earnest at times. There was no attempt to shirk responsibility even when standing in the minority. Dr. Charles L. Thompson, of this city, opened the debate on the Standards by reporting from the Committee on Bills and Overtures the adoption of this resolution:

Resolved, That this General Assembly overture to the Presbyteries the following questions: 1. Do you desire a revision of the Confession of Faith? 2. If so, in what respects and to what extent?

The first speaker was Dr. Howard Crosby, who was popularly supposed, before the proposed revision was suggested, to be irrevocably committed to the Standards. His manly defense of the Heidelberg and Westminster catechisms, coupled with his desire to show a proper spirit of Christian courtesy to his brethren in the denomination who are seeking a revision of the Confession of Faith, won deserved applause. Dr. Duffield, of Princeton College, desired to refuse a general revision to the Presbytery that had asked for it, and to ask the other fourteen Presbyteries if they approved the appointment of a committee to consider the language of the Confession of Faith in reference to the non-elect. After a spirited contest over this substitution, which occupied the greater part of the afternoon, it was laid on the table, and Dr.

Thompson's resolution was almost unanimously adopted.

There is no possibility that the Standards will be changed now for a number of years. The next Assembly will have to discuss the question in all its details, but it is not probable that any decisive action will be taken. The Westminster Assembly, which made the Book, consisted of 121 divines and thirty laymen from England, and of five commissioners from Scotland. It convened in 1643, by order of the British Parliament, in a part of the celebrated Westminster Abbey. It was composed of Episcopalians, Independents or Congregationalists, and Presbyterians, the three principal denominations in Great Britain at that time. The Assembly was engaged more than five years and a half in preparing, discussing, and adopting the Confession of Faith, the Longer and Shorter Catechisms, Directory for Worship, and the Form of Church Government: which with a few alterations, pertaining to civil government, now form "The Constitution of the Presbyterian Church in the United States of America." Richard Baxter, who was personally acquainted with most of the members, but was not himself one of them, says: "The divines there congregated were men of eminent learning, godliness, ministerial abilities, and fidelity." "As far as I am able to judge, by all history of that kind, and by any other evidence left us, the Christian world, since the days of the Apostles, had never a Synod of more excellent divines than this and the Synod of Dort." The Standards thus framed by that Assembly were approved by the House of Commons in 1647: and in 1648 they were adopted by the General Assembly of the Church of Scotland. The Episcopal and Independent Churches of England did not adopt them; but their dissent did not relate to Scripture doctrines, but to church government: and also with regard to Episcopalians, to the Directory for Worship. The Calvinistic creed was at that time the common faith of the Protestant Christian world.

The part of the Confession to which objection is made relates to the "Eternal Decrees of God." These are the sections which many seek to have revised:

(3.) By the decree of God, for the manifestation of His glory, some men and angels are predestined unto everlasting life, and others foreordained to everlasting death.

(4.) These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed, and their number is so certain and definite that it cannot be either increased or diminished.

(6.) As God hath appointed the elect unto glory, so hath He, by the eternal and most free purpose of His will, foreordained all the means thereunto. Wherefore they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ by His spirit working in due season: are justified, adopted, sanctified and kept by His power through faith unto salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved but the elect only.

(7.) The rest of mankind God was pleased, according to the unsearchable counsel of His own will, whereby He extendeth or withholdeth as He pleaseth, for the glory of His sovereign power over His creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of His glorious justice.

Scarcely less important than that taken on the Standards of the Church was that which the Assembly took in adopting the report of the Committee of Conference with the Southern Assembly. Both bodies have now pledged themselves to extend all proper aid, comfort and encouragement, in a spirit of kindly Christian sympathy, brotherhood and confidence, to the educational and evangelizing efforts of the other for the colored race, with a view to the encouragement of every laudable effort to this end on both sides. It is to be hoped that the slight amendment, not to the resolution of the joint committee, but to the history of the Northern Church, will not interfere with the friendly co-operation so necessary in Christian work.

IS A REVISION DESIRED?

THE PRESBYTERIES MUST TAKE THE RESPONSIBILITY.

THE ASSEMBLY SIMPLY ASKS THEM TO TELL WHETHER A CHANGE IS NECESSARY IN THE STANDARDS, AND IF SO, WHAT IS DESIRED—THE DEBATE.

After a discussion which lasted an hour and a half, and was of intense interest, the Assembly took action yesterday afternoon on the overtures from fifteen Presbyteries on the question of the revision of the Confession of Faith. The Assembly decided, with only a few dissenting voices, to throw the responsibility of revision on the Presbyteries by referring the question to those bodies for action. The large vote which placed this important matter in the hands of the Presbyteries illustrates the confidence that the Assembly has in those bodies, and the expressions which were heard in debate showed that there were few fears that it was misplaced. The opposition was, nevertheless, ably championed. But the desire to submit the question to the Presbyteries was unmistakable at the outset, and the opponents fought a losing fight from the start.

The Rev. Dr. Charles L. Thompson, as chairman of the Committee on Bills and Overtures, read the resolutions adopted by the committee. Other reports of the committee had consumed some time, and when this momentous overture was reached a hush fell on the house. Dr. Crosby quickly seized the opportunity, and made one of the most incisive and clearest speeches of the afternoon. The resolutions read:

Whereas, In the opinion of many of our ministers and people, some forms of statement in our Confession are liable to misunderstanding, and expose our system of doctrine to unmerited criticism; and

Whereas, Before any definite steps should be taken for revision of our standards, it is desirable to know whether there is any general desire for such revision; therefore

Resolved, That this General Assembly overture to the Presbyteries the following questions: 1. Do you desire a revision of the Confession of Faith? 2. If so, in what respects and to what extent?

GOOD EXPONENTS OF THE SCRIPTURES.

Dr. Crosby told of his bringing up under the Heidelberg and Westminster catechisms, and how he thought them the best exponents of the Scriptures extant. He added:

We are living in an age when there are sudden attacks upon the truth, and the churches are better prepared to understand those attacks now than they were in former ages. We have not only Ritualism attacking the Church with its directions of ceremonies and music, but we also have infidelity attacking the Church in the very name of Christianity, and endeavoring to undermine the foundations of the Church and the whole Scriptures, on which our standards are based. If there is any action to be taken by us with regard to the standards, I will say that action should be taken with the utmost caution and deliberation. I am perfectly well aware that our brethren in Scotland, in the United Presbyterian Church, have moved in this matter and made their adequate explanation; that our brethren of the Presbyterian Church in England have done the same thing, and that the Free Church in Scotland is now engaged in the matter. I am very well aware that those who have made those overtures to the General Assembly, these fifteen Presbyteries, are highly faithful and earnest brethren whom we respect and esteem; but at the same time, with all these facts around us, it is for this Church which, under the blessing of God, has gone forward for more than two hundred years under the present standards to be exceedingly wary how it should in any wise

change them. The question, therefore, before us is, shall we do this important work and appoint a Committee of Revision? That would meet with my unqualified denial. But the real question before us is of a different sort; it is of the kind that requires no advocacy whatever in this Assembly of any special difference of doctrine maintained in our standards.

It is a question of courtesy to fifteen honored Presbyteries, and I think, therefore, that the proposition of the Committee on Bills and Overtures is an exceedingly wise one. If they should say to these fifteen Presbyteries, "Take back your overtures; we will have nothing to do with them," we should not only be looked upon as treating our honored brethren with unmerited contempt, but the Church at large outside of our own boundary would rightly esteem our action as somewhat tinged with cowardice. For that reason I think it is wise for us to answer these Presbyteries in the way designated to us by those brethren.

There are fifteen of you among 200 who have made this request, and we want to know what the great majority of the Presbyteries have to say about it. We want to know if it is only a matter for you to decide, or if it belongs to the Church at large; and, therefore, we ask these two questions of the Presbyteries: "First, do you want any revision; and secondly, if you do, how far do you wish it to go?" It seems to me that in adopting this wise recommendation of the Committee on Bills and Overtures we stand exactly where we have always been, and yet we say that we are perfectly ready to meet any condition in a frank and honorable way. I therefore move the adoption of this recommendation of the Committee on Bills and Overtures, hoping that no question of doctrine will be mooted among us in any way, but that the discussion, if any takes place, will be simply on the wisdom of answering these Presbyteries or not. (Loud applause.)

ADDRESS OF MR. RICHARDS.

The aisles in the gallery and on the floor and the space in the rear of the church were packed, and while Dr. Crosby was speaking the eager listeners had been pressing forward. As the eminent theologian took his seat a dozen commissioners sprang to their feet and shouted, "Mr. Moderator." The Rev. E. Leonard Richards, of Stamford, had first caught the eye of the Moderator, and he was recognized. Mr. Richards said:

Mr. Moderator, I want to speak to the resolution. It has been stated by Dr. Crosby here that the question of doctrine is not to be mooted, but the question of a revision is the question in hand. I have to say this, and that is, that I do not wish this overture to go down to the Presbyteries with a prejudice against the revision and that is the point I wish to guard against. Those of us—some of us—may perhaps remember that on two occasions the idea of an amendment to the Confession of Faith has been spoken against, and that the matter was allowed to stand and never a word was said against it. This overture would go down bearing the imprint upon it as a fact that it was not popular here; that this Assembly was not in favor of it. I refer to a remark made here by Dr. Stryker, the day before yesterday, and a remark made by Dr. John Hall at the reunion or reception last Friday evening. Both of these brethren gave expressions that would convey the idea that this General Assembly was not in favor of entertaining a motion for a revision.

Now, everything that is human is imperfect; that is certain, and everything that is imperfect ought to go on unto perfection, according to St. Paul, and therefore according to Presbyterianism. Anything that is petrified ought not to be a part of Presbyterianism, and I do know that there are some things in our Confession of Faith which ought to be changed, for the very reason that there are young men in our families, in our seminaries and in our colleges, who say they cannot take in the Westminster Confession of Faith with these objectionable sentences attached to it.

Moderator Roberts—I hardly think we ought to go into the merits of the question, as there is prejudice on both sides of it. (Loud applause.) We will let the Presbyteries understand that we are on one side no more than on the other, and the question is, shall we refer the whole question to the Presbyteries? (Applause.)

Loud cries of "Question" and some confusion ensued, and the Rev. Mr. Richards concluded saying: "All that I have to say further, brethren, is that I am in favor of sending this down to the presbyteries, but without prejudice against it."

PROFESSOR DUFFIELD SPEAKS.

There was considerable applause, mingled with shouts of "Question," as the Rev. Mr. Richards took his seat, and, as Dr. J. T. Duffield, of Princeton, was seen making his way toward the platform, the calls for the previous question were loudly repeated. Dr. Duffield paid no notice to the efforts to smother the debate, but proceeded, in a vigorous way:

I feel some hesitation in coming to the platform when there is such a general demand for the question, but I have some Presbyterian blood in me from seven generations of Presbyterian ancestry in this country, and I don't know how many more in the north of Ireland. And as I have Presbyterian blood in me I am here to maintain the freedom of speech. (Cries of "Hear!" "Hear!" and applause.) I do not yield to Dr. Crosby in reverence for our venerable and venerated Standards of the Faith. As we in Western Pennsylvania say, I was raised on the Catechism, and I have raised my children on the Catechism, and stand here as the representative of the Presbyterianism of Western Pennsylvania. Nevertheless, I entirely agree with Dr. Crosby and the brother who has preceded me—the only infallible rule of faith and practice is the Word of God. I do not believe in the infallibility of the Pope, and I do not believe in the infallibility of our Confession of Faith. (Applause.) Now, I am here not to oppose the revision, but to direct attention to the precise point, as I understand it, that is before us as a General Assembly.

I have taken pains to examine the overtures that have been presented to this Assembly by the different presbyteries, and I believe I am not incorrect in stating that one presbytery has requested what this committee recommended; but one presbytery has overtured. I mean this: There is but one presbytery that has sent up an unqualified overture, asking for a general revision of our Confession of Faith, asserting that in their judgment the time has come when we ought to adapt our standards to the present state of the Church in certain articles of faith. I wish to direct attention to the fact that the other fourteen presbyteries, that the Presbytery of Nassau and the other presbyteries, have overtured us to revise the Confession in certain specified chapters and sections, and indicate that they did not send this overture to the Presbytery of New-Brunswick. I do not know whether it is because they thought there would be a unanimous expression against it from the Sanhedrim of Jerusalem (laughter), and I wish, therefore, to say that I do not presume here to represent that Sanhedrim.

I feel constrained to say, after deliberate examination and prayer, that I am prepared to vote in this Assembly in the revision of the Doctrine of Reprobation. I do not understand that it would be out of order for any one here to give reasons why he thinks this question should be submitted to the presbyteries, and at this time, and if it is not considered out of order, I will briefly give the reasons. (Cries of "Hear, hear.") The reasons for which I have been constrained to this conclusion are: First, that the doctrine of our Confession, in regard to the subject of reprobation, is one of the first and great essential statements of the Calvinistic system.

VOTING DOWN THE SUBSTITUTE.

The house was intensely quiet at this point. A member tried to call the Doctor to order, but he continued. He was going to offer a substitute for the report. Dr. Thompson interjected a statement that the Committee on Bills and Overtures did not advise a revision: it only asked the Presbyteries whether they wanted a revision and, if so, to what extent. Dr. Duffield, however, thought his substitute was the better plan, and, after more arguments, read it. His substitute, which was a reply to the Presbyteries, declared that in the opinion of the Assembly it was unwise and inexpedient at the present time to revise the doctrines; and provided for asking the Presbyteries whether they desired a committee to be appointed which should consider the language in regard to the doctrine of the non-elect, and report what alterations, amendments and admissions were advisable.

Dr. Duffield mentioned the cases of three elders in Rochester who took the Confession of Faith with a reservation, and in connection with this

said that if a member of the Presbytery of New-Brunswick said that he did not believe in the doctrine of the elect, there would be a trial for heresy. Dr. Thompson said that he wanted to bring the question back to the main point. "We have no right to assume," said he, "that revision was asked for when fifteen Presbyteries requested a hearing. We have done the least that we could in offering them these simple, tentative questions."

Dr. Crosby said that he was sorry that Dr. Duffield had introduced his substitute. If the General Assembly should adopt it, it would seem like saying to the Presbyteries that the Assembly would like to have them change the doctrine of reprobation. Dr. Hodge said that he had heard that 196 Presbyteries had refused to join with the Presbytery of Nassau in making the overtures. That demonstrated in his opinion that the Church was not ready for revision. A member of the Ottawa Presbytery, however, replied that his Presbytery did not act on the matter because it supposed that the Assembly would. Dr. Crosby, too, said that the Presbytery of New-York would have passed an overture had it not been divided on the form. A member moved that no action be taken until at least one-fourth of the Presbyteries should overture. But all motions and the substitute were laid on the table, and the main question was put at a little before 5 o'clock, and carried with but few voices against it.

CO-OPERATION WITH THE SOUTH

BOTH ASSEMBLIES PLEDGED NOW TO HELP THE NEGRO.

ONLY A SLIGHT CHANGE MADE IN THE REPORT BY THE NORTHERN ASSEMBLY—A LARGE AND INTERESTED AUDIENCE LISTENS TO THE DISCUSSION—THE PAPER RELATING TO THE FREEDMEN.

No time was lost in getting at the business postponed from Thursday. The house was filled at an early hour, there being a larger attendance than usual at the devotional exercises. Soon after 9:30 o'clock nearly every commissioner was on hand ready to hear the great debate on the question of co-operation with the Southern Assembly. The victory for co-operation won at the Southern Assembly late on the previous evening, as related in The Tribune's dispatch from Chattanooga, was officially brought to the attention of the Northern Assembly by this telegram from Joseph R. Wilson, the stated clerk of the Southern body: "Vote on co-operation taken 11 p. m.; passed, 99 to 27."

The Rev. John Fox, of Allegheny, Penn., opened the discussion on the particular feature of co-operation in the evangelization of the colored people. He was opposed to co-operation, and objected to letting sentiment rule on so vital a matter. His position was evidently not in accord with the spirit of the Assembly, although his argument, extending over half an hour, was courteously received. His reference to the "black heart" of Secretary Allen, of the Freedmen's Board, was greeted with a smile. The speaker used these words in explaining what a fondness the secretary had for the colored people.

SECRETS FROM THE COMMITTEE-ROOM.

Dr. Smith, the chairman of the Northern Assembly's Committee, spoke in defence of the report. He said that the committee recognized what must be apparent to all, that the race problem was a great problem; that it is too vast for man to solve. The same Providence that settled slavery will sometime settle the race question. Dr. Smith then told how the papers in the report came to be adopted by the committee. When the joint committee met for the first time, the Southern members presented a paper on the work among the Freedmen. As soon as the Northern members heard it read they felt that they could not vote to incorporate it into their report.

The representatives from the Southern Church said very frankly: "Then you submit a paper for us to consider." The Northern men appointed Dr. Pomeroy, of Cleveland, and Judge Baldwin, of Pittsburg, to draft a paper. The one embodied in the report was prepared, and every member of the Northern committee voted for it except Judge Breckinridge, of St. Louis. The Southern committee approved it unanimously. He confessed his surprise that the Southern Assembly had supported its own committee so heartily.

DR. STRYKER MOVES AN AMENDMENT.

One paragraph in the report referred to the policy adopted by the Southern Assembly many years since, "of entire independence for the colored people in their church organizations, as the ultimate issue of the cordial efforts of that Assembly in behalf of their colored brethren." "The Northern Assembly, on the other hand," continued the report, "has pronounced itself as not in favor of setting off its colored members into a separate independent organization; while by conceding the existing situation, it approves the policy of separate churches, Presbyteries and synods, subject to the choice of the colored people themselves."

Dr. M. W. Stryker, of Chicago, made a strong speech against that part of the report which asserted that the Northern Church approved, or ever had approved, the policy of separate churches and governing bodies. Accordingly, he moved to amend the report by striking from it the words "while by conceding the existing situation it approves the policy of separate churches, Presbyteries and Synods, subject to the choice of the colored people themselves." Dr. Stryker asserted that he was in favor of the union of all evangelical churches in name as well as principle, but he would favor no condition of church fellowship inconsistent with salvation. He did not believe in a black church, a white church, a red church or a pink church.

The earnestness of Dr. Stryker, as well as his amendment, was heartily applauded, and he found an able supporter in Dr. S. J. Nicolls, of St. Louis. He denied that it was the policy of the Northern Assembly to organize separate Presbyteries and Synods for the colored people.

The Rev. George D. McCulloch, of the Alton Presbytery in Illinois, defended the report, and asked what was to be gained by concealing or denying facts. No vote of the Assembly could change the "existing situation."

PERSONAL TILT BETWEEN WESTERN MEN.

"May I interrupt the speaker?" inquired Dr. Nicolls, "to tell us what the existing situation is?"

"No, sir," replied Mr. McCulloch. "I will make my argument, and Dr. Nicolls may answer me if he cares to do so. Any man of intelligence ought to know the existing situation. Do you mean to tell me that if the colored people themselves prefer separate

churches and presbyteries and synods that you would deny them the right to have them?"

"Yes, by all means," shouted Dr. Stryker, without rising or addressing the Moderator.

Dr. Crosby and Dr. Purves, of Pittsburg, opposed the substitute in brief addresses, and Dr. Hamlin, of Washington, offered an amendment changing the word "policy" in the paragraph at issue to "practice." The Rev. D. J. Sanders, a colored brother, from Wilmington, N. C., denied that it was either the policy or the practice to organize one Presbytery for the white people and another for the colored people. He admitted that there were Presbyteries where there were no white ministers, "but," added the speaker with a smile, "we don't object to their coming in if they want to do so." (Laughter.)

THE RESOLUTIONS AS AMENDED.

Dr. Hamlin's resolution was laid on the table and Dr. Stryker's amendment was passed. The following is the paper relating to co-operation with the Southern Assembly, as amended:

The Conference Committees of the two Presbyterian Assemblies, now in joint session at Atlanta, recognize that no subjects likely to come under their consideration among the topics regarding co-operation are fraught with profounder interest or touch graver issues than the evangelization of the colored people within our bounds, as well as the settlement of their wisest and most profitable ecclesiastical relations among us.

Whatever differences of opinion may prevail on other points, happily all good men agree in the earnest wish to bring the colored race to a saving knowledge of God's truth, and to secure the best practical development of their Christian life and effort.

Many of the colored people are now members of our respective churches, while many of the actual and prospective ministers of their own race are in training in schools belonging to one or the other Assembly, or are members of Presbyteries in connection with these bodies. They are now receiving our fostering care, and require our unremitting efforts to instruct them, not only in the fundamental elements of Christian faith, but in the practical duties of church life, that grounded in the truth, and guarded from the dangers of a mere emotional religion and from the superstition and fanaticism to which impressionable natures are especially liable, they may become intelligent, consistent, faithful followers of Jesus Christ.

In the van of all discussion upon methods of co-operation to this end, we find ourselves confronted by a difference of opinion between two Assemblies, so far as we can gather from their deliverances, as to the theory upon which such concerted efforts are to be undertaken, and the distinct aim of their accomplishment.

In the Southern Assembly the policy was adopted, many years since, of entire independence for the colored people in their church organizations, as the ultimate issue of the cordial efforts of that Assembly in behalf of their colored brethren. (See Minutes of Southern Assembly, 1888, p. 155.)

The Northern Assembly, on the other hand, has pronounced itself as not in favor of setting off its colored members into a separate, independent organization. It believes that our great work among the colored people, for their moral and religious development, is to be done by recognizing those who are in the church as entitled to all the rights and privileges which are involved in church membership and ordination. (See Minutes of Northern Assembly, 1888, p. 99.)

However, since the status in both churches finds them practically employing the same methods at present in their respective bodies as regards the education of colored ministers, the progressive evangelization of that race, and the organization of their churches into Presbyteries, we do not believe that two great denominations like ours, so near akin, should be prevented from cordial co-operation, so far as may be thought wise, in such vital concerns as these, by any differing preferences of opinion as to a final policy, which might be safely left to settle itself, in the providence of God, either by the formal decision of the colored people themselves eventually, or by the clearer and more decided conviction of these co-operating Assemblies.

Hence, this joint committee, waiving the consideration of these differences heretofore stated, agrees to recommend to the two Assemblies:

1. That the relations of the colored people in the two churches be allowed to remain in statu quo, the work among them to proceed on the same lines as heretofore.

2. That all proper aid, comfort and encouragement, in a spirit of kindly Christian sympathy, brotherhood and confidence, shall be extended by each church, to the educational and evangelizing efforts of the other for the colored race, with a view to the encouragement of every laudable effort to this end on both sides.

3. The schools and churches under care of the Board of Missions for Freedmen, and any corresponding work undertaken by the Southern Assembly, especially its Tuscaloosa Institute for the Education of Colored Ministers, shall be heartily recommended to the givers of our respective churches for practical aid, as mutually concerned in the same great missionary work for the glory of God and the blessing of our common country.

INFORMING THE SOUTHERN ASSEMBLY.

As soon as the paper on the freedmen was adopted, the part of the report relating to publication was read. This showed that co-operation already exists in that work. The report was adopted as a whole, and this telegram was sent to the brethren in the South:

To the General Assembly of the Presbyterian Church in session at Chattanooga, Tenn.

The General Assembly in session in New-York City have adopted the report of the Joint Committee of Conference, on Co-operation, with the following amendments: In paper No. 2, on Co-operation in the Home Field, Resolutions 3 and 4 have been consolidated into one resolution numbered Resolution 3. In paper No. 3, on Co-operation in the Evangelization of the Colored People, the sixth paragraph of the statement preceding the resolutions was amended by the omission of the words "While by conceding the existing situations, it approves the policy of separate churches, presbyteries and synods subject to the choice of the colored people themselves."

The Assembly further resolved that this clause was stricken out not to prejudice future action nor to outline the future policy of this Church, but simply because this Assembly did not believe that it stated the historical fact in the case, your concurrence in this action is requested. In behalf of the Assembly,

WILLIAM H. ROBERTS, Stated Clerk.

As soon as the vote was taken the audience began to disperse. Many comments were heard in regard to the possible action of the Southern Assembly, in view of the amendment made here.

A dispatch was received in this city late last night, stating that the Southern Assembly concurred in the action of the Northern Church.

PLEADING FOR CHURCH ERECTION.

DR. HENDY PRESENTS THE REPORT OF THE STANDING COMMITTEE ON THIS BOARD.

Following the debate on the Southern question, the work of the Board of Church Erection was presented. President Hendy, of Emporia College, the chairman of the Standing Committee, read his report, from which it was stated:

In compliance with other great ecclesiastical agencies, the Board is confronted with an ever-widening field of operations. The once sparsely settled Territories, with here and there a humble village or hamlet, have, within a decade or two reached the dignity of Statehood, with populous towns and large cities. Within a single year the number of States in this Union has leaped from thirty-eight to forty-two.

The home missionary is on the picket line with the advancing host, ready to seize the first opportunity to organize a congregation that it may become the centre of religious life. Statistics show that more than seventeen Christian churches are organized every day. Our own church is well represented in this aggressive movement. But a congregation without a sanctuary in which to conduct the orderly worship of the Most High must lead a sort of nomadic and uncertain life. A suitable church home at once gives an honorable status in society, removes from the hearts of the people an oppressive anxiety, and gives impetus to all the activities of the congregation.

The appeal for aid in church building is heard formally this year from places hitherto silent. From the Black Hills and from points in the distant Northwest, from various points in the South, from the Indian Territory, as well as from the newly gathered congregations of Scotch Presbyterians in New-England, very urgent appeals are heard. Our Church cannot turn an indifferent ear to these appeals. These are the most conclusive and satisfactory evidences that the advancing army is strongly intrenching itself preparatory to still further aggressive movements.

During the year covered by this report the Board of Church Erection has aided in the erection of 181 church edifices; of these 87 lay in the region between the Mississippi and the Rocky Mountains, 66 in the region east of the Mississippi, and 27 along the Pacific Slope.

The aggregate appropriations of these 181 churches amount to \$94,087. This is an advance upon the previous year of \$4,837, and an advance of \$38,337 upon the appropriations of three years ago. Of the special gifts that have passed through the hands of this Board be enumerated, as they very properly ought to be, then the whole number of churches aided last year will amount to 204 and the actual payments made will amount to \$118,182 31.

In addition to the regular work assigned to this Board of aiding in the erection of houses of worship, the General Assembly, three years ago committed to its care the oversight and distribution of what is known as the "Manse Fund." This fund, amounting at first to \$25,000, is loaned for periods of one, two and three years, without interest. The present year has been considered by the Board as one that would give a full and practical test of the workings of the scheme. The results thus far have proven very satisfactory. Repayments have been made with commendable promptness, and many young missionary churches have realized that for them the successful working of this Manse Fund has gone far toward solving the question of self-support. This fund has grown from \$25,000 to \$85,000, but in the judgment of your committee it ought at once to be increased to \$50,000. Allowing to the Board the proper credit for the work done through this new channel, in addition to the regular work, it will be found that in all 250 churches have been generously aided, while the appropriations have reached the handsome sum of \$128,871 55. The distribution of this sacred fund has extended through no less than thirty-five States and Territories.

The resolutions adopted were:

1. That the General Assembly hereby commend the zeal, wisdom and fidelity of the Board of the Church Erection Fund.
2. That the minutes of its meetings, together with the various acts herein recorded, are hereby approved.
3. That the sum of at least \$150,000, exclusive of the Manse Fund, is needed for the work of the current year. And it is hereby declared to be the duty of every congregation to make an annual offering to this cause.
4. That we earnestly recommend to donors and churches to send all their contributions to the treasury of this Board, in order that thus the most equitable distribution possible of gifts may be made to all parties; and that they may be properly secured by mortgage.
5. That the Assembly would emphasize the great importance of the Manse Fund, and express the hope that said fund may be at once increased to the sum of \$50,000.
6. That the revised plan of the Board, as rewritten and presented on pages 15 to 21 inclusive, is hereby approved.
7. That the Board is hereby authorized to enlarge and publish a new pamphlet of designs, inasmuch as only a slight expenditure will be needed for that purpose.
8. As the terms of office of the following persons expire at this time, to wit: The Rev. Dr. John Hall, the Rev. C. Cuthbert Hall, F. G. Burnham, esq., E. F. Hyde, esq., B. F. Randolph, esq., and John Sinclair esq., this committee recommend the re-election of these gentlemen.

Enthusiastic addresses showing the good work done by the Board were made by Secretary White and others.

Dr. White was introduced by the Moderator as the "beloved corresponding secretary of the Board of Church Erection, the Rev. Dr. Erskine N. White." He made a short address about the work of the Board, and explaining a change in the system in publishing the plans. Dr. White spoke feelingly of Dr. Joseph Fewsmith, the president of the Board, who died a month after the presentation of their report in 1888. In connection with the work so often done by the Board in assisting the rebuilding of churches destroyed by fire, the speaker related an incident in the experience of a pastor of another denomination. This was the case of Christ Church (Protestant Episcopal), East Orange, which was burned down just before last Christmas. A few days after the fire the rector, the Rev. Horace S. Bishop, was surprised at a little child, poorly dressed, rushing up to him and hurriedly putting something into his hand, and then running off again without waiting for him to see what it was. On examining the small piece of paper, however, which was wrapped around something, the Rev. Dr. Bishop found that

it contained a quarter, and on the piece of paper was written the words: "To help build my church again."

After several other commissioners had spoken on the report, the question on its adoption, and the adoption of the resolutions recommended by the Committee, was put and carried, after a slight amendment excluding from the operation in certain cases Presbyteries which have their own church extension society, and omitting the resolution recommending the re-election of certain members of the Board, which under the rules went over until to-morrow, as the elections must be by ballot.

REPORTS OF HOME MISSION WORK.

ANNUAL MEETING OF THE WOMEN'S EXECUTIVE COMMITTEE—THE PRESIDENT'S HISTORICAL ADDRESS.

TORICAL ADDRESS.

That the women of the Presbyterian Church take a great interest in home mission work was shown by the manner in which they crowded the Madison Square Church on Friday, in attendance upon the eleventh annual meeting of the Women's Executive Committee of Home Missions. The platform was made beautiful with palms, ferns and roses. Although the body of the church was filled in every part, not a man was to be seen. The morning service began with Scripture reading by Mrs. S. B. Stitt, of Pennsylvania, after which prayers were offered by Miss A. Ludlum, of New-York, and Mrs. T. McCauley, of Pennsylvania. The big organ pealed forth the hymn, "Come Thou Almighty King," the congregation singing with earnestness.

Mrs. D. R. James, of New-York, president of the committee, presided both morning and afternoon. Her annual address, which had for a subject, "One Decade," dwelt upon the history of the Home Mission movement in the Church for its first ten years, and drew a glowing picture of the progress made. The problems met and coped with had required serious effort. The war with Mexico, resulting in a large accession of territory, the discovery of gold in California, attracting unprecedented immigration, and the Civil War, throwing millions of freedmen upon the resources of the Church, all had furnished material for home mission work. As in the case of foreign missions the work was begun by the establishment of schools, and the General Assembly had given to the women of the Church the financial support of these schools as their special trust. Mrs. James paid a glowing tribute to Mrs. Boyd, who had served as treasurer for ten years without compensation, and said that she was the only one of the original officers still in the service. Ten years ago the annual receipts of the Church for home mission work were \$5,000. This year the total was more than \$300,000. Yet the work was only begun. Double the number of teachers and twice as much money would be needed for the work in the immediate future. Mrs. James thought that only a few of the women of the Church had yet become interested, and she believed that when the entire Church should have been aroused the entire land could be quickly evangelized. She said that in Holland, owing to the work of the local Home Mission Society, there was not a single illiterate child from Rotterdam to Amsterdam.

The report of the treasurer, Mrs. M. E. Boyd, showed that at the beginning of the fiscal year just closed there was on hand \$323 43. During the year there was received from the various synods the sum of \$320,640 66. The amounts paid out were: To the Board of Home Missions, \$290,000; Board of Freedmen, \$22,549 12; salaries and sundries, \$5,561 59; special amounts for missionaries, \$3,052 79. Notwithstanding that this statement showed a balance on hand, Mrs. Boyd said there was really a deficit of \$27,000 on the books of the treasurer of the Board of Home Missions on account of school work, that amount having been paid out in excess of the receipts. Mrs. Boyd made a strong appeal that this deficit should be made up by subscriptions promptly, so that the first

decade of the society should not be ended under the shadow of debt.

The report of the secretaries was presented by Mrs. D. E. Finks and Miss H. E. Burnet, and was read by the former. It said that the year just closed had been one of the most notable in the history of the work, a fitting close to the first decade of the society. The society had now thirty-seven mission schools and ninety-five teachers among the Mormons, thirty schools and 140 teachers among the Indians, thirty schools and fifty-eight teachers among the Mexicans, and ten schools with twenty-five teachers in the Southern States. The total number of pupils enrolled was 6,785.

Addresses were delivered on "The Freedmen's Department," by Mrs. C. E. Coulter, of Pennsylvania; on "The Mormons," by Mrs. M. M. Green, of Utah, and on "The Alaskans," by A. E. Austin, of Sitka. Mrs. D. E. Finks, corresponding secretary, read an interesting report on "The Work and the Workers."

At the afternoon session the Scriptural exercises were led by Mrs. Dr. W. C. Roberts. Mrs. C. H. Langdon, of New-Jersey, read a report on "Our Magazine, The Home Mission Monthly, showing its increasing prosperity. Five native Alaskan girls, whose mission names are Fanny Willard, Florence Wells, Flora Campbell, Blanche Lewis and Minnie Shetter, and Olga Hilton, a native Russian, gave recitations; and songs in English. Addresses on Utah were delivered by Miss Fanny Parley and Miss Green, on Alaska by Miss Kate Scott, on the poor mountain whites of the South by Mrs. Hayde, and on the freedmen by Mrs. Coulter. The benediction at the close of the morning service was pronounced by Dr. John Hall and that of the afternoon by Dr. Henry Kendall.

THE CRYING EVILS OF STRONG DRINK.

PROHIBITION ELOQUENTLY UPHELD—ITS WORKINGS IN KANSAS.

A large audience gathered at Dr. John Hall's Church last evening to listen to several addresses on the subject of temperance. The Rev. Dr. Cuyler was in the chair. He made the first speech dealing with the evils arising from the habit of drinking. The social drinking and the treating custom, he said, were at the bottom of the trouble, and caused the greater part of the mischief. The next speaker was the Rev. Mr. Hubbard, of Auburn, N. Y., who was followed by the Rev. Duncan C. Milner, of Manhattan, Kan., who has a good deal to say about the working of the prohibitory law in his State. In 1867 he was a missionary in the King Street Mission here, and was active in temperance work. On one occasion, he said, when a temperance meeting had been announced and Horace Greeley was on the programme as a speaker, the night turned out to be an extremely stormy one. But the great editor arrived promptly in spite of the storm, and made an earnest appeal in favor of the temperance cause.

Prohibition, he said, was in its eighth year in Kansas, and might be described as a wonderful success from every point of view, except that of the liquor-dealer and saloon-keeper. The newspapers had printed many reports which would lead people who had no other source of information to doubt this, but he had with him a certificate signed by the leading ministers of the State, the Governor, two ex-Governors, the Speaker of the House, the Chief Justice and business men of all branches, which placed the fact beyond contradiction. It was true that strong drink might still be had in the State, but those from whom it is had are not, as they formerly were, and as they are still where the saloons are open, at the head of political gangs, and wielding an influence as baneful as their drinks.

Those who want liquor must seek for it in dark places, and from obscure outcasts, who are aware that their calling is a sneaking and contemptible one. There are no saloons standing open at the street corners to entice the young, and one of the good effects already is that there is a marked decrease in the number of young criminals. In the days of the liquor traffic the average age of criminals in the State was under twenty; now it is above thirty, and in a city of 50,000 inhabitants, where

the law is carefully enforced, there is not a single criminal case on the docket. Prohibition is the ripe fruit of moral suasion, of high license and all the other half measures, and the Kansans have been able to avail themselves of it because their people have sprung from the most advanced civilization of the East, and were not hampered in the new region as reformers are in older communities. Mr. Milner, in closing, declared his confidence in the efficacy of prohibition, and said it was the only means of putting an end to the drink curse.

The closing address was made by the Rev. Dr. Worrall, of the Thirteenth Street Presbyterian Church, who said that the magnitude of the temperance question might be realized to some extent from the fact that in this country at present more money is spent for liquor than for meat, for schooling, or for churches. In Chicago, where he was formerly a pastor, he had seen the statistics which showed 3,200 young men and 1,100 girls brought to ruin in a single year through the use of strong drink.

WHERE THE DELEGATES WILL PREACH.

THE DEMAND FOR PREACHERS FAR EXCEEDING THE SUPPLY.

The demand for clergymen to preach in New-York pulpits, during the present session of the General Assembly, greatly exceeds the number of ministers who have volunteered to speak, but the committee has succeeded in supplying a large number of preachers for many pulpits outside of the Presbyterian Church. The Rev. Dr. W. C. Roberts, the Moderator, will preach twice to-morrow, besides presiding at the meeting held in the Fourth Avenue Church in behalf of "Sabbath Observance." In the morning he will preach in the Church of the Covenant, and in the evening in the Rev. Dr. Talmage's church in Brooklyn. Among those who will preach in other churches to-morrow are:

Westminster Presbyterian, of West Twenty-third-st., the Rev. Dr. J. H. Montgomery, a. m., the Rev. Dr. J. T. Duffield, of Princeton, p. m.; Spring Street, the Rev. R. V. Atkinson, of Quincy, Ill., a. m.; Faith Church, the Rev. H. O. Scott, of Hiawatha, Kan., a. m.; Covenant, the Rev. Mr. Davenport, of Bridgeport, at 4 o'clock; Bethany Presbyterian, the Rev. J. C. Ely, of Xenia, Ohio, a. m., the Rev. J. F. Magill, p. m.; Christ, the Rev. Mr. Davenport, of Bridgeport, a. m., the Rev. J. C. Ely, p. m.; Phillips Presbyterian, the Rev. W. J. Wenn, a. m.; Chalmers Presbyterian, the Rev. A. M. Dawson, a. m., the Rev. Thomas J. Sherrard, p. m.; Hope Chapel, in East Fourth-st., near Avenue D, the Rev. S. J. Correllus, of Philadelphia, p. m.; Calvary, the Rev. Joseph McLain, of Utah, a. m., the Rev. George Ward, of Denzville, p. m.; Adams Memorial, the Rev. W. C. Stevens, of Los Angeles, a. m.; West End, the Rev. C. E. Burns, a. m., the Rev. J. D. Hunter, p. m.; Sixth Presbyterian of Newark, N. J., the Rev. J. D. Hunter, a. m.; Knox Memorial, the Rev. George Hutchinson, a. m., the Rev. Mr. McKenzie, of Oswego, p. m.; First Presbyterian of Hoboken, the Rev. Albert L. Sorochet, a. m.; Fourth Avenue Presbyterian, the Rev. K. P. Ketcham, p. m.; Brick Church of Orange, the Rev. Mr. Cunningham, of Crawfordsville, Ind., a. m. and p. m.; Seventh Avenue United Presbyterian, the Rev. William H. Filson, p. m.; Rutgers Riverside, the Rev. C. G. Stirling, a. m., the Rev. Arthur Crosby, p. m.; First the Rev. George T. Purves, a. m., the Rev. John Fox, 4 p. m.; West Fifty-first Street, the Rev. J. T. Stonecipher; Prospect Hill, the Rev. R. M. Davis, a. m.; Fourteenth Street, the Rev. John L. Taylor, of Waverly N. Y., a. m., the Rev. Mr. Noyes, of China, p. m.; Woodbridge, N. J., the Rev. Mr. Brown, of Chippewa, Wis.; Edgewater, Staten Island, the Rev. W. F. Wood, of Olean, N. Y.; Fourth Presbyterian, the Rev. T. S. Hamlin, a. m., the Rev. Dr. John Hall, p. m.; New-York, the Rev. Robert Cleland, a. m.; South Third Street Presbyterian, Brooklyn, the Rev. J. M. Wright, of Dodd's City, Kan., a. m.; Franklin Avenue, Brooklyn, the Rev. George Ward, a. m.; Bethany Presbyterian of Newark, the Rev. Thomas S. Park, of Winchester, Ohio, a. m. and p. m.; Shiloh, the Rev. H. M. Holmes, a. m.; St. Stephen's Methodist Episcopal Church, the Rev. D. J. Sanders, of Wilmington, N. C., a. m.

SATURDAY, MAY 25.

BUSINESS WITH PLEASURE.**THE ASSEMBLY'S SHORT SESSION.****GLORIFICATION AT THE ACTION OF THE SOUTHERN ASSEMBLY—COMMISSIONERS VISIT PRINCETON COLLEGE AND SEMINARY.**

(Reprinted from The Tribune, May 26.)

A short business session of the General Assembly of the Presbyterian Church was held in the Fourth Avenue Church yesterday morning, before the Commissioners started on their trip to Princeton to visit the college and seminary. In the devotional exercises which preceded the business of the morning, special prayer was offered for the Rev. W. B. Rankin, of Austin, Tex., who had just received a telegram telling of the death of his wife. After the reading of the minutes, the stated clerk read a telegram from the Southern Assembly, meeting at Chattanooga, Tenn., stating that the Southern Assembly concurred in the amendments passed the day before in regard to co-operation between the Northern and Southern Assemblies in the home field. The applause which greeted the reading of the telegram was hearty and prolonged. A motion was then made expressing gratitude to the head of the Church, and appreciation of the fidelity of the committee in charge of this work, and also discharging the committee. This was amended so as to keep the committee in power. The amendment was lost and the motion carried.

SABBATH OBSERVANCE CONSIDERED.

Dr. Crosby then called for the reading of business remaining on the docket, and when this was done he called attention to the amount of work to be done and the limited time to do it in, and moved that on Monday there be an evening session from 8 to 10 o'clock. The motion was carried. Greetings were sent to the United Presbyterian Church, in session at Springfield, Ohio. A number of overtures from different Presbyteries were then disposed of in short order.

The second order of the day was the report of the Special Committee on Sabbath Observance, read by Colonel Elliott F. Shepard. The following resolutions were recommended for adoption:

Resolved, That the seven persons appointed by the General Assembly of the Presbyterian Church, in 1888, as members of a committee in respect to the Sabbath day, be and are continued until others may be appointed in their places, respectively; and,

Resolved, That the general plan of the American Sabbath Union be and is commended; and

Resolved, That we would cordially invite all other Christian bodies to be represented in the said American Sabbath Union.

Your committee would also respectfully call your attention to the fact that whenever Inauguration Day shall fall on Saturday, Sunday or Monday, there will inevitably be a great deal of desecration of the holy Sabbath Day in and around the city of Washington by the large concourse of people which the inauguration of the President of this country always brings together there. Originally the time fixed by Congress for the Presidential inauguration was not the 4th of March, but the first Wednesday of March, and that was inadvertently changed to the 4th day of March because the first Wednesday of March of that year fell upon the 4th day of March.

By the simple amendment of Section No. 152 of the United States Revised Statutes, which amendment can be made by Congress, the Presidential term can be made to begin on the first Wednesday of March, instead of the fourth day of March, as now, without the necessity of changing the Constitution of the United States, which does not fix the time, but merely states that the term of the President shall be four years. And there are many decisions in law to support the declaration that a year is from a certain

day of the week in any month of the year to the same week day of the same month of the succeeding year.

Should this change be made, then the people desirous of attending the Presidential inauguration in Washington could leave their homes anywhere east of the Rocky Mountains and arrive in Washington in time to attend the ceremonies, and, leaving at their conclusion, would again have time to arrive at their homes by Saturday night. This simple change would prevent a great deal of inevitable, though not necessary, desecration of the Sabbath day, when the inauguration falls upon or near Sunday, in the movement and transportation of people, and of civic and military bodies, with their music, serenades, marches, counter-marches, parades, drills, exhibitions, etc.; and as this matter is being brought to the attention of the various ecclesiastical bodies in the United States, with the recommendation that they should favor the proposed amendment of the United States Revised Statutes, we would also submit the following resolution and recommend that it should be adopted, namely:

Resolved, That this General Assembly favor an amendment to the United States Revised Statutes, which would designate the first Wednesday of March as the day for the inauguration of the President and Vice-President of the United States.

All of which is respectfully submitted.

Elliott F. Shepard, New-York; Herrick Johnson, Chicago; Byron Sunderland, Washington, D. C.; F. O. Montfort, Cincinnati, Ohio; Robert J. Trumbull, San Francisco; Samuel J. Nicolls, St. Louis; James A. Beaver, Harrisburg, committee, etc.

THE RESOLUTIONS AMENDED.

The instant Colonel Shepard ceased reading, Dr. Crosby was on his feet and said: "Mr. Moderator, I think this report is a monument of the faithful zeal of this committee, whose chairman is, I think, the largest-hearted and most open-handed man I know, and I dislike to say anything against so able a report of so good a committee. But, is it right for us to commit ourselves to the support of the American Sabbath Union? I move to strike out the second and third resolutions of the report for this reason." After considerable discussion it was shown that the special committee had become members of the Union as individuals, and not as the committee of the Assembly, and upon Dr. Crosby's withdrawing the motion to strike out the first of the two resolutions, the third resolution was amended by Dr. Foster to read: "Resolved, That we would cordially invite all other Christian bodies to commend the American Sabbath Union to their churches."

After considerable discussion, the last resolution, relating to the Presidential inauguration, was referred to the committee for reconsideration. Dr. Roberts then offered an amendment to the report, that the committee be kept in standing, but not as a part of the American Sabbath Union. This was passed, and the report as amended was accepted as a whole, with the exception of the referred resolution.

The moderator appointed the following Committee on Deaconesses: Ministers—Dr. B. Warfield, Dr. Samuel J. Nicolls, Dr. Henry C. McCook; elders—Samuel C. Perkins and Warner Van Norden.

Dr. Nicolls offered resolutions which were adopted, to the effect that a third secretary be elected for the work of Home Missions, such arrangements being made that one or more should give special attention to the immigrant population, and also that the request from the Board of Home Missions that the Board be increased from fifteen to twenty-one members be granted.

PRINCETON GREETS HER MANY FRIENDS.**A THOUSAND PRESBYTERIANS INVADE THE HOSPITABLE TOWN—TRUE TO THE STANDARDS.**

As soon as the General Assembly adjourned a rush was made for the ferries leading to the Pennsylvania Depot. Only one special train for Princeton was advertised to go, but so great was the desire to visit this historic place, the educational home of many of the commissioners, that two trains, carrying fully 1,000 ministers and elders and their wives, were run. The trains left Jersey City shortly before noon, and reached Princeton at 1:30 p. m. The visitors were conducted to University Hall, where a fine luncheon was served. Then a procession to

Marquand Chapel was led by the Moderator and the college and seminary authorities. On the way the college boys added their welcome with songs and cheers.

The exercises in the chapel were impressive. Facing the audience as it was being seated stood Dr. Roberts, the Moderator of the Assembly, at the right of Dr. Patton, the president of the college. Next to Dr. Roberts was Dr. McCosh, the venerable ex-president of the college. At the left of President Patton stood Professor William H. Green, of the Theological Seminary, Dean Murray, and Professor Duffield, of the college. Many prominent scholars and preachers were seated on the platform or in the large audience, that filled the beautiful gift of Henry G. Marquand. Dr. McCosh offered the opening prayer, and Dr. Murray announced the hymn, "I Love Thy Kingdom, Lord."

Dr. Patton then delivered one of those simple, short and appropriate addresses for which he is becoming famous. In substance he said that it gave him great pleasure to welcome to the University town the General Assembly of the Presbyterian Church, and he gracefully acknowledged the honor it had conferred on Princeton in suspending its business for this visit. At the same time he thought that Princeton had some claims on its attention. Then he referred to the fact that Princeton College had been founded by the Presbyterians, endowed by Presbyterian money, and that its presidency was filled by Presbyterians, and, notwithstanding this, had always been conducted in a catholic spirit, and in no sense had been under ecclesiastical control. He claimed that the institution had been, is, and always will be a Christian college, believing in God and in Jesus Christ His Son, and he would have it well understood that there was in Princeton no desire to create a paradise of science, to have a tree of knowledge without a tree of life. He then referred to the lapse of a generation since the reunion of the Old and New School churches, and expressed the hope that at the next visit of the Assembly to Princeton the Northern and Southern Churches would be so united that it would be as hard to see the cracks between them as to trace the lines of cleavage between Old and New School half a century ago. Remote from ecclesiastical controversy, he desired Princeton to exert an irenic influence, and he expected to see young men from the Sunny South, led by precious memories, drawn to Princeton to claim their birthright as the sons of Presbyterian sires graduated from the old college.

Dr. Patton then sketched in few words the intellectual and material progress made since Reunion Hall was built, and said that it was due largely to a few men and women who consecrated their wealth and energy to the cause of Christian education; and that it was due also to the organizing genius of one man. Dr. James McCosh, on whose living face he hoped to look for many a year to come. The strength of the Presbyterian Church was in her pulpit, and hence her interest in the cause of higher education. Referring for a moment to a question before the Assembly, he exclaimed "I am not ashamed of our Confession of Faith! Thank you. I take my theology pretty strong!" In the conclusion of this most happy address, Dr. Patton congratulated the Moderator on the endowment raised for Lake Forest University, and then introduced Dr. Green, of the Seminary, with the statement that its work and fame were more than denominational, more than National, and mentioned the illustrious names of its professors, which had become the common property of the world.

Dr. Green, after warm words of welcome to the Assembly, said that the name "Presbyterian" was a synonyme of adherence to sound doctrine, and that the Seminary was famous by reason of its adherence to the Westminster Standards. He alluded to the establishment of the Seminary by the Church North, South, East and West, and made known the fact that one-fourth of the 170 members of the classes last year were

from the Southern States. Declaring that ex imo pectore the professors accepted the Westminster symbols, and that the Seminary was anchored to them by its endowments, he showed that it would not only forfeit its property and good name, but would also be false to its history and its principles, if the Westminster system of doctrine were abandoned. He then playfully alluded to the illustration of its theology given in the recent election of an instructor in Church History; the directors having turned to Geneva, to a young man whose first name was Paul, whose last name suggested the dykes of the land of Dort and the Heidelberg Catechism, meaning, of course, the Rev. Paul Van Dyke, of Geneva, N. Y. Dr. Green closed his admirable address by directing his hearers what to see on the Seminary grounds, and especially in the Seminary library.

Dr. Roberts replied to the words of greeting in terms that showed his deep emotion. Besides being Moderator of the General Assembly, he is a graduate of Princeton College and of Princeton Seminary, and was for twenty years, covering nearly the entire term of President McCosh, a member of the Board of Trustees. The splendid advances that have been made in the institution in the last quarter of a century nearly all occurred during his relation with it. Further, as secretary of the Home Mission Board, he has seen the noble work which the graduates of Princeton are doing all over the land. He is also the president of a flourishing college near Chicago, and while he was speaking yesterday his future was being decided. If the friends of Lake Forest University succeeded before night in raising \$500,000 he would remain its president; otherwise he would return to the Home Board. Dr. Roberts showed the debt that Princeton owed to its several presidents, beginning with Jonathan Dickinson and ending with the present incumbent. His references to Drs. McCosh and Patton evoked hearty applause, especially when he spoke of the "Scotch sagacity" and the "Scotch tenacity" of the one, and turned to his "worthy successor," upon whom "the mantle of many noble men had fallen."

A reception at the president's house was followed by the assembling of the company to be photographed by Massey, of this city. Later the buildings were inspected under the guidance of obliging members of the faculty, and pious pilgrimages were paid to the cemetery. The special trains reached Jersey City about 7:30 o'clock.

AN APPEAL FROM THE BIBLE SOCIETY.

WELL-KNOWN NEW-YORK MEN PRESENT ITS NEEDS TO THE ASSEMBLY.

A memorial from the American Bible Society was presented asking for a provision in the annual minutes for the exhibit of the gifts of the Presbyterian churches to the Society. The Stated Clerk was authorized, if practicable, to make such exhibit. An appeal was presented to the Assembly by the Society (copies being placed in the hands of each member), which reads as follows:

Reverend and Dear Brethren: In behalf of the American Bible Society, we respectfully ask your attention to the following statement and memorial:

We believe that the Presbyterian Church recognizes its responsibility to provide every person within the sphere of its influence with the sacred Scriptures, and for accomplishing this purpose it employs the agency of the American Bible Society in common with Christian people of other names.

Although ecclesiastical bodies, as such, took no part in the organization of the society in 1816, the different branches of the Presbyterian Church have from time to time formally commended it; and as one of the recognized agencies of the churches represented by your venerable body, the Board of Managers respectfully call your attention to the manner in which its trust has been discharged, and earnestly solicit, on

your part, such action as is required by the pressing wants of the present time.

About seven years ago the society entered upon a resupply of the United States with the Scriptures, intending, as far as possible, to place at least one Bible, by sale or gift, in every home in the land. The canvass, so far as it has been conducted, has demonstrated the necessity for the special effort. Out of 5,688,860 families visited, no less than 673,960, or about one family in every eight, were found without a Bible in their homes. This includes the more highly-favored portions of our country, as well as the States and Territories which are regarded as home mission fields.

At the commencement of this canvass in 1882 the society was in possession of funds which warranted the inauguration of a work of such magnitude. At the present moment, with accumulated testimony of widespread destitution still existing, its resources are inadequate for the continued prosecution of the work.

It is the very general impression that this society, having the hearty support of all Protestant churches, is amply provided for and richly endowed. We therefore beg leave to say that while the society has a Bible House, with printing presses and machinery ample for producing copies of the Scriptures, these do not in themselves provide the funds for the purchase of paper, or for printing, binding and circulating the Scriptures.

The temporary investment, of which the principal and interest can be expended, has become reduced to \$133,631.64, which is considerably less than the appropriations which have already been made for the foreign work of the society for the present year. The rentals from the Bible House were last year \$33,325.26, and the income derived from trust funds (the principal of which, owing to conditions imposed by the donors, cannot be expended), amounted to \$13,671.23. It is therefore evident that the all-important work of the society cannot be carried on without constant and liberal contributions.

The Board of Managers are satisfied that, after all that has been done, immense numbers of families, especially in the large cities, are wholly destitute of the Scriptures. They have conducted the work as rapidly as their means have allowed, with due regard to the demands of the foreign field, realizing that your foreign missionaries depend upon this society for the Scriptures necessary for the successful prosecution of their work. During the past seven years the society has expended in the home field alone \$784,591.93; while in the same period it has received as donations from churches, individuals and auxiliaries only \$463,856.49, or \$320,735.44 less than the amount expended. As year after year has passed, and the churches have responded so inadequately to this cause (while increasing their contributions for all other religious and benevolent objects), we are constrained to lay these facts before your venerable body, and ask this General Assembly to place the society in its true position before the churches.

It is the Bible Society of the Presbyterian Church. Its imprint is upon almost every Bible and Testament in the hands of your children. Your home missionaries call for the books from its presses to supply the destitute among whom they labor. The Scriptures which your missionaries in foreign lands are circulating were published with its funds. Through its instrumentality the fruits of the consecrated scholarship of men of God, raised up from among you to translate His word, have been preserved in printed form, so that multitudes are now reading, in their own tongues, the wonderful works of God.

We therefore respectfully request this General Assembly to do what both branches of the Methodist Episcopal Church are doing, and give the American Bible Society a place among its own objects and a column in its minutes. The society will thus be recognized as the chosen instrumentality of the Presbyterian Church for promoting a wider circulation of the Scriptures, and the Church itself will be able to see what it is doing to give the word of life to the people of our own land and to the nations of the earth. We are persuaded that it is only when it has been thus recognized that it will receive from your churches the hearty and liberal support which its increasing work demands.

FREDERICK STURGES.
HOWARD CROSBY.
A. D. F. RANDOLPH.
ROBERT L. BELKNAP.
F. WOLCOTT JACKSON.
EDWARD W. GILMAN.
ALEX. McLEAN.

SUNDAY, MAY 26.

TRUE MASTERY SHOWN.

THE DIVINE AND HUMAN COMPARED.

THE REV. DR. W. H. ROBERTS, OF LANE THEOLOGICAL SEMINARY, IN THE FOURTH AVENUE PRESBYTERIAN CHURCH.

(Reprinted from The Tribune, May 27.)

The commissioners of the General Assembly of the Presbyterian Church who were not preaching themselves listened to a learned and eloquent discourse in the Fourth Avenue Presbyterian Church on Sunday morning by the Rev. Dr. William H. Roberts, of Lane Theological Seminary, who is the stated clerk of the Assembly. Dr. Roberts took for his text the words: "And whosoever of you will be chiefest shall be servant of all"; Mark x., 44. He said in part:

The supreme law of existence with the vast majority of human beings is to "take care of number one." The advice most commonly given by every man over forty to every man under forty is "aim high." These maxims illustrate forcibly the two distinguishing and close-related characteristics of ordinary human nature, selfishness and the desire to excel. These characteristics in combination beget that struggle for precedence, that desperate rush to be first in something, which has been at once the blessing and the curse of humanity, prevailing the curse. As a curse, it has claimed all the centuries of human existence as its empire, and it dared attempt to sway its sceptre in the very presence of the Saviour of mankind. Face to face with the tempter who of old promised to our first parents "precedence" in the words "Ye shall be as gods," and who later prompted the sons of Zebedee to ask to sit on the right hand and the left in Messiah's Kingdom of Glory, Jesus spake, saying: "And whosoever of you will be the chiefest shall be servant of all," and then added the pregnant words: "For even the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many." The words of our text are the divine commendation and the divine direction with reference to the desire to excel, natural to man. With this thought as a guide, we consider the topic "True Mastery."

Consider first the basis of true mastery, the sources whence it springs—a true view of life. In this word of God life is clearly set forth in all its course and attendant circumstances as a trust. Is life in reality a trust? Then they who would rise to any height of mastery over men and things must in large degree realize the judicial character of Him by whom the trust is bestowed and to whom account must be rendered. Clear perception of the character of God as an impartial judge, the rewarder unto all men of the deeds done in the body, returning good for their good and evil for their evil, is the essential basis of true mastery. Without this perception there cannot be aught of true service. Without it the life is controlled not by divine law, but by the selfish promptings of man's sinful heart, and the sphere of action terminates with the boundary limit of the individual desire. They of whom it is true that God is not in their thoughts, to them true service and, as a consequence, true mastery, is an impossibility.

The world's practical heartlessness is rooted in its practical atheism. That human pride which manifests itself the world over in social and race prejudices, in indifference at home to the sorrow of the poor, in neglect abroad of the condition of the heathen, this pride is a real denial alike of the Fatherhood of God and the Brotherhood of Man. It thrusts these conceptions to one side by its refusal to regard life as a trust received from God to be used for the benefit of man.

If ever the thoughts of the heart and the actions of the life of man work contempt upon the holy lips of God, it is when the scene of old enacted within the temple court at Jerusalem is anywhere re-enacted in the sight of common clay in rich attire, shrugging its shoulders and turning its back upon common clay in coarse apparel. Are any among men and women better circumstanced than others? Then there should be no walls of separation between us and them. Are they endowed with gifts of body, of mind, or of spirit, have they social or official station, are they in any degree or manner uplifted to high planes of privilege, of action, of influence, of vision, then are all these things constant reminders unto them of Him who is the Giver of them all, and of the purpose for which they are bestowed. Justly regarded them as matters for the display of pride we cannot; they are God's providential gifts, who setteth up one and pulleth down another. Before us all there lies some little world of sin, of shame, of suffering, of want; have we then been blessed of God with privilege or talent in any form, let us use it as a leverage point, wherewith love to God and love to man shall enable us to lift that world steadily toward salvation, virtue, happiness and Heaven. So shall we in truth treat life as a trust, and begin to rise toward true mastery by the beginnings of a true service alike to God and man.

We next consider the intrinsic power of true mastery—gratitude. The good we do to others is the measure of our influence over others. To be chiefest we must be servants of all. True mastery comes to men and women just in the proportion in which they repress self. Sin and the doom which is the consequence finds all its roots in selfishness, and all high attainment carrying wide influence is rooted therefore in victory over self. Except men and women love and live for something other than self, their lives must be barren of that true power which is gratitude for service rendered.

Think of how this truth illustrates itself in the case of some selfish lives, whose one aim in life is, that loudest laugh of hell, the pride of dying rich. He lives, it may be, in luxury, is clad in fine linen and purple. He stalks on in life heedless of the beggar at his gate, less compassionate to the sick and the poor than his dogs, and drowning the prayer of want and the cry of suffering in the laughter of the feast or the hoarse roar of the marching of trade. What wealth of time and power has such a man in himself or in his surroundings? His money, it is true, can command many things. It can add to his comforts; it can provide means of enjoyment; it can perhaps appease the cravings of the appetites of sense; it can throw open those doors of society which creak on silver hinges; it can make him, living, an object of obsequious regard, and send him to his grave in all the panoply of costly funeral trappings; but can it purchase steadfast friendship; can it provide the joys which wither never; can it satisfy the hunger of the soul; can it open wide those doors of the human heart which swing upon the hinges of the affections; can it make him, living or dead, a monarch whose sceptre is unselfish service, whose tribute and homage, living, are the thanks of those whom he has aided; dying, the tears with which they bedew his memory, and whose dominion is abiding as the immortal nature Christ came to save?

The true source of Christ's mastery over humanity was clearly perceived by one into whose possession worldly power came in surpassing degree. Speaking to a friend concerning Jesus Christ, the great con-

queror Napoleon said: "Alexander, Caesar, Charlemagne and myself founded empires. But on what did we rest the creations of our genius? Upon force. Jesus Christ alone founded His empire upon love; and at this hour millions of men would die for Him." This testimony, what is it but to declare that the true empire of a kingly soul lies in the hearts of men, that the way to its throne lies along the path of the affections, that the power of true mastery is abiding gratitude for true service rendered. "Him that hath ears to hear let him hear."

Our third thought deals with the condition of true mastery, faithfulness. To be accounted among the chiefest, we must be servants of all; that is, we must so use all opportunity, all ability, as to evidence that ours is the spirit of faithfulness in all service. This spirit of faithfulness in all duty-doing is at once the life of all true humanity and all true religion; it is also the test of the truth of all claims of generous interest in the work of human advancement. There is in this age a far wider profession of love to God and love to man than in the ages preceding. Is there more of this spirit of faithfulness? Ours is an age of progress, of great events, of far-reaching movements, but may it not also be an age in which the glory of our advancing civilization hides from sight much of ignoble display, of base egotism, of shameless selfishness? Have we the spirit of the earlier time in equal degree and as clear expression? Do men and women now live and labor, in any vocation where God has placed them, calm in trust in the equity of the dispensations of His all-wise will? Or is there far and wide the spirit of impatience, of unrest, of envy, of self-seeking, of the desire to live at ease, and at the expense of others? Which is first with the many, duty or pleasure and ambition?

The condition of true mastery on earth and in Heaven is faithfulness. In Heaven? Yes, in Heaven! The oft-quoted parable of the talents contains sentences pregnant with meaning in their bearing upon faithfulness as the condition of true mastery.

We present, as our closing thought, the truth that the glory of true mastery is self-sacrifice. We have sought to show that the basis of true mastery is a true view of life, that its power consists in the gratitude evoked by true service, and that its condition is faithfulness in all things. Its glory, my hearers, is self-sacrifice. Self-sacrifice, what is it? Simply stated, it is the giving one's self as an absolute, irrevocable gift, wherever our lot is cast, whatever our station may be, to the advancement of the interests of man and of the Kingdom of God. It does not involve of necessity great privations or a martyr's death. These, it is true, are sometimes its accompaniments, but it can be manifested at home as well as abroad, amid the toll of Paul, the humble tent-maker, as well as in the life of the heroic missionary apostle. The keynote of all true self-sacrifice is heard in the words of old upon the lips of Paul as he looked forth upon the hardships of the work unto which he was called, "I count not my life dear unto myself." Add to the words of Paul, the words: "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself," and we add to the keynote of self-sacrifice the method of the exhibition of the fact that men and women possess that spirit which was in Paul and in Christ. The proof that we are one with the apostle and the Master is given in our love to God and our love to man.

Naturally then we pass to the one lesson which we would teach. What, my hearers, of the spirit which Jesus and others following in His footsteps have manifested? The world's need abides ever the same, self-sacrificing effort for its elevation, progress, redemption. Could we then be heroic if the need arose? Is the obligation to true service so royal in us that in any place where our lot is cast and duty calls, we could say and act with Paul, face to face with the needs, the suffering, the sin, the shame of man. "I count not my life dear unto myself?" Of what substance are our souls fashioned, of clay which shall crumble to powder at the first breath of temptation or trial, or of gold, which shall come forth from a thrice-heated furnace, only the purer for the test? Are we fit, whatever our station or gifts, only to be servants in a low and menial sense, or have we in us that soul stuff out of which God can fashion here one of His true servants, hereafter kings to sit forever with Christ on His throne? The answer to these questions must of course be left to ourselves, but let us see to it that the answer be given in an unmistakable fashion by our personal effort wherever God has placed us for the welfare and redemption of humanity.

MONDAY, MAY 27.

TEMPERANCE IN THE ASSEMBLY

PRESBYTERIANS DO NOT SEEM TO KNOW
THEIR MINDS.

A MOVEMENT TO CAPTURE IT FOR THIRD-PARTY
PURPOSES FAILS IN THE AFTERNOON—BE-
FORE RETIRING FOR THE NIGHT SOME
OF THE MEMBERS CHANGE THEIR
OPINIONS — NEARING THE
END OF THE SESSION.

(Reprinted from The Tribune, May 28.)

Just what the 101st General Assembly of the Presbyterian Church in the United States of America really believes in regard to the temperance question it will puzzle the average reader to understand. Monday afternoon, by a fair majority; the commissioners laid on the table an amendment to one of the resolutions submitted by the Committee on Temperance which, "while indorsing no political party" expressed the "warm sympathy" of the Assembly "with the widespread, popular movement now in progress in favor of constitutional Prohibition, and we bid their efforts to secure it a hearty God-speed." Professor Duffield moved to strike out the word "constitutional," but even this modified statement savored too strongly of "Third Party," and it was voted down. The Assembly, on the contrary, adopted the report of the committee, which reaffirmed former deliverances of the General Assembly, and said further: "We sympathize with the widespread movement now in progress in favor of the complete suppression of the traffic in intoxicating liquors as a beverage."

This action was considered decisive and final, but in the evening one of the commissioners, on a question of privilege, gained the floor, and read the following resolution, which was declared out of order at the time: "The General Assembly in reaffirming the deliverances of former Assemblies on the subject of temperance, calls particular attention to the deliverance of 1883, as follows: 'That we earnestly recommend to the ministers and congregations in our connection, and to all others, to persevere in vigorous efforts until laws shall be enacted in every State and Territory of our beloved country prohibiting entirely a traffic which is the principal cause of drunkenness, and its consequent pauperism, crime, taxation, lamentation, war and ruin to the bodies and souls of men, with which the country has so long been afflicted.'" At a late hour, without considering the report of the afternoon, the resolution, which was then considered in order, was adopted. Whether the action of the afternoon, when the Assembly refused to support Prohibition, or the action of the evening, when an old deliverance, made before Prohibition became a National issue, was revived, shall go out as the voice of the present Assembly, remains to be seen. Doubtless both votes will be recognized as the voice of the body.

Friends and foes alike of Prohibition agreed in praising Dr. Howard Crosby for his vigorous fight against the liquor interests during many years. He in turn protested against the Church coming out in favor of a political party. In speaking of his long struggle at Albany in the interests of temperance in the city and the State, he assured his brethren that he was constantly opposed by the liquor-dealers and the Prohibitionists. The Rev. Mr. Fox, of Allegheny, Penn., and Dr. Worrall, of this city, were among the

ablest supporters of Dr. Crosby. On the other hand, Dr. Thompson, of this city, offered the resolution calling up the deliverance made six years ago, and followed the protest made by Dr. Crosby with a brilliant speech, in which he denied that there was any idea of Prohibition in a political sense. He made an earnest appeal, urging the Assembly not to adopt reactionary methods. Dr. Thompson is unquestionably one of the most convincing speakers in the Assembly, and his plea that the Assembly should not refuse its sympathy for others who were struggling against the liquor traffic, carried conviction to many who had voted on the other side in the afternoon. Dr. McCook, of Philadelphia, supported Dr. Thompson. When a decision was called for, and the resolution was adopted, Dr. Crosby requested that his name should go in the printed "Minutes" of the Assembly as protesting against the action just taken. He called upon those who agreed with him to join in a formal protest against the General Assembly's taking sides on a political question. The action of the Assembly was variously understood. Some thought it was a victory for Prohibition. Others asserted that as it was merely the revival of a deliverance made before Prohibition assumed its present form, it could not be taken as in a sense a commendation of a political party. Many declared that they understood it to be simply a resolution of sympathy with brethren in other States—voting rather for Dr. Thompson's speech than his motion.

Much satisfaction was expressed yesterday by the friends of Lake Forest University, because the Moderator of the Assembly will be retained as president of that young and growing institution. One friend of Dr. Roberts gave one-fifth of the half-million dollars. But what has been a gain to the university has been a loss to the Home Mission Board, to which Dr. Roberts would have returned had the money not been raised.

TWO VOTES ON TEMPERANCE.

PROHIBITION VOTED DOWN AND COM-
MENDED.

THE ASSEMBLY COMMENDS ITS COMMITTEE'S
REPORT IN THE AFTERNOON, AND REVIVES
A FORMER DELIVERANCE IN THE
EVENING — RECOMMENDATIONS,
LAID ON THE TABLE.

The General Assembly yesterday afternoon placed itself on record as being a peacemaker among the divided friends of temperance, adopting resolutions on the temperance question, which were broad enough to embrace all well-defined and vigorous movements directed against the liquor traffic and specific enough to encourage all sections which form the army waging war on the bar-room. At the same time the Assembly expressed itself by a vote of two to one as being decidedly opposed to following any course which could be construed as meaning that the Assembly had lent the sanction of its name to any party measure on the temperance question. The issue was almost a direct contest between the radical Prohibitionists and the other temperance elements in the Church. The affirmed resolution stands: "We sympathize with the widespread movement now in progress in favor of the complete suppression of the traffic in intoxicating liquors as a beverage." The decisive vote was 210 to 105.

Dr. William T. Findley read the report of the

Standing Committee on Temperance. The report notes the death of the Rev. Neville B. C. Comingo, the corresponding secretary, and pays a tribute to him and to his work. It says that last year was the busiest within the history of the committee. Temperance has now such a hold on the public mind that nearly every one is thinking of it and is wanting to know the facts. The committee has published a vast amount of matter and that work has occupied nearly all its time. It has spent only \$500 out of \$1,200. One of the most interesting and cheering reports comes from the Presbyteries, which shows that the Church is waking up to a sense of her responsibility in the matter.

OPPOSING ONE OF THE RESOLUTIONS.

The Standing Committee in its recommendations covered the rest of the report. It complimented the committee by asking for its re-election; asked all Presbyteries to co-operate with the committee; reiterated the former expressions of the Assembly on the temperance question, expressing sympathy with the widespread movement in progress in Christendom which favors the suppression of the traffic in intoxicating liquors as a beverage; urged the appointment of a committee to wait on President Harrison and the House of Representatives to enter an earnest protest against the infamous traffic in intoxicating liquors now carried on in the Free State of Congo in Africa, and also urged the Assembly to co-operate with the National Council of Congregational Churches in memorializing Congress for the appointment of a committee to gather facts and statistics about the manufacture and sale of liquors in this country.

The resolution expressing sympathy with the widespread movement, No. 3, was opposed by a minority report, presented by the Rev. Frederick R. Wotring, of Nebraska. This proposed that the resolution be amended so as to read "the widespread movement in favor of Constitutional prohibition." J. Logan Sample moved that this report be substituted for that of the committee, and the battle began. The Rev. John Fox, of Pennsylvania, offered a second amendment which read:

The General Assembly, in view of the present unsettled state of opinion and the grave importance of carrying the temperance reformation to successful completion, is constrained to exhort its ministers, elders and people to use all proper efforts to reach this desirable end, and especially, as good citizens, to seek judicious legislation promoting it. But as a spiritual court of the Church of Jesus Christ, we cannot in any way undertake to decide between the merits of different policies of legislation, much less to define the duty of voters upon them. We deem it necessary to enjoin all our inferior judicatories to be governed by this principle, and our trusted Permanent Committee on Temperance to carry the same principle into constant practical operation.

DR. CROSBY STATES WHAT HAS BEEN DONE.

Dr. Crosby sprang to his feet to defend the safe and conservative recommendation of the committee, and the interest was intense. Said he:

I have fought the saloon in this city for thirteen years and I think that I know as much about the saloon question as anybody else. When I began the fight this city had 1,000,000 inhabitants and 10,500 saloons. On the 1st of January the city had 1,500,000 inhabitants and 6,811 saloons. All in the Church seek the destruction of the saloon. It strikes me as a mistake for us to determine which is the better course when ministers and elders disagree. I speak for my part, from a careful observation, as president of the Society for the Prevention of Crime and in other ways. If we had had Prohibition in this city in these last years that I speak of, we should have had 12,000 saloons instead of 6,800. No doubt Prohibition succeeds in rural communities, but it does not in these large cities. The Church would be coming out as a political party if it should indorse

the substitute offered, and I, therefore, second the committee's report.

The debate began to wax hot, and numerous delegates were on the floor shouting for recognition. A member from Kansas argued that High License in Nebraska, which he said was the first State to adopt it, was a failure. After him came the Rev. J. Logan Sample. He pleaded for Prohibition and the Prohibitionists began to applaud. He said in part:

Constitutional Prohibition is the only measure that will put an end to the nefarious liquor traffic. It will do no harm if the Assembly expresses sympathy with the movement without absolutely indorsing it. Twenty-five years ago the Republican party declared that slavery must go. Now let us say that the saloon must go down. Let us electrify the world. It is a non-political question. Let the Republican and Democratic parties stand aside before this Assembly. It is a sad day when the Assembly cannot say "God-speed" to such a movement. Prohibition is the only measure which can take the blood out of the traffic and put its lifeless body in its coffin.

THE ASSEMBLY WOULD NOT TAKE SIDES.

Dr. Crosby came once more to the front to correct some statements made by Prohibition speakers. He said that it was a mistake to confound Constitutional Prohibition with Prohibition sentiment. He agreed with his Prohibition friends in the sentiment, and said: "I should be glad to see the abominable traffic rooted out of existence. Christians differ as to the road which leads to the overthrow of the rum-power. I think that the road to Prohibition in the cities is High License. Constitutional Prohibition in this State would fill every city in it with rum." Dr. Crosby went on to show that the Western men did not appreciate what the large cities needed so well as he did. It was a political question, and the Assembly should not commit itself. "The Republican party in this State," said he, "is the party of High License; the Prohibition party is a political party, too, and so far as I know the greatest obstacle to the movement against the saloons here is the Prohibition party. Constitutional Prohibition is a political question, and we have no right to act on it as a Church. If you should ask me here to indorse High License I should refuse. Don't let us indorse a political party."

Dr. Crosby sat down amid loud applause, and Prohibitionists strove to get the floor. One after another they spoke and there was a good deal of excitement, which the Moderator allayed with some witty remarks. Dr. Fox pleaded for his amendment. He was followed by a member from Kansas, who wanted to know whether the reduction in the number of saloons Dr. Crosby spoke of meant a corresponding reduction in the amount of liquor used. He knew that Prohibition in Kansas was a success, and it had accomplished one thing that High License could not have done there; it had driven rum into hiding places, and many children had grown up without having seen the signs of gin-mills. He himself had been shocked at the sight of so many drunken men here and in Brooklyn on Sunday. But in Kansas he had not seen a drunken man on Sunday for six months. Mr. Sample talked again, and a delegate misunderstood what Dr. Fox was saying. Dr. Fox smoothed over the difficulty by inviting his brother to shake hands with him, and the Assembly applauded and laughed.

TRYING TO LIMIT THE TIME

The Rev. Dr. Duffield wanted to limit the time for speaking to five minutes, but the Assembly was in a mood to hear all that was to be said. A Nebraska man declared that all High License had done in that State was to enrich the rum-sellers.

Dr. W. H. Hubbard spoke for the report, and it was then decided to lay the Fox amendment on the table. The minority report was also tabled, and then Dr. Duffield wanted the minority report to be read without the word "constitutional." It was read, but the resolution was killed again. Time had been extended, and the Assembly wanted to settle the question. The Moderator called for the vote on the adoption of the original resolution. The "ayes" drowned the "noes," but a division was asked for, and the vote stood 210 to 105. The debate was over at about 5 o'clock.

ADOPTING A FORMER DELIVERANCE.

In the evening Dr. Charles L. Thompson rose to a question of privilege while Dr. Worrall was reading the report of the Committee on Church Polity. He said that a misunderstanding was prevalent in regard to the motion laid on the table in the afternoon which extended sympathy with the movement in favor of Constitutional Prohibition. Even when the word "Constitutional" had been stricken out the Assembly had refused to pass it. He therefore read the following resolutions:

The General Assembly in reaffirming the deliverances of former Assemblies on the subject of temperance calls particular attention to the deliverance of 1883, as follows: "That we earnestly recommend to the ministers and congregations in our connection and to all others to persevere in vigorous efforts until laws shall be enacted in every State and Territory of our beloved country prohibiting entirely a traffic which is the principal cause of the drunkenness, and its consequent pauperism, crime, taxation, lamentation, war and ruin to the bodies and souls of men with which the country has so long been afflicted."

Dr. Crosby was on his feet in an instant, but the Moderator ruled that the question was out of order. Some dissent from this ruling being manifested, Dr. Roberts said quietly: "This is the ruling of the chair; appeal from it if you choose." But no one dared to take the risk of moving an appeal. When Dr. Worrall had finished his report Dr. Thompson renewed his motion, and Dr. Crosby spoke against it. Dr. Thompson defended his resolution, and after several speeches were made it was adopted by a vote of 193 to 82.

NEEDS OF THEOLOGICAL SEMINARIES.

THE REPORT OF THE COMMITTEE ADOPTED BY THE ASSEMBLY—HELP WANTED IN THE WEST.

When the afternoon session began, the Committee on Theological Seminaries offered its report, through its chairman, the Rev. Dr. Wallace Radcliffe, and it was adopted. It said that reports had been received from thirteen theological schools under the care of the Assembly, which engaged seventy-five professors during the year. There had been 793 students in attendance, of whom 218 had been graduated, and 3,875 volumes had been added to the libraries, making a total of over 200,000 volumes. The valuation of property exceeded \$8,000,000 and the combined income was more than \$300,000, or \$18,000 less than the expenditures.

After describing some of the changes made at each institution, the report gives a number of special recommendations, the first of them relating to work upon the Pacific Coast. Reciting the fact that infidelity and worldliness are almost overpowering, it urges that the San Francisco Theological Seminary ought to be at once placed on a broad and firm foundation. Its work is painfully hindered by lack of funds, its available assets being about \$173,000. To avert disaster, it must have an additional endowment of at least \$100,000. The churches on the Coast

of which there are only 300, averaging sixty-two members each, are too poor to assume this whole burden.

The needs of better opportunities for the colored ministry are the subject of the second special recommendation. Among these is a thorough course of instruction in Lincoln University, with special endowments for the chairs of the English Version of the Bible, Latin, Greek and Hebrew. Lincoln reports the endowment of the Kerr professorship of Hebrew and History, and the need of \$8,000 to complete the endowment of the chair of the English Version of the Bible, and Biddle Seminary makes an urgent appeal for more scholarships.

The critical condition of the German Theological School of the Northwest, at Dubuque, forms the text of the next recommendation. Although still young, it is already the mother of seventy churches, many of them self-supporting; yet its four able professors are living on salaries of less than \$900 a year each, and even these pittance are not fully paid, and are about to be further reduced. The directors are not willing to carry on the work under such embarrassing circumstances, and yet feel that to abandon it would be disastrous. As \$5,000 will maintain the school, it is to be hoped, the report continues, that the Assembly will not permit it to close its doors. The German Theological Seminary, of Newark, N. J., is in a better condition, but has a heavy debt that seriously handicaps its usefulness. It is further suggested that attention be paid to spreading the Presbyterian religion among the Scandinavians of the Northwest. An account of Tappan Presbyterian Hall, at Ann Arbor, Mich., and a recommendation that it be asked to come under the supervision of the General Assembly, forms the fourth and last special recommendation. The report closes with the following resolutions:

1. That, in answer to the overtures of the trustees of Lane Seminary asking that some arrangement be made by which the Assembly may intervene in the transfer of a professor from one seminary to another, this Assembly declares that it is not expedient at this time to take any action on the matter.

2. That, under the profound and earnest conviction of the large and urgent needs of the work among our immigrant population, to which the Church by this Assembly has addressed itself with renewed zeal, a committee of five ministers and five elders be appointed, who shall take into consideration the condition and prospects of our two German Theological Seminaries, confer with all parties interested, and report to the next General Assembly what course can be adopted to put this work upon a surer basis and provide for the largest and best results by the use of the most economical and business-like methods.

3. That our theological seminaries be recommended to secure a more faithful and intelligent study of elocution on the part of all students, by making it in all cases a part of the regular curriculum, to the intent that the well-considered thought may be more generally welcomed by the people.

4. That our theological seminaries be further recommended to give more attention to thorough and systematic instruction in the constitution and polity of the Presbyterian Church.

ARE THE PRINTING BILLS TOO HIGH?

BUSINESS MEN TO LOOK INTO THE BOOKS OF

THE BOARD OF PUBLICATION.

After the usual preliminary religious exercises, the General Assembly was rapped to order by the Moderator at half past 9 o'clock yesterday morning at the Fourth Avenue Presbyterian Church. The driving rain did not prevent the galleries being comfortably filled with visitors desirous of seeing the great lights of the Presbyterian Church and of listening to their deliberations. The first business which came up for settlement was the question of an examination of the manner in which the affairs of the Board of Publication had been carried on, which was broached by the reports of the Committees on Publication and Sabbath-school Work, and on Bills and Overtures, which were laid before the Assembly last week.

Judge Willson, of Philadelphia, president of the

Board, complained that the Board had constantly been viewed with a feeling of distrust and suspicion by the Assembly, and said that if they were to be held in this position of criticism and implied censure, some of them would feel compelled to resign.

At this point the stated clerk, the Rev. Dr. William H. Roberts, suggested that speeches be limited to five minutes, otherwise the Assembly could not finish its labors by this afternoon, and the brethren would have to pay their own expenses, as the funds of the committee would be exhausted. Accordingly, a little later, it was decided to limit speakers on the subject under discussion to five minutes each.

The report of the Committee on Publication and Sabbath-school Work was then voted on seriatim, the first three resolutions being voted down as relating only to details with which the Assembly had nothing to do. These were that salaries and expenses be reduced, that printing, etc., be let to the lowest bidder, and that the business department should not charge a commission on sales to the missionary department. The fourth resolution, a vote of confidence in the Board, was unanimously carried, as were the other two, which pressed on the ministers the duty of aiding the circulation of Presbyterian literature, and urged the churches to devise means for the introduction in all churches of copies of the Standards, the Confession of Faith, Book of Discipline, Directions for Worship and Catechisms.

The question of appointing the committee to look into the affairs of the Board of Publication was taken up again and caused considerable discussion. John S. Crowell, of Dayton, created something of a sensation by declaring that the Board of Publication had paid extravagant prices for Sunday-school papers, and that consequently the income from this source was much less than it ought to be. He also charged that in one year \$13,504 was paid for stereotyping when only \$1,719 should have been spent. The discussion was finally settled by the adoption of the resolution of the Committee on Bills and Overtures, which provided for the appointment of five business men to look into the affairs of the Board, which was amended so that this special committee should confer with the Business Committee of the Board of Publication, and that they should make a joint report to the Assembly next year.

Judge Willson and the Rev. Dr. Craven, secretary of the Board, said that they were entirely satisfied with this solution of the subject.

DECISIONS ON CHURCH POLITY.

DISPOSING OF MANY OVERTURES FROM PRESBYTERIES AND SYNODS—RECOMMENDATIONS ADOPTED.

The report of the Committee on the Polity of the Church was read by the chairman, the Rev. Dr. John M. Worrall. The first overture was a request from the Presbytery of Detroit that the Assembly issue some special form of instruction on God's covenant in infant baptism and the privileges and duties devolving upon the baptized children. The committee recommended that no such action be taken, as the whole subject is amply provided for by the recognized Standards of the Church. The Assembly adopted the recommendation. The second overture was from the Presbytery of Omaha, and inquired whether, when a church fails to hold elections and has no trustees or deacons and yet has not been disorganized, the Presbytery becomes the trustee of the property until an election of trustees be held by the church. The answer was that the Assembly can give no decision that would be of general use, on account of the tenure of property being so dependent on the deeds by which it is held and on the local laws. In this the Assembly also agreed with the committee.

Overture No. Three, from the Presbytery of Allegheny, requested that the basis of representation in the General Assembly shall be changed, so that the Assembly shall consist of an equal number of bishops and elders, in the following proportion: East Presbytery consisting of not more than twenty ministers shall send one minister or elder alternately, and each Presbytery consisting of more than twenty ministers shall send an additional minister or elder for every additional twenty ministers, or fraction thereof, and that the delegates so appointed be styled Commissioners to the General Assembly. Neither the committee nor the Assembly favored this change.

When the delegates came together in the evening Dr. Worrall continued his reading of his report. The fourth overture occupied the attention of the Assembly during the better part of the session. It related to the church at Janvier, N. J., which was organized two years ago. The question under consideration was when a church can be considered regularly organized, the committee holding that it was on the election of an elder or elders. The Rev. Dr. K. P. Ketcham, of Plainfield, spoke in favor of the views of the committee, urging that it would be a departure from the spirit of Presbyterianism to recognize as a church a congregation which had no elder. The Rev. Henry Reeves, of New-Jersey, took the other side of the question, saying that the church might as well lay down its commission if it was to shut its doors on a congregation merely because it had no elder. He offered as a substitute for the report of the committee, which allowed a Presbytery to organize a church temporarily before it elects elders, in cases of particular exigency. This substitute was carried.

The next overture was from the Synod of New-York, and asked whether a Presbytery as well as a Synod might not keep its records in print, if it follows certain rules. The committee decided it in the affirmative, and in this the Assembly concurred. Overtures allowing the formation of the Synod of New-Mexico out of the Synod of Colorado, and the extension of the Synod of Missouri over the State of Arkansas, were passed with little discussion, as were several others of minor importance. The report of the committee was then adopted.

THE JUDICIARY COMMITTEE'S REPORT.

DECISIONS IN CASES BROUGHT BY MINISTERS AGAINST SYNODS.

The report of the Judiciary Committee, which was offered by its chairman, the Rev. Dr. Charles A. Dickey, of Philadelphia, occupied an hour's time. Case No. 1 was the complaint of the Rev. Nathaniel West against the Synod of Wisconsin, which was dismissed by the committee because it had not been presented in a proper way. The question was referred back to the committee. The complaint of the Rev. Dr. A. T. Hubbard against the Synod of China that it did not enjoin on its churches the use of the fruit of the vine in sacraments, was decided in favor of the Synod by the committee and the Assembly approved this action.

The third case was a complicated one, being a complaint against the Synod of Iowa, which had endeavored to settle a difficulty in the Presbytery of Dubuque, but had dissatisfied both factions. The Rev. H. E. Mott, of Lansing, Mich., had been called to the ministry of the Second Presbyterian Church at Dubuque, but the Presbytery of that place had refused to receive him to membership, although it afterward revoked this action. The Synod of Iowa, when the subject was brought before it, ordered that the Rev. Mr. Mott's application for admission be reheard by the Dubuque Presbytery, which had not, however, complied with the order. The Judiciary Committee recommended that all complaints be dismissed and the whole subject be referred back to the Presbytery of Dubuque. The report was adopted.

TUESDAY, MAY 28.

*IT WAS NOT PROHIBITION.***PRESBYTERIANS DO KNOW THEIR MINDS
AFTER ALL.**

**DR. CROSBY'S RESOLUTION, DENYING THAT
THE DELIVERANCE ON PROHIBITION
FAVORED ANY POLITICAL PARTY, SEC-
ONDED BY DR. THOMPSON AND
ADOPTED AMID APPLAUSE.**

(Reprinted from The Tribune, May 29.)

The General Assembly adjourned last evening to meet next May in Saratoga. But it did not rise till it had given its sober second thought to the deliverance on temperance made on Monday night. The first business yesterday morning was the adoption of the following resolution offered by Dr. Howard Crosby, and warmly seconded by Dr. Charles L. Thompson:

Resolved, That the deliverances of this Assembly on the subject of prohibition are not to be construed as the advocacy of any particular political party.

This resolution was carried with great applause and the Presbyterian Church had freed itself from even an implied or suspected connection with the "Third Party." This being done, Dr. Crosby with characteristic frankness withdrew the protest which he made against the action of the previous evening. The closing business of the Assembly was hurried through, no debate of importance being caused. Many committees were heard, among them being one on the Centenary Fund for Ministerial Relief. About \$600,000 has been raised and is to be invested according to certain conditions imposed by the Assembly. The Synod of Brazil, the London Council, the Bohemian churches and the African slave trade were some of the topics discussed yesterday. One enthusiastic Californian invited the Assembly to visit the Pacific Coast as soon as convenient. He said that he did not invite them to come next year, because Presbyteries seldom sent the same men to the Assembly two years in succession, and knowing that every commissioner present this year would want to go to San Francisco, the motion would not avail. The customary vote of thanks and the pleasant speeches of the Moderator and Dr. Crosby were the features of the evening session.

A RETURN TO THE TEMPERANCE QUESTION.**COMMITTEES ON EDUCATION — QUALIFICATIONS
FOR YOUNG MINISTERS—THE GEN-
TENNIAL OFFERING.**

The Assembly yesterday morning promptly settled all doubts as to holding political sentiments on the temperance question by resolving that the deliverance on Monday night could not be construed as the advocacy of any political party. This is how it was brought about. As soon as the gavel fell Dr. Crosby introduced this resolution. "Resolved, That the deliverances of this Assembly on the subject of Prohibition are not to be construed as the advocacy of any political party."

With a happy smile, the Rev. Dr. Charles L. Thompson sprang to his feet and said: "I heartily

second that resolution." There was warm and hearty applause, and Dr. Crosby said: "I have been deeply impressed with the brotherly love that has been manifested in the Assembly, and I should be sorry to see my protest mar the unity of the proceedings. The only view I had in speaking as I did on the question was to keep our dear Church from being dragged into the political arena and becoming the advocate of a political party."

On Dr. Crosby's motion the resolution was adopted without a dissenting voice, and his protest was stricken from the minutes. The next business in order was the consideration of the report of the Special and Standing Committees on Education, which were printed in The Tribune on Friday. These were the subject of an earnest debate, which was started by the Rev. Dr. McCook. He was opposed to Nos. 4 and 6 of the recommendations of the Standing Committee. No. 4 advises "that Presbyteries be directed to exercise great care in recognizing cases as 'extraordinary.' No case should be so recognized unless the candidate is twenty-five years of age at the time of entering on his collegiate studies, and even in such instances, at least five years of study, including a full theological course, should be required. No. 6 reads: "That, in view of the large numbers of ministers who yearly enter our Church from other denominations, the Presbyteries be warned of their responsibility to see that these brethren are not only in full harmony with our system of doctrine and polity, but that they are competent to pass the same tests of preparation which we require of our sons."

A RESOLUTION FROM DR. M'COOK.

Dr. McCook said that he was twenty-four years old when he was licensed, and that these recommendations were making the conditions for entering the ministry all the harder. He did not favor a short cut to the ministry, but he wanted to point out the fact that the adoption of recommendation No. 4 would make candidates at least thirty years old before they were ordained. The Church wanted more men. He offered this resolution: "Resolved, That a special committee of seven on increasing the number of ministers be appointed, and that they be directed to consider and report to the next General Assembly practical methods other than those now in use and those recommended by the Special Committee on Education to introduce into the ministry of our Church men specially qualified to meet the pressing wants of our vacant churches and various missionary fields."

Dr. McCook said that if that resolution was adopted he should offer another providing that resolutions Nos. 4 and 6 of the Standing Committee, together with such recommendations in the report of the Special Committee as were not approved by the Assembly, should be referred to the Special Committee whose creation he asked for, for its consideration.

These resolutions promised to excite the most important debate of the forenoon, and on Dr. Crosby's motion the five-minute limit for speech-making was adopted. Dr. D. E. Platter, of Ohio, Dr. T. A. Martin, of Lincoln University, and others spoke. Time was extended so that the Rev. George T. Purves, chairman of the Standing Committee on Education, might make a full reply to the criticisms on the committee's report. He assured the Assembly that the committee did not exclude non-institutional education; it only asked for a full theological course for candidates of twenty-five years of age. "This does not close the door to the ministry any closer," said he. "If a man is twenty-five years old he is not too old to get an education and serve the Lord. There are hundreds in the ministry who began preaching when they were thirty years old."

The Rev. Dr. D. W. Poor, secretary of the Board of Education, spoke for the resolution, and Dr. Teunis S. Hamlin, of Washington, in favor of Dr. McCook's resolution. He said that the committee's report gave the facts and stopped at the remedy. He objected to lowering the standard of education. Other speeches were made, and finally it was decided to adopt the McCook resolution, amended so as to read that the committee should be composed of the Standing Committee on Education and the Committee on Unemployed Ministers and Vacant Churches, with Dr. S. J. Nicolls as chairman. Dr. McCook withdrew his second resolution, and the Assembly adopted the resolutions of the Standing Committee, referring, however, the second portion to the Special Committee.

DISPOSITION OF THE CENTENNIAL FUND.

Dr. Charles L. Thompson reported, for the Committee on Bills and Overtures, on the disposition and

investment of the fund. The total amount of the centennial offering is \$595,724 86. As to the disposition of the fund it was recommended that it should be placed in this country with certain restrictions as to securities and also as to the States which have no laws governing the investment of funds.

Henry Day recommended that the investment of bonds be amended so that the funds could be managed in the same way as ordinary trust funds. The fund is in the hands of the Board of Ministerial Relief, composed of ministers and laymen. Mr. Day thought that it was a wise provision that placed four laymen, all good business men, on the Board. As Mr. Day sat down Dr. Crosby whispered to him: "It was an elder who was buncoed to-day, Mr. Day."

On the motion of the Rev. Dr. M. Woolsey Stryker, of Chicago, the Board of Foreign Missions was authorized to add not more than six members. On the motion of Dr. Stryker again the appointment of a committee was ordered to call on the President and direct his attention to the slave trade in Africa and to ask him how the Government could co-operate with and interest European Governments in a movement to crush the evil. The Assembly adjourned while the case of Dr. Nathaniel West, of Minneapolis, was under consideration.

SOME JUDICIAL MATTERS.

REPORTS FROM VARIOUS COMMITTEES.

THE NEED OF MISSIONARIES AND MONEY IN BRAZIL — APPOINTMENTS ANNOUNCED

BY THE MODERATOR.

At the afternoon session the consideration of the report of the Judicial Committee on the complaint of the Rev. Dr. N. West against the Synod of Minnesota was resumed. Dr. West had been put out of the First Presbyterian Church of St. Paul, and the Presbytery of St. Paul and the Synod of Minnesota had approved the action. The committee reported that while Dr. West had furnished all the papers of his side, the Synod of Minnesota had failed to give its reasons for not hearing Dr. West, and its records were otherwise incomplete. Hence the committee favored the suspension of the consideration of the complaint until the next Assembly. Dr. Duffield insisted on an immediate hearing of the case, in justice to Dr. West, and moved as an amendment to the report of the committee, the appointment of an ecclesiastical court to try the case at once. The Assembly tabled Dr. Duffield's amendment and voted to adopt the committee's report.

The next section of the Judiciary Committee's report was on the complaint of the Rev. Messrs. John Peacock and William P. White against the Synod of Pennsylvania. As in the case of the Synod of Minnesota, the records of the Synod as laid before the committee were incomplete, so the committee recommended that the Assembly direct the Synod to suspend its judgment, in the hope that the matter would be settled before the next meeting of the Assembly.

The Moderator at this point announced the appointment of the following committee to look into the advisability of buying a printing outfit for the Board of Publication: Henry E. Simmons, William L. Scott, Thomas Kane, William G. Johnson and John C. Crowell.

Dr. Thompson, chairman of the Committee on Bills and Overtures, laid before the Assembly an overture asking for the appointment of a committee to examine into the history and symbolism of the seal of the trustees of the General Assembly. The Assembly adopted the favorable recommendation of the committee, and later in the day the Moderator named the following men to make the investigation: The Rev. Drs. Henry C. McCook and George D. Baker and George Junkin.

The Assembly adopted the report of the Committee on the Alliance of Reformed Churches holding the Presbyterian System, as read by the Stated Clerk, Dr. William H. Roberts. The paper gave an account of the Council held in London in June, 1888.

ANOTHER CHURCH WANTED IN PRAGUE.

The report of the special committee on Bohemian churches was read by Professor Lee S. Pratt, of Missouri. Reciting the fact that there was only one Protestant church in Prague, it urged the formation of a second church there. The recommendation that the appeal for financial aid be referred to the American Branch of the Presbyterian Alliance was adopted.

The Moderator here announced the following committee to present to the President and to Congress the evils of the American liquor traffic with the Congo Free State: The Rev. Drs. Howard Crosby, Leuns S. Hamlin, Charles A. Dickey, William Wade and John W. Foster.

One of the most interesting subjects that came before the meeting in the afternoon was the need of Brazil for missionaries and money to establish a seminary. It came up in the report of the commission of seven which was sent to that country to organize a synod and to make a general examination of the condition of the Church there. The Rev. Dr. J. Asplwall Hodge, of Hartford, gave an account of the trip and made a most urgent appeal to the Presbyterians of this country to contribute liberally to the work there. The condition of affairs as he pictured them was deplorable in the extreme. There are only thirty-two Presbyterian ministers to carry on the work of evangelizing a country nearly as large as the United States. The Rev. Dr. Charles E. Knox, of Bloomfield, N. J., who was also one of the commission, was equally strong in his appeals for money to establish a theological seminary in Brazil. He was glowingly enthusiastic in picturing the spread of Protestant schools and of the spirit of republicanism in Brazil, and in recounting the vast opportunities for spreading the Gospel offered there.

Another stirring plea for aid, both missionaries and money, for the Brazilian work was made by the Rev. Dr. G. W. Chamberlain, who represents the Synod of Brazil in the Assembly. He pointed out that in nine years the Assembly had sent only one minister to the field, and that he had been so overworked that he was now returning to the United States, broken down in health. His speech had a deep influence on the commissioners, and will no doubt result in substantially benefiting the work of supplying the spiritual needs of the millions of Brazil. The resolutions offered by the commission were carried.

THE CHURCH IN THIS COUNTRY.

Another report that held the close attention of the Assembly during its reading was that of the Committee on Narrative, which described at length the condition of the Church in the United States. Statements had been received from nearly 200 Presbyteries, and the information in them was massed into ten divisions. The first pointed out that never before had there been more genuine earnestness among the ministry of the Church. The second explained the need of a more urgent co-operation in church work on the part of the ruling elders. The next paragraph recited the encouraging growth in the Sabbath-schools, of which there are now more than 5,000, having nearly 1,000,000 pupils, teachers and officers. In connection with this it was noted that the greatest number of accessions to the Church came through the Sabbath-schools. The committee however, suggested that the method of teaching was at fault, as too little stress was laid on the Bible and too much on the lesson helps. The fourth conclusion gave the gratifying information that there had been a large increase in church societies, and the fifth, the news that revivals had been carried on during the year on a larger scale than ever before and that accessions were correspondingly more numerous. The next paragraph noted an apparent loss of interest in family worship, which was characterized as a question meriting serious consideration. Benevolence was the next phase of church work touched upon, the committee pointing out that children were more and more coming to be taught to give to worthy charities, and that benevolence was becoming more systematic and was also regarded as more sacred than before. The news from foreign Presbyteries had, on the whole, been favorable. The committee closed its report by naming several special hindrances and offering praise and thanksgiving that the last year had been an exceptionally blessed one to the Presbyterian Church.

The Stated Clerk hereupon read the names of eighty-six ministers of the Church who had died in the year. The Moderator announced the following committee

to report on the overture from the Synod of New-Jersey on the organization of a church: The Rev. Drs. J. Aspinwall Hodge and William E. Moore, the Rev. William R. Henderson, Henry Day and Robert N. Willson.

ELDERS WORKING FOR MINISTERIAL RELIEF.

The elders attending the Assembly have shown great interest in the Board of Ministerial Relief. Two meetings were held, at one of which this action, which was taken a year ago by the Presbytery of Lackawanna, was unanimously indorsed by the meeting, and will be offered by the elders for adoption at their respective Presbyteries:

1. That a special committee be appointed to nominate to the Presbytery one elder from each session who shall be charged with the interests of the cause of ministerial relief in his own church, and who shall be instructed to bring this cause before the people for their contributions in such ways as, in conjunction with his pastor and session, he may deem most efficient. Further, that said elder be called upon at the annual meeting of Presbytery to report his diligence therein.

2. That the stated clerk be instructed to notify each of these elders of his appointment, and to send a complete list of the same to the Board of Relief, so that they can be furnished directly with such papers and circulars as may aid them in their work.

WASHINGTON AND THE FIRST ASSEMBLY.

REPLYING TO THE TESTIMONIAL PRESENTED BY THE PRESBYTERIANS IN 1789.

The General Assembly of 1789 sent an address to President Washington on June 5, soon after his inauguration, signed by the Moderator, Dr. John Rodgers, of New-York, and others. Some of the commissioners to the present Assembly desired to send a similar testimonial to his successor. The following was General Washington's reply:

I receive with great sensibility the testimonial given by the General Assembly of the Presbyterian Church of the United States of America of the lively and unfeigned pleasure experienced by them on my appointment to the first office in the Nation. Although it will be my endeavor to avoid being elated by the too favorable opinion which your kindness for me may have induced you to express, of the importance of my former conduct and the effect of future services, yet conscious of the disinterestedness of my motives, it is not necessary for me to conceal the satisfaction I have felt upon finding that my compliance with the call of my country, and my dependence on the assistance of Heaven to support me in my arduous undertakings, have, so far as I can learn, met the universal approbation of my fellow-countrymen.

While I reiterate the professions of my dependence upon Heaven as the source of all public and private blessings, I will observe that the general prevalence of piety, philanthropy, honesty, industry and economy seems in the ordinary course of human affairs particularly necessary for advancing and confirming the happiness of our country. While all men within our territories are protected in worshipping the Deity according to the dictates of their consciences, it is rationally to be expected from them in return that they will all be emulous of evincing the sincerity of their professions by the innocence of their lives and the beneficence of their actions. For no man who is profligate in his morals or a bad member of the civil community can possibly be a true Christian or a credit to his own religious society.

I desire you to accept of my acknowledgments for your laudable endeavors to render men sober, honest, and good citizens, and the obedient subjects of a lawful Government, as well as for your prayers to Almighty God for His blessings on our country, and for the humble instrument which He has been pleased to make use of in the administration of its Government.

FUNDS FOR THE SAN FRANCISCO SEMINARY.

The Seminary of the Presbyterian Church at San Francisco is making a strong effort to complete its endowment. The Synods of the Pacific and Catawba have

in three years raised \$120,000, and the seminary directors are seeking to raise \$100,000 in the East. The Rev. Arthur Crosby, a nephew of Dr. Howard Crosby, and formerly a Brooklyn pastor, is a director of the seminary, and is commissioned to raise the additional endowment, or as much of it as possible. He is interesting many of the friends in the East in this important undertaking, and has obtained the hearty indorsement of such men as Dr. John Hall and Dr. Henry Van Dyke, of New-York; Dr. Nicolls, of St. Louis, and others who realize the necessity of placing this seminary at once upon an adequate foundation if a fair proportion of the people and wealth of California is to be secured for the Presbyterian Church.

HOW THE ASSEMBLY'S WORK ENDED.

THE NEXT TO BE HELD AT SARATOGA—RESOLUTIONS OF THANKS ADOPTED.

The Assembly came to a close last night at a little before 11 o'clock, all business having been finished! The gavel fell at 8 o'clock, and from that time the remaining business of the Assembly was hastened. There were comparatively few debates and as a rule the Stated Clerk and the chairmen of the various committees held the floor. Not much of the business transacted was of public interest.

The next General Assembly will be held next year at Saratoga, beginning on the third Thursday in May, in the First Presbyterian Church. The Rev. Dr. P. S. Allen, pastor of the church, the Stated Clerk, the Rev. Dr. William H. Roberts and Elder C. C. Lester will constitute the Committee on Arrangements. On the motion of Dr. Hodge, the Assembly passed a resolution pledging itself to join with other Christian denominations in founding a Protestant college at San Paulo, Brazil. Dr. Thurber, of Syracuse, and Colonel Elliott F. Shepard were appointed delegates to the International Sabbath Conference to be held in Paris in September.

At the close of business Dr. Wallace Radcliffe offered some eloquently expressed resolutions of thanks which specially mentioned the Presbyterians of this city, the Moderator, the Stated Clerk, Dr. Crosby, the trustees of his church, St. Paul's Methodist Episcopal Church, Postmaster Van Cott, Colonel Shepard, the faculties of Princeton College and the Theological Seminary. Thanks were also offered to The Tribune, "The Mail and Express," "The Evening Post" and other papers of this city for their full and accurate reports of the proceedings of the Assembly. Dr. Hamlin seconded the resolutions, which were unanimously adopted.

Dr. Crosby made an eloquent speech in which he said: "New-York City has received a marvellous blessing from your presence. The city needed it and we are glad to show the city what a large body of Christian workers is. Our newspapers, with remarkable zeal, have recorded our proceedings, which have been read throughout the city and the suburbs. The lesson that New-York has learned from your presence is a valuable one, and we are grateful to you for coming here. This church, of which I am the pastor, will feel the blessing for a life to come. You have blessed the city and the church, and we rejoice before God and pray that you will remember us, that in this city of home as well as of foreign mission fields, we may be successful in our work."

The Moderator returned his thanks to the Assembly in a speech that was witty and affecting by turns. He said that it was customary for every Moderator to say that the Assembly he presided over was the best in his recollection. But in this case he would say that it was the most remarkable Assembly within his experience, because he knew it to be a fact. It was a level-headed body, which did its duty promptly. Above all the spirit of prayer had permeated the Assembly. After a blessing the Moderator announced that the Assembly for 1889 was closed.

THE PRESBYTERIAN ASSEMBLY.

The very full reports of the Presbyterian General Assembly which we have been giving are abundantly justified by the importance and general interest of the topics discussed. Contrary to what was expected a few months ago, the project of bringing about a union between the Northern and Southern branches of the Church has not come prominently before the Assembly. This has not been because of any failure to recognize its importance or necessity on the part of the Northern Assembly, but solely because it is evident that the time for such a union has not come. While the two branches of the Church are one in belief, they disagree radically as to the status of the negro in the Church, and on other minor questions that arose out of the Civil War. But while an organic union appears to be as far off as ever, a plan of co-operation in certain lines of religious work has been agreed upon that will do something to diminish the evils of separation, and may, perhaps, ultimately lead to a closer union.

The utterances of the Assembly in regard to the remarkable falling off in the number of candidates for the ministry have been startling. This complaint of a dearth of ministers is, indeed, common to all the churches, with the possible exception of the Roman Catholic Church. But the statements made in the Assembly would indicate that Presbyterianism is the greatest sufferer from this dearth. In fact, it is plain that the Presbyterian Church will soon experience a ministerial famine that may jeopardize its very existence unless something is done to check it. But just what should be done is not at all clear. The desire for wealth and the spirit of materialism which are abroad in the world to-day are doubtless responsible for the refusal of many young men to enter the Christian ministry at the present time. In the case of the Presbyterian Church, there are special causes at work which are involved in the dogmatic position of that body. In a word, as some of the most eminent Presbyterian ministers have openly asserted, young men who are otherwise fit to enter the Presbyterian ministry are kept out because they cannot conscientiously subscribe to the Standards framed by the Westminster Assembly. That is the case in a nutshell; and it therefore brings before the Church the question whether or not it is right or desirable to revise these Standards.

On that question the present Assembly has refused to render a decision, to the regret of some of the best and wisest men in the Church. A resolution, however, has been adopted, putting to the various Presbyteries the following questions: 1. Do you desire a revision of the Confession of Faith? 2. If so, in what respects and to what extent? Although this action necessarily postpones the final decision of the matter for a number of years, the fact that it was taken at all is a virtual admission that the Standards of the Church are simply the opinions of fallible men, which other fallible men may properly revise, or even abrogate, if they so desire. The admission is a tremendous one, when the conservative traditions of Presbyterianism are borne in mind, and cannot fail to strengthen the movement in favor of modification and revision. For it takes the decrees of the Westminster Assembly out of the category of inspired utterances in which they have been placed by vague tradition, and assigns to them a human origin. The Divine guidance of the Church did not cease in 1643, and it is quite possible that its great synods to-day may be just as competent to say what the Scriptures teach, and what, therefore, the Church believes, as were the venerable men who assembled in Westminster Abbey in 1643 by order of the British Parliament. Intensely conservative as Presbyterianism is, it is evident that the day has gone by when it is willing to make a fetch of the views and opinions of even its wisest and holiest men.

THE SOUTHERN ASSEMBLY.

BUSY DAYS AT CHATTANOOGA.

EVOLUTION AND CO-OPERATION THE LEADING TOPICS.

A HISTORY OF THE WOODROW CASE—NOT READY YET FOR ORGANIC UNION—KINDLY FEELINGS FOR THE NORTHERN BRETHERN—AN OFFICIAL LIST OF THE COMMISSIONERS.

The most important subjects that came up before the General Assembly of the Presbyterian Church, in the United States popularly known as the Southern Assembly, which met at Chattanooga, Tenn., on May 16, were the questions of the orthodoxy of the doctrine of evolution as preached by the Rev. Dr. James Woodrow, and the proposed co-operation between the Northern and Southern Churches in the various fields of religious work.

When the Moderator, the Rev. Dr. J. J. Bullock, of Washington, called the body to order, at the First Presbyterian Church, commissioners from eleven States were present. Dr. Bullock conducted the devotional exercises and preached the annual sermon of the retiring Moderator. It was designed to show that without the Gospel of Christ the world and its inhabitants would be in the darkness of ignorance and infidelity, and that, on the other hand, under its benign and enlightening influence the people of the earth should be led more and more to knowledge, holiness and true Christianity.

THE POWER OF CHRIST'S GOSPEL.

"It is the God-given right," said he, "of every inhabitant of the earth to have the Gospel preached unto him. The Divine atonement has been made, the sacrifice has been completed, and it is God's plan to save by the boundless power of His grace and mercy many whom we do not now know. We have dreams of an everlasting bliss and happiness not comparable to earthly joys; and constrained by the love of God we are bound by ties of duty indissoluble to endeavor to spread His kingdom here on earth, and invite men under its spirit to a higher and grander spiritual and material development. We believe in the moral and mental growth of men on earth, but the only agency by which this desirable end can be attained is the Gospel of Christ.

"Away then with all the so-called saving inventions of life. Religious growth is the result of the truths of the Gospel implanted in the human soul. It is beyond the power of man in his fallen state to invent a theory or plan by which he can save himself from final disgrace and degradation, and crown himself with the glory of eternal life and happiness. The word of God has gone forth and the king-

doms of this world are now the kingdoms of the Son. Its origin is divine, and it lives to spread over all the world and subdue it for good in the name of Christ.

"This is no vain fancy; it is revealed in the Scriptures; it is the faith of the Church; it saved our fathers; it has made us what we are, and we have faith in its power and efficacy. There shall be a universal reign of peace and joy and good-will on earth. In His own good time all these things shall come to pass as the Lord has decreed, and by His final decision He shall vindicate the justice and wisdom of all His ways. The question now is, 'Who is on the Lord's side?' God reigns over all the heavens and the earth, and if we are on His side, where He lives shall we also live, now and forevermore."

THE COMMISSIONERS PRESENT.

The Assembly was then announced ready for business. The following is the official list of commissioners and the Presbyteries they represent. In each case the minister or ministers are given first, and then the elder or elders:

Synod of Alabama—North Alabama, R. M. DuBois, J. M. Caldwell; **South Alabama,** Paul P. Winn, L. Cantelton; **Tuscaloosa,** G. E. Chandler, J. W. A. Wright.

Synod of Arkansas—Arkansas, A. R. Kennedy, V. H. Henderson; **Ouachita,** J. C. Williams, W. D. Lelper; **Pine Bluff,** J. M. Brown, Thomas Lyle; **Washbourne,** S. W. Davis, John Smith.

Synod of Georgia—Athens, Groves H. Cartledge, A. M. Scudder; **Atlanta,** J. L. Rogers, D. D., D. A. Beatie; **Augusta,** James Woodrow, D. D.; **Cherokee,** W. E. Baker, H. C. Norton; **Macon,** I. W. Waddell, J. F. Woods.

Synod of Kentucky—Ebenazer, E. E. Bigger, W. E. Hudson; **Louisville,** James H. McCullough, R. E. Caldwell, Matt. Wakefield, George W. Logan; **Muhlenberg,** A. D. Tadlock, John E. DuBose; **Paducah,** H. Calvin Smith, R. J. Carter; **Transylvania,** William Crow, W. K. Denny; **West Lexington,** C. T. Thomson, Professor J. H. Marvin.

Synod of Memphis—Chickasaw, J. H. Gallard, W. B. Gilmer; **Memphis,** S. S. Gill, F. Fentress; **North Mississippi,** J. D. Leslie, W. D. Davis; **Western District,** S. L. Grigsby, S. C. Herron.

Synod of Mississippi—Central Mississippi, Thomas Commins, Samuel L. Dodd; **Louisiana,** R. S. McAllister; **Mississippi,** W. B. Bingham, S. D. McCullum; **New Orleans,** E. Q. Mallard, D. D., W. B. Lyman; **Red River,** J. T. Sallee, A. A. Lyon; **Tombeckbee,** J. D. West, J. M. Ware.

Synod of Missouri—Lafayette, H. B. Barks, William M. Johnson; **Madison,** B. H. Charles, D. D.; **Palmyra,** J. E. Latham, Robert F. Ayres; **Potosi,** S. T. Ruffner; **St. Louis,** Samuel M. Watson, Oscar McCluer; **Upper Missouri,** E. McNair, W. P. Sanders.

Synod of Nashville—Columbia, C. W. Johnson, J. M. Bright; **Holston,** George F. Robertson, M. P. Jamagin; **Knoxville,** T. H. McCallie, D. D.; **Nashville,** Calvin T. Blair, A. G. Adams, J. W. Lupton, D. D., B. H. Owen.

Synod of North Carolina—Concord, W. R. McLelland, E. B. Simson; **Fayetteville,** H. G. Hill, D. D.; **Mecklenburg,** W. B. Arrowood, T. A. Wharton, J. Q. Holland, A. F. Stevens; **Orange,** S. H. Chester, H. T. Darnall, John A. Womack, John M. McIver; **Wilmington,** G. W. McMillan, C. H. Robinson.

Synod of South Carolina—Bethel, T. R. English, M. R. Kirkpatrick, J. C. Caldwell, George McC. Witherspoon; **Charleston,** J. L. Girardeau, D. D., J. A. Enslow; **Enoree,** A. M. Hassell, W. A. Nicholson; **Harmony,** T. C. Whaling, James McDowell, J. C. Colt, R. M. Cooper; **South Carolina,** J. B. Adger, D. D., R. F. McCasian.

Synod of South Georgia and Florida—Florida, H. S. Yerger, G. M. Whotstone; **Savannah,** J. P. Wood, J. Patterson; **St. Johns,** S. J. Griffith, D. D., D. J. McRae.

Synod of Texas—Brazos, W. L. Kennedy, A. J. Burke; **Central Texas,** P. K. Mosely, C. H. Dobbs, Robert H. Flanniken, J. M. Brown; **Dallas,** C. S. M. See, T. W. Erwin, C. M. Lyon; **Eastern Texas,** C. C. Williams, G. H. Gould; **Paris,** J. H. Skinner, W. Y. Chester; **Western Texas,** H. R. Laird, R. B. Craig; **Abingdon,** P. D. Stephenson, S. A. Preston.

Synod of Virginia—Chesapeake, Waller H. Robertson, H. S. Alexander; **East Hanover,** George D. Armstrong, D. D., J. W. Rosebro, D. D., Robert Whitset, James Lyons; **Greenbrier,** J. C. Barr, D. D., J. W. Arbuckle; **Lexington,** L. B. Johnston, R. C. Walker, T. M. Smiley, William H. Moorman; **Maryland,** J. J. Bullock, D. D.; **Montgomery,** P. B. Price, S. C. Gogren; **Roanoke,** J. A. McNurray, T. O. Rogers; **West Hancock,** H. P. R. Mc-

Coy; **James Dinwiddie;** **Winchester,** G. W. White, D. D., H. C. Somerville.

Stated clerk, the Rev. Dr. Joseph R. Wilson; permanent clerk, the Rev. Dr. R. P. Farris.

CHOOSING A MODERATOR.

The election of a Moderator was declared in order. The following men were proposed: The Rev. Drs. H. G. Hill, Fayetteville, N. C.; G. D. Armstrong, Norfolk, Va.; James Woodrow, Columbia, S. C.; J. W. Lupton, Clarksville, Tenn.

The nomination of Dr. Woodrow was expected, and a conflict between his supporters and opponents became imminent. He is the celebrated evolutionist whose theories two or three years ago came near causing a serious split in the Church. He was deposed from the presidency of the Columbia Theological Institute, and was tried by the Assembly at Baltimore. At the beginning of the afternoon session the names of the Rev. Drs. Armstrong and Lupton were withdrawn. Dr. Woodrow took the floor and in an earnest manner said it had been stated before the Assembly, in one of the nominating speeches, that he had refused to submit to the judicial decision of the General Assembly.

"I want the opportunity," said he, "of saying that that statement is wholly incorrect and could not have been made by any one who is aware of the facts. The only judicial proceedings I have ever been connected with were those of the Baltimore Assembly last year, when my complaint was brought before it. The judgment of that Assembly was that the complaint was not sustained, and to that decision, as a loyal Presbyterian, I have submitted with my whole heart. I have never done anything or thought anything that was inconsistent with the most complete and loyal submission to the expressed judgment of the General Assembly. Along with that judgment were certain utterances and declarations of opinion and belief. When a judicial decision is given, it determines and concludes in the highest court a particular case. My case was concluded, but the Assembly went on to say that any expressions in connection with the judicial decision are binding, provided they are in accordance with the constitution of the Church and the law of God.

"General Assembly has thus commanded me to sit in judgment upon their opinion. Any member of the Church is to be the judge. The responsibility is upon me to refuse to submit to that opinion, if in my judgment I find that it is not in accordance with the law of God. I am loyal to the Presbyterian Church and the final judgment of the Assembly, but I am not loyal to anything that is not law from the throne of God. I had no intimation that I would be nominated here. I thank my student for what he said of me. God has honored me, thanks to His name, for having caused me to lead multitudes to believe every syllable of His blessed word. On account of my ill-health and for other reasons I request that my name be withdrawn."

Elder James Lyons, of the Virginia Synod, quickly took the floor and said he would show whether or not Dr. Woodrow had made unlawful and reflecting criticisms upon the action of the

General Assembly. Dr. Bullock requested Mr. Lyons to take his seat. "It is a question of veracity," insisted Mr. Lyons, while the general interest deepened. "When he says that the spirit of the inquisition has entered into the deliberations of the General Assembly he is going too far. Six editorials to that effect appeared in 'The Southern Presbyterian' in July, 1886. Dr. Woodrow was the editor, and whether he wrote them or not, I consider him morally responsible for them." Mr. Lyons was called to order, and Dr. Woodrow's name withdrawn over the protest of several members.

A SKETCH OF THE NEW MODERATOR.

The Rev. Dr. H. G. Hill, of Fayetteville, N. C., was elected and installed. He was born in Raleigh, N. C., reared in Caswell County, and was educated at Hampden-Sydney College. After completing the course at the Union Theological Seminary, he entered the ministry twenty-seven years ago, being now fifty-six years of age. He served during the war as chaplain of the 13th North Carolina Regiment. Subsequently he has been pastor of several churches; first, at Hillsboro, then at Fayetteville eighteen years, and has now in charge the Centre and Maxton churches in Robertson County, N. C. He is a member of the Board of Directors of the Union Theological Seminary at Hampden-Sydney, and is now serving his fifth term in that position. He was reading clerk of the Assembly several years ago, and has been one of that body's most regular attendants and faithful workers. J. D. West, of Mississippi, and R. E. Caldwell, of Louisville, were elected temporary secretaries. The night exercises consisted in a number of addresses upon the work of evangelizing the sailor, the especial theme of the discussion being the seaman's Bethel at New-Orleans. The plan of work adopted there and its very successful results were highly eulogized. Addresses were made by Dr. R. Q. Mallard and Dr. E. B. Witherspoon, of New-Orleans; Dr. H. T. Darnall, of North Carolina, and John M. Bright, of Tennessee.

On the second day, the morning session was largely consumed in reading reports. That on foreign missions showed that the receipts from all sources for the year amounted to \$96,064 64. The churches that contributed to this fund numbered 1,468; the missionary societies, 537; and the Sunday-schools and children's societies, 497. There were 72 foreign missionaries, 135 stations and 2,303 communicants, of whom 391 were added during the year. In the Sunday-schools there were 1,214 pupils; in the day schools, 863.

The secretary of education reported an increase in the amount collected for that cause and an increase in the number of applicants for assistance from the Education Fund. An existing difficulty in the Executive Committee of Foreign Missions was brought out by the petition of the Rev. M. H. Houston, secretary, and D. C. Rankin, who asked for an investigation of the charges made by the Rev. W. U. Markland, of Baltimore, chairman of the committee. The matter was laid over, the morning hour having expired.

At the afternoon session the report of the Conference Committee with a similar committee of the Northern Assembly, on unification, was read. It is similar to the report presented at the Northern Assembly. By a vote of 74 to 52 the Assembly concluded to print and hold over the report for further discussion.

After extended and animated discussion, five minutes' time was granted Dr. Markland to make an explanation in regard to the charges made by Drs. Houston and Rankin. He produced a letter from the members of the Executive Committee, requesting him to attend the Assembly. He said that he was astonished when he learned that Messrs. Houston and Rankin had gone around and got up a paper and presented it, stating that Mr. Markland did not speak for other members of the committee to the Assembly. He said the difficulty between Houston and himself arose to a great extent over the question of whether the ruling of the New Testament should control in mission work. The St. Louis and Baltimore Assemblies had heard the matter and decided in its favor. If it had to come up again, he wanted the whole affair investigated. A resolution providing for such an investigation was tabled.

A telegram of salutation was received from the Northern Presbyterian Assembly in session at New-York. Dr. J. N. Craig submitted the report of the Committee on Home Missions for the year ending March 31, showing the collections to have been \$58,334 41, which was \$6,780 01 less than the preceding year. The night session consisted of devotional exercises.

AN ANIMATED DEBATE.

The disposition of the report of the Conference Committee on the union of the Northern and Southern Churches was the leading topic of the session of the third day, and gave rise to a noisy and exciting debate of several hours' duration.

The Rev. Dr. George D. Armstrong, of Norfolk, who was on Friday afternoon appointed chairman of the committee to settle the differences between the Synod of North Carolina and the Mecklenburg Presbytery, with authority to appoint additional committeemen, announced the following commissioners: Ministers—George D. Armstrong, P. P. Winn, A. R. Kennedy, J. W. Waddell, S. W. Davies, J. H. Gaillard, Thomas Cummins, H. G. Barkes, J. W. Lupton, E. E. Bigger, H. S. Yergler, C. S. M. See, L. B. Johnston, H. P. R. McCoy. Ruling Elders—D. A. Beatie, John E. Dubose, W. B. Gilmer, A. A. Lyon, G. B. Macfarland, W. A. Nicholson, Thomas Lyons, W. H. Moorman, G. H. Gould, G. M. Whetstone, H. G. Carter and John M. Bright. J. W. A. Wright, of Alabama, made a motion that the consideration of the report of the Committee on the Union of the Northern and Southern Assemblies be made the second regular order for Monday morning. No better time and place, he said, could be found for shaking hands across the chasm than then and there. The Rev. L. B. Johnston, of Virginia, moved to substitute the following resolution:

Resolved, That this printed report of the Conference

Committee with all overtures touching co-operation or organic union with the Presbyterian Church in the United States of America, be put into the hands of a special committee consisting of one minister and one ruling elder from each synod, and that this committee be requested to report at 3 p. m. next Wednesday.

The motion to appoint the committee was carried by a vote of seventy yeas to sixty-four nays.

The resolution was so amended as to provide that the report of the committee shall be made Tuesday, instead of Wednesday.

No session was held in the afternoon, the commissioners taking advantage of an invitation to visit Lookout Mountain. At night, the Rev. Dr. James K. Hazen read the twenty-eighth annual report of the Executive Committee of Publication, which shows the total amount received on collection account during the year to be \$7,784 27, or \$335 51 less than last year. The committee has expended during the year for benevolent work the sum of \$8,402 55. The excess of assets over liabilities of the committee is \$76,169 11. The report shows an increase of a little more than 20 per cent in the business of the year. This is largely accounted for by the increase of the colportage work. The total amount, viz., \$26,439 44, is the largest sale of books ever made by the committee in a single year.

The Rev. Dr. C. A. Stillman submitted the twelfth annual report of the Executive Committee of the Insutute for Training Colored Ministers at Tuscaloosa. The report indicates a successful year just closed, twenty-eight students having been in attendance. The creation of an academic department was recommended.

The Rev. Dr. J. D. West, of Alabama, offered a resolution which provided, in view of the great number of vacant churches appearing annually on the Assembly's roll, that the presbyteries within whose boundary they were located take steps to assign each vacant congregation to the care of some minister until a minister should be regularly employed; that evangelism be encouraged until the evangelist becomes a factor in the aggressive work of every presbytery; that elders be encouraged to take more part in consistent pastoral duties; and that the Assembly emphasize the importance of requiring sessions of vacant churches to assemble the people for public worship on every Sabbath day. The resolution was adopted and directed.

DR. WOODROW ON SANCTIFICATION.

On Sunday, May 19, the Rev. Dr. James Woodrow, one of the nominees for the Moderatorship, preached at the Walnut Street Presbyterian Church on "Sanctification," taking for his text the verse from the 17th chapter of St. John's Gospel, "Sanctify them through Thy truth: Thy word is truth." Part of the sermon was as follows:

We may learn much of God's truth from the study of the history of our fellow-men, from observing how God governs them. But if we seek truth in this field, in order that we may thereby become holy, by observing what seems to please God and therefore is according to His will, we must soon become sadly discouraged; we shall soon become convinced that the knowledge we obtain is too imperfect to be of value in this direction. We desire to be

godly; and we naturally assume, even without learning it from the sacred Scriptures, that godliness is profitable unto all things; and therefore that we can learn God's own character, and the moral character which He approves by observing the kind of people whom He favors, and to whom He gives prosperity. If we set out in quest of truth under the guidance of this principle we shall often have the experience of one of old, who found that as he attempted to follow this path his feet were soon almost gone, his steps had well-nigh slipped. He saw, as we may see, a certain class in whose death there are no bonds, but their strength is firm; who are not in trouble as other men, neither are they plagued as other men; whose eyes stand out with fatness; who have more than heart could wish.

And yet he saw, and we often see, that these seeming favorites of God are corrupt and speak wickedly; that they set their mouth against the heavens, and mockingly and defiantly say, How doth God know? and, Is there knowledge in the Most High? He saw that these are the ungodly who prospered in the world; they increase in riches—God gives them their prosperity and riches; and is not this an evidence of His approval of their character? This perplexed and troubled soul, on the other hand, though he had cleansed his heart and had washed his hands in innocence, had seemingly done so in vain, for all the day long he was plagued, and was chastened every morning. There is some terrible defect, then, in this knowledge and in the reasoning based upon it; there is clearly no safe guide to holiness for us here. Happily for him whom I have been quoting, he saw the whole truth before it was too late; and then he was ready to denounce his former partial knowledge as folly and ignorance, as that which was more worthy of a beast than a man.

But have we not a safe guide to holiness in the law written in our hearts? May we not do by nature the things contained in the law? Perhaps we can most satisfactorily answer these questions by appealing to observation. Probably most of us have seen or at least heard of persons of excellent character who practically repudiated all law except that inward sense of right and honor by which they claim to be governed. They are honest, upright, of the highest integrity; their word is as good as their bond. If they swear to their own hurt, they change not. In all their domestic relations they are faithful, gentle, affectionate, constantly seeking the good of the loved ones around them. Beyond this inner circle they are good citizens, are benevolent to the needy, and take delight in relieving distress. So in all that is called morality, in doing what is required by the golden rule—doing to others what we desire should be done to us,—in all their conduct toward their fellow-men, they exhibit the most praiseworthy traits. They deserve, and should receive, our sincere approbation and admiration.

What shall we say, then, of one who loves his neighbor as himself and carefully observes everything in any way brpiled in this second commandment, but who does not love the Lord, his God, who turns a deaf ear to all His commands and His invitations; who gives no sign that he feels under any obligation to obey and serve Him, or even that he recognizes His existence? Shall we call him an unnatural monster who treats his mother with neglect and indifference, and yet call another a good man who so treats his God, his Creator, his Preserver, and his bountiful Benefactor? Surely it is not such goodness or holiness as this that we crave for ourselves. And that the law written within the heart, the inward sense of right for which so much time is sometimes claimed, never produces anything better, you know full well, and you must from what you yourselves have seen and heard, agree that the world by wisdom cannot know God, and that even when men may thus come to have some knowledge of Him, they glorify Him not as God, neither are thankful, but become vain in their imaginations and their foolish heart is darkened; professing themselves to be wise they become fools; they change the truth of God into a lie, and worship and serve the creature more than the Creator, who is blessed forever. Amen.

When the Assembly met again on Monday morning, May 20, the Standing Committee on Sabbath Observance submitted its report, which described the greatest foes to the Sabbath to be Sunday trains, Sunday saloons and Sunday newspapers. Asheville, N. C., was selected as the next place of meeting.

A REVIEW OF THE WOODROW CASE.

The old subject of Evolution came up again in

the shape described by the correspondent of "The New-York Observer" as follows:

It was generally hoped that the Woodrow controversy would in no shape come before this body, a judicial decision having been rendered by the General Assembly at Baltimore last year, but it was unavoidably brought into this Assembly. It seems that the Charleston Presbytery passed a resolution informing its ministers, ruling elders, and deacons that the General Assembly had judicially affirmed the decision of the Synod of Georgia, declaring the belief of the Rev. Dr. James Woodrow as to the origin of the body of Adam to be contrary to the Word of God, as interpreted in the standards of the Church, and forbidding the public contending against the decision of the Assembly on the subject. The object of this decision on the part of Charleston Presbytery, according to the testimony which came before the Assembly, especially its own explanation, seems to have been to suppress bitter and disrespectful and agitating criticisms on the decision of the Assembly appearing in public print within the bounds of the Presbytery, but not to stop the discussion of the matter in a constitutional way. The Synod of South Carolina, it seems, rejected the testimony and explanation of the Presbytery as to its intention, and condemned the Presbytery's action as unconstitutional, irregular and unwise. The committee appointed to examine the records of the Synod of South Carolina reported recommending the disapproval of the action of the Synod, in so far as it declared the action of Charleston Presbytery unconstitutional and irregular. This brought, in a sense, the Woodrow matter before the Assembly once more. After some little discussion the matter was suspended, the time for adjournment having arrived.

At the fifth day's session, the report of the Committee on Narratives indicating an excellence of Church affairs was submitted. A clause advising the discontinuance of afternoon service on Sunday was ordered stricken out, after which the report was adopted. The report of the Committee on Cooperation was then read. It recommended the adoption of the report of the committee by the last General Assembly to confer with a similar committee of the General Assembly North as to fraternal co-operation. The committee stood 15 to 7 in favor of this report.

A recess was then taken, after which the Woodrow case came up again. The Rev. Mr. Whaling was the first speaker on behalf of the action of the Synod. He said the Presbytery of Charleston was the aggressor in this matter. The Baltimore Assembly decided the Woodrow case, concluding that evolution as taught by him was contrary to the standards of the Church. The Charleston Presbytery came along and gratuitously went beyond the decision of the Assembly, and raised a new issue. If the law of the Church is criticised, as it is, why should a judicial decision be above criticism. Am I to be tried for heresy or speaking my thoughts? The interdict is without precedent.

Dr. J. L. Girardeau spoke in behalf of the Charleston Presbytery, and said he thought the Presbytery had some reasons for their action. The Rev. Dr. Adger, of South Carolina, made an able argument to show that the Presbytery passed the resolution by a small majority; that it offered no explanation of its action until protest was made; that the resolution was unnecessary, and that it exceeded its authority. At this point the debate was suspended, to be taken up on the morrow.

On the following day, Wednesday, May 22, the report of the Committee on Foreign Missions was adopted. It recommended the removal of the

office of Foreign Missions from Baltimore to Nashville.

WHAT DR. WOODROW BELIEVES.

The report upon the minutes of the Synod of South Carolina, which was so warmly discussed the day before, was called. James Lyons, of Virginia, moved that the Assembly, instead of approving the action of the South Carolina Synod in condemning as unwise, irregular and unconstitutional the action of the Charleston Presbytery in forbidding the public contending against the decision of the Baltimore Assembly in the Woodrow evolution case, should disapprove of the Synod's action because of the fact, as he alleged, an examination of the full records of the Presbytery's action showed that the so-called interdict was not intended to limit either private judgment or the constitutional right of proper discussion. In support of his amendments Mr. Lyons began reading criticisms of the Assembly's decision in regard to Dr. Woodrow's case, which appears in Dr. Woodrow's paper.

The Rev. Dr. J. L. Girardeau followed in a rejoinder in behalf of the action of the Charleston Presbytery. "We did not mean," said he, "to forbid all legitimate contending against the decision of the Assembly. We were a Presbytery, and endeavored to stop the mouths of gainsayers against the fold. The truth of God was uttered by the Assembly when it declared that the Scriptures were not silent in regard to the nature of man's creation. The opposition says the Scriptures are silent. We say that it is an error. We hold that they are not silent. We say that man's body was created out of dust.

"Dr. Woodrow acknowledges in his address in 1883 that the body of Eve was an exception to the operation of the law of evolution, and why not the body of Adam? The Scripture gives the creation of Adam, and no principle of evolution can break the word of God. Had we not, as guardians of the Church, the right to prohibit the circulation of such doctrine? After all, this matter comes to the old question whether we, as a church, are to consider the Scriptures as silent or not in regard to the manner of the creation. The General Assembly said not, the Charleston Presbytery said not, and I hope this General Assembly will say the same. Will this Assembly order out a file and shoot down this Presbytery for being a little overzealous in defending God's teachings?"

The question was called upon the adoption of the Rev. Dr. Lyon's amendment that the action of the South Carolina Synod in condemning the action of the Charleston Presbytery for forbidding public contending against the decision of the Baltimore Assembly be disapproved. The vote was announced as 124 yeas and 35 nays. A recount was demanded, and resulted in 140 yeas and 33 nays. Every delegate from South Carolina, except two from the Charleston Presbytery, voted no. The final vote to adopt the amended substitute to disapprove the action of the South Carolina Synod and uphold the Charleston Presbytery, resulted in 113 yeas and 31 nays.

CO-OPERATION POSSIBLE NOW.

The early part of the seventh day's session was consumed in the hearing of a number of reports of minor importance, the question of co-operation with the Assembly North coming up late in the morning, on a motion to adopt the minority report, which opposed the unification. Dr. J. E. Wilson, stated clerk of the Assembly and chairman at the meeting of the conference committees of the two Assemblies, said the two great denominations were now interlocking in many portions of the country, and the question was whether they should collide or co-operate. The ultimate outcome without co-operation would be that the stronger body would overcome the weaker. If any discriminations had been shown by the Conference Committee which framed this report they had been in favor of the Southern Church, and on account of this fact the report might be objectionable to the Northern Assembly.

"A minority report has been presented in the Northern Assembly protesting against the co-operation of the Presbyterian Church in the United States of America and the Presbyterian Church in the United States—you see the distinction—on the ground that nothing less than organic union is desirable. Well, if we can't co-operate we can't unite; if we can't court we can't marry. Are we not handsome enough? Would we not make a desirable bride? It seems, however, that the bride is not quite prepared; her bridal attire is not yet finished."

The entire afternoon session was devoted to the discussion of this matter, each member being allowed five minutes' time. Not all the members spoke, but the sentiment was overwhelmingly in support of co-operation. One of the strongest protests against co-operation was made by Dr. J. L. Girardeau, of South Carolina.

"The adoption of the report to co-operate," said he, "was a step to organic union. If so, the question is whether the Assembly will sacrifice the union of the Southern Presbyterian Church for a union with the Northern Church. I think I represent the people of my section of South Carolina when I say that if the Church adopts any measure tending to the union of the whites and blacks in Church or State many of the Presbyterians will leave that denomination and seek others."

The debate continued until late in the night, and when all had had an opportunity to speak the question was put to a vote. The report favoring co-operation was carried by a vote of 97 to 27.

CONCEDING TO THEIR NORTHERN BRETHREN.

On the following day, Friday, the Committee on Sabbath-schools reported that in sixty-six presbyteries there were 1,561 schools, having 13,137 teachers and 107,048 pupils. The collections for the year were \$63,008.

In the afternoon the following telegram was received from the Northern Assembly:

The General Assembly in session in New-York have adopted the report of the committee of conference on co-operation, with the following amendments. In paper No. 2, on co-operation in the home field, resolutions 8 and 4 have been consolidated into one resolution numbered resolution 8. In paper number 3, on co-operation in the evangelization of the colored people, the sixth paragraph

of the statement preceding the resolution was amended by the omission of the words "While by conceding the existing situation it approves the policy of separate churches, presbyteries and synods subject to the choice of the colored people themselves." The Assembly further resolved that the clause was stricken out not to prejudice future action, nor to outline the future policy of this church, but simply because the assembly did not believe that it stated the history fact in the case. Your concurrence in this action is requested in behalf of the General Assembly. W. H. ROBERTS, Secretary.

At the evening session it was decided to return the following answer to the telegram received from the Northern General Assembly: "We concur in the action of your Assembly as conveyed in your telegram."

Saturday, May 25, was the ninth and last day that the Assembly met. The report of the Standing Committee on Systematic Benevolence was adopted. It said that the contributions for the year had been as follows:

To sustentation.....	\$59,802
To evangelistic fund.....	38,757
To invalid fund.....	11,451
To foreign missions.....	75,868
To publication.....	8,096
To education.....	52,130
To Tuscaloosa Institute.....	5,351

Total\$251,465

This showed, as contrasted with last year, a gain of \$5,628. The committee urged a special effort on the part of all to increase this sum largely during the year, as it was wholly insufficient to carry on the work of the Church on a proper scale. Minor matters occupied the remainder of the day, and in the afternoon the Assembly, which was the twenty-ninth in the history of the Southern Presbyterian Church, dissolved.

CO-OPERATION BETTER THAN UNION NOW.
A CHEERFUL OUTLOOK FROM A BELIEVER IN
THE "NEW SOUTH."

Clarksville, Tenn., May 10.—The Rev. Dr. Joseph R. Wilson, of this place, is the chairman of the joint committee of the two Presbyterian Assemblies which has under advisement the question of co-operation. To a Tribune correspondent he said: "I would favor the organic union of the two Assemblies were both equally ripe for such a coalescence. But in my judgment, neither of them is at this time prepared for such a step. Meanwhile their attitude toward each other ought to be that of entire friendliness and sympathy, not to say fraternity and mutual forbearance."

"How far is co-operation possible?"

"Co-operation is certainly preferable to union as things are, and this is possible in missionary work both at home and abroad."

"What is the attitude of the Southern Church in regard to union?"

"It is that of a true conservatism. It has nothing Utopian to propose. It regards the colored people as being fully entitled to all the benefits of the Gospel, and is doing what it can to supply their needs in this respect. Its difficulties are, however, very formidable, and some of these are such as Northern people are not as yet able to appreciate. So much has been accomplished in this direction as to encourage hope; not so much as to justify self-gratulation."

THE NEGRO IN THE CHURCH

IS HE RESPONSIBLE FOR THE DIVISION OF THE PRESBYTERIAN BODY?

A CALM REVIEW OF THE SITUATION BY THE
FORMER MODERATOR OF THE SOUTHERN
GENERAL ASSEMBLY—THE CHURCH'S
ATTITUDE TO THE COLORED RACE!

(Reprinted from The Tribune.)

Washington, May 10.—One of the most prominent Presbyterians in the Southern Church is the Rev. Dr. J. J. Bullock, of this city. At the last meeting of the General Assembly held in Baltimore last May he was chosen Moderator, and served with great favor during the spirited session. He also made a most favorable impression at the joint meeting of the two Assemblies at Philadelphia. Dr. Bullock's position is conservative, but he looks forward to the time when the two Assemblies shall be one.

"You ask me," he said to The Tribune correspondent, "if I am in favor of the organic union of the Northern and Southern Presbyterian Churches? My answer is, I do not think the time has come for the consummation of this union. The most cordial fraternal relations have been established between the two bodies. They are one in all things essential to sound Presbyterianism. They love each other as members of the same grand old historic Church. I speak for the great body of Southern Presbyterians when I say they sincerely rejoice in the prosperity and growth of the Northern Church. They have no feeling of unworthy jealousy to that powerful body of Presbyterians. The Centennial Celebration was a grand exhibition of mutual love and confidence between the two bodies, and it gave a powerful impulse toward the closest and most cordial fraternal relations. The universal feeling was, 'We are brethren beloved; hostilities have ceased.'"

"What would be the effect of organic union?"

"Unquestionably, the organic union of the two bodies, if it could be accomplished with the full and cordial consent of both parties, would tend to an immense development of Presbyterianism in this great country and throughout the world."

"Then why not unite?"

"There are difficulties in the way which need time and serious reflection and mutual conference to remove. While both bodies have the same system of doctrine and the same ecclesiastical polity, there are some important questions about which there are honest differences of opinions. Until they are satisfactorily settled organic union cannot be accomplished consistently with principle and without dividing our own branch of the Church."

SPIRITUAL CHARACTER OF THE CHURCH.

"Upon what does the Southern Church insist?"

"Upon a strict interpretation of the spiritual character of the Church, and she objects to her meddling with secular things, unless incidental

and necessary to her own work of propagating the Gospel of Christ. She insists that Church courts must confine their actions to what the Scriptures determine and nothing else, and they must determine what they handle precisely as the Scriptures determine. They hold that the Scriptures are the sufficient and sole statute book of the Church. It was a departure from this view that led to the division of the Church in 1861. The Southern Church has now its own autonomy, and many think it would not be wise to place our endowments, seminaries, colleges and churches in the hands of a body which feels at liberty to make political deliverances and to handle secular matters. In the reunion the Southern element would not be more than one-fifth of the body."

"But you have confidence in the Northern Church?"

"We have perfect confidence in the integrity, orthodoxy and piety of our Northern brethren, but times of excitement may come again, and our only safety would be in the strict interpretation of the spirituality of the Church. Another serious difficulty in the way is the opposition of the Southern Presbyterians to mixed churches of white and blacks. This question can never be any serious menace to the peace, prosperity and social life of the Northern people, or in the Southern States where the white population greatly preponderates, but in some of the Southern communities the superior numbers of the colored people would give them the constitutional control of the Church, if organized on the principle of a mixed church, which would be followed by a certain amount of social mixture, and then in the lapse of time by miscegenation, with its debasing consequences. The great body of Southern Presbyterians are unwilling to place our relations to the negro race in the hands of our Northern brethren."

"May not these difficulties be removed?"

"They may in the not far distant future, and the organized union of the two bodies may be accomplished cordially and consistently with principle. In the meantime they should maintain toward each other the most cordial relations, and cooperate in building up one common Presbyterianism, both at home and abroad. The two bodies are not kept apart by any feeling of hostility. Hearty good-will exists between them. They are to-day more closely united and freer from strife and bitterness than are the political and business circles of the two sections. It is in the interest of the unity, peace and the greatest efficiency of Presbyterianism that these two bodies should illustrate the true unity of the spirit by keeping side by side in the closest bonds of sympathy and fraternal cooperation, while they are held organically apart by conscientious convictions. The committees of the two Assemblies may be relied upon to do everything that can possibly be done for the unity, peace and prosperity of the Church."

DANGERS THAT CONFRONT THE CHURCH

"What special dangers confront the Presbyterian Church to-day?"

"I know of none that are not common to all evangelical churches. The war between the great powers of Light and Darkness, which has been waging from the fall of Adam to the present time, is waxing hotter and hotter. The world, the flesh and the devil are putting forth all their mighty energies to bring this great country into subjection to Satan, but the Church is wide awake and is armed and equipped for the contest under the leadership of her Divine Head. The Presbyterian Church in every time of trial has ever stood in the forefront of the battle; she has never been so powerful as now, and with the efficient aid of her sister churches, the result is not doubtful. She will conquer by the Word of God and the Blood of the Lamb. The Gospel of Christ accompanied by the power of the Holy Ghost is as powerful as of old.

"What is needed is for the ministry having full confidence in Christ's word and power to preach the great doctrines of grace in all their fulness with earnestness and with prayer, and for ministers and people to illustrate in their lives the virtues and the graces of the Christian character, and then the blood-stained banner of Christ will wave triumphant over this entire country, and infidelity and superstition and lawlessness will stand abashed before the effulgent light of the Gospel of Christ."

A GREAT INTEREST IN THE NEGRO RACE.

"What about the negro question?"

"I have felt a great interest in the negro race all my life. I have been their counsellor and trusted friend. In former years, during the days of slavery in my native State of Kentucky, I looked upon them as the wards of their Christian masters. No class of men has done more for them than Southern Presbyterians; they have been, and are, their best friends and wisest advisers. In connection with other Christian churches in the South they have been instrumental in the conversion of thousands of them to Christianity, and in improving their condition. Up to the period of the Civil War, and during the war, the most friendly relations existed between the two races, and especially between Christian masters and their servants. They willingly attended the preaching of white ministers, and received the Gospel without prejudice at their hands. It was my habit to preach to them at stated times, and always to large congregations. I have also preached to them in Baltimore, Alexandria and Washington. I have always felt the deepest interest in their temporal and spiritual welfare.

"As an evidence of their confidence in me I held the relation of master of two colored ministers in Lexington, Ky., by their own request. Frederick Brayton, a man of unusual strength of mind and of irreproachable character, was the pastor of a colored Baptist church of between two and three thousand members, and received from them a good salary. The celebrated abolitionist, Gerrit Smith, visited his church, and wrote a long and interesting account of him to 'The New-York Observer.' Brayton urged me to stand in the relation of his master. When in

1861 I moved to Baltimore I proposed to him to get one of his Baptist brethren to take my place. He besought me to continue in that relation, assigning as his reason his great confidence in me and his affection. I consented, and remained his master until he was made free by the Emancipation Proclamation by President Lincoln. Until the day of his death he considered me his best friend.

TEACHING A COLORED PREACHER.

"When I removed to Baltimore the Rev. Mr. Revell, who was then the pastor of the Madison Street Colored Church, and a man of excellent sense and unblemished character, requested me to teach him one hour in the week. He gave me his reason for coming to me as his instructor that he felt more at his ease with me, as I was a Southern man, and had always lived among colored people, that I knew them better, and he could approach me without embarrassment. I taught him until he left the city, and frequently preached for him. He was the first colored Senator in the Congress of the United States. I mention these things to show that I know whereof I affirm, and that I have been the life-long friend of the colored race. I am sorry to say that a sad change has taken place in these last years in the relations of the two races in the South. By some malign influence they are now disinclined to hearken to the advice of their white friends. A new generation has sprung up who are not bound by the ties of love and gratitude to those who raised and, in a measure, educated them.

"We Southern Presbyterians have not lost our interest in them. Our hearts' desire and prayer to God is that they may be enlightened to know the truth and be saved. If our Northern brethren can reach them, and do them good, we say to them Godspeed. We are willing to cooperate with them in every practical way. We wish to say nothing about the political situation. It would be well if our Northern brethren could be brought to feel that we have as deep an interest in the welfare of the negroes as they have. I might truthfully say, a deeper interest, as we have always lived among them, and we know them better. Demagogues have done them a great injury by flattering their vanity and holding out expectations of political promotion, turning their heads toward politics instead of influencing them to habits of industry, economy and sobriety."

DR. DABNEY FREES HIS MIND.

HIS VIEWS NOT IN HARMONY WITH THOSE EXPRESSED BY NORTHERN PRESBYTERIANS.

Austin, Tex., May 10.—"If half a dozen of the leading Southern men should favor organic union," said a prominent member of the Northern Church to a Tribune representative, "the union would be brought about immediately." One of the half-dozen leaders who oppose the reunion of the Assemblies is the Rev. Dr. R. L. Dabney, of this city. When he was asked if he had changed his mind in regard

to organic union, he replied that he had not, adding: "In indicating the grounds for the permanent independence of our Church, I can speak with authority only for myself, with my own belief that I express substantially the views of the bulk of my people. We think the grounds for self-protection of our spiritual liberties—so often explained in our declarations since that of December, 1861—are not removed or obviated, but a short practical view may be stated on two points:

"1. We have been forced by the bayonet to endure the government in our secular affairs of freed negroes—Christian freedmen, for nearly all the adults who steal chickens, live in adultery, and, worse yet, sell their votes for grog to the wicked Democrats, are church members. Their secular government has resulted in so much shame, loss and misery, that we would rather die than have their government in spiritual matters.

"2. We have been forced by the bayonet to endure a secular government which Northern Christians have conscientiously assisted to bind upon us. We have seen this government bring upon us so much ruin and misery, and more especially such degradation and debauchery of public and private morals, that we naturally desire not to be in the power of that sort of Christian conscience any more than we are forced to."

"What has been the effect of this secular rule?"

"We find that its conscientious enforcement by Northern Christianity ruins so many fortunes, makes outcasts of so many families, kills so many myriads of God's people with heart-break, and so degrades and pollutes a subjugated people, once free, manly and honest, that we think it would be treason to Christ to subject the spiritual interest of His Kingdom to it. Were we absorbed by the coercionist Presbyterian Church, we know we would be in a helpless minority. I do not know whether I succeed in making these views plain to the minds of Christians in a more fortunate and superior position. To our common-sense, trained by experience and the old-fashioned Bible, they seem as plain and obvious as the multiplication table."

"What should be the present attitude of the two Assemblies?"

"Let each one attend to its own work diligently."

"What about the negro question?"

"A few of the negroes better their circumstances. As the old slaves die out and the young school negroes come on the stage they are less and less fitted for useful employment, and the race hostility grows. The former owners seem to be the only class of whites who retain any kindly feeling for them."

"What dangers confront the Presbyterian Church to-day?"

"General worldly conformity, avarice, luxury, negative preaching, misspent Sabbaths and neglected family religion."

"How can they be overcome?"

"Probably by great calamities consuming the unsanctified riches, and humbling the arrogance of the people."

"What is the pressing need of the denomination?"

"Real sincerity, contrition and repentance."

"Is the growth of this Church keeping pace with that of other denominations?"

"Probably yes, when the extensive hollowness of their accession is set over against the lesser (but still deplorable) hollowness of ours."

WHY DR. THOMPSON IS OPTIMISTIC.

HE SEES NO SUFFICIENT REASON FOR A DIVIDED CHURCH—ITS FUTURE.

"Are you in favor of organic union between the two Assemblies?" asked a Tribune reporter of Dr. Charles L. Thompson, of the Madison Avenue Presbyterian Church, the retiring Moderator of the Northern Assembly.

"I am now and have been for a good while. There is no reason which can be given to the future or to the Lord why the two bodies should remain apart."

"Is the Northern Church ready for a reunion?"

"It has so expressed itself several times in the last ten years."

"How about the Southern brethren?"

"The majority, doubtless, are ready now, but some of the leading men refuse to consider the subject because, they say, they cannot carry their churches with them."

"You were a member of the Conference Committee, were you not?"

"Yes, but we were appointed to discuss co-operation and not union. The two branches of the Church should engage in friendly co-operation in home and foreign mission work. Just how far this can be carried out, I am not prepared to say. But at the outset there must be mutual sympathy and the avoidance of hurtful rivalries."

"What about the future of the Presbyterian Church?"

"It is bright. It is keeping pace with the growth of the country. Think of Kansas—300 churches in twenty-five years. In the cities there is a tendency to separation from the people. We build our churches on the avenues, and give mission chapels to the poor and keep them forever mission chapels, instead of making them churches. Still, as a whole, the outlook is promising. There is no cause for pessimistic views. The statistics forbid them. As Dr. Dorchester has shown, the population of the United States increased 9.46 fold, and the number of communicants in evangelical churches increased 27.52 fold. From 1800 to 1886 the increase of population was 11.01 fold, and that of communicants 33.3 fold. In 1800, there was one church for every 1,757 inhabitants, one minister for 2,001, and one communicant in 14.50; in 1886 this was the ratio: one church for every 518 inhabitants, one minister for every 602, and one communicant in every 4.8 persons. That is a record calculated to inspire optimism."

DR. HALL SHOWS THE CHURCH'S NEED. RECOGNIZING ITS DANGERS AND TELLING HOW TO MEET THEM.

The following are the views of Dr. John Hall, of the Fifth Avenue Presbyterian Church, regarding the questions of union or co-operation with the Southern Church, the dangers that confront the denomination, and the growth of the body:

"Do you favor organic union between the two Assemblies?" asked the reporter.

"Yes, when the difficulties are, in the judgment of both parties, taken out of the way."

"Until that is possible, what should be the attitude of the Northern Church?"

"The attitude of brethren preaching the same truth and doing the same work where God opens the door."

"If co-operation is preferable, along what lines can this be carried out?"

"Co-operation for the good of the population, white and colored, who need aid; possibly, also, in foreign missions."

"What special dangers confront the Presbyterian Church to-day?"

"The dangers that come with rapidly growing wealth and the 'worldliness' to which it tempts."

"How can they be overcome?"

"By 'the manifestation of the truth to every man's conscience' by ministers and people, and the attendant power of the Divine Spirit."

"What is the pressing need of the denomination?"

"Intelligent appreciation of New Testament government, and resolute adherence to New Testament methods of work, in dependence on the Divine aid through the presence of the Chief Shepherd and Bishop of Souls."

"Is the growth of the Church keeping pace with that of other denominations?"

"This is a secondary matter; numerical growth may be only religious decline. The Presbyterian Church is healthily growing. Dr. Dorchester's book will supply the figures."

"Is it abreast with the growth of the country?"

"The proportion of church members is in marked advance of the growth of population."

"Has it solved the problem of city evangelization?"

"I do not think that it or any other Church has."

"What about its work in foreign lands?"

"It is steadily advancing."

DR. CROSBY LETS WELL-ENOUGH ALONE.

SPIRITUAL NOT ORGANIC UNION NEEDED—OLD

FOES STILL AT WORK.

Dr. Howard Crosby has just completed the twenty-sixth year of his ministry in the church which he serves now. But long before he was a pastor he was a preacher. He early advocated the wisdom of allowing properly qualified laymen the right to preach. He acted upon this principle until the Faculty of Rutgers College asked him to be ordained, for the sake of uniformity and example. Still, he has never abandoned the belief that laymen should preach. In reply to the reporter's question, whether he favored a union of the two Assemblies, Dr. Crosby said:

"I do not favor the proposed union. The Northern Assembly I consider too large now. The Church can do more good by working through small bodies. The idea of having the whole Church governed by one judicatory is, in my opinion, a mistake. A single organic Church may become too large."

"If organic union is not preferable, what is needed?"

"All we want between the Churches of Christ is spiritual union, and organic union only by conferences."

"What plan of co-operation is feasible?"

"The only co-operation I see possible between the two Assemblies is in the negro field, where both branches of the Church may so arrange this work as not to conflict."

"Do any special dangers confront the denomination to-day?"

"I know of none peculiar to the Presbyterian Church. It has those which are common to all churches—the world, the flesh and the devil."

"How can they be overcome?"

"By faith in Jesus Christ, and by that alone."

"What about the problem of city evangelization?"

"The Presbyterian Church has solved this as far as it can be solved."

DR. VAN DYKE ON THE CHURCH'S WORK.

HOW IT MAY BE IMPROVED TO MEET THE NEEDS

OF THE TIMES.

"If the growth of the Presbyterian Church in New-York City has not, of recent years, kept pace with that of other denominations," said the Rev. Dr. Henry Van Dyke, of the Brick Church, "it is perhaps because Presbyterians have not worked together with sufficient co-operation among themselves, or with a large enough regard for the religious needs of the whole city. Presbyterian churches have been too isolated."

"Has there been lack of harmony?"

"No, but a lack of unity. Every man has been working for his own hand. We need to take hold all together, to avoid planting our churches so close that they will be rivals to each other, to do different kinds of work in the same spirit and to act in hearty sympathy with other denominations."

"What suggestions can you offer in regard to the future?"

"One thing that the Presbyterian Church needs in this city is to use its own resources better. Our large churches are shorthanded, and run only half the time. It is absurd to think that one minister can or must do all the work. He ought to have assistants, or else the eldership ought to take hold of visitation and class instruction. We need large central churches, well located, with multiplied services, and the best, that is, the plainest, most practical, preaching, and a cheerful, attractive, beautiful worship, in which all the people can take part. That will make everybody feel welcome and at home. The church of the future will be one in which the element of worship—common worship—will be made prominent."

"Would you suggest a liturgy?"

"Not in any restrictive sense. Our worship must be free. But we do need to use simple, natural, familiar forms of united confession, prayer and praise—the Apostles' Creed, the Lord's Prayer and the Psalms. This is not Ritualism. It is common sense."

"What do you regard as the greatest dangers of the denomination?"

"The same that confront all the denominations: the increase of wealth without consecration, the tyranny of fashion, the worldly spirit. These are the greatest dangers. But of perils peculiar to Presbyterians, perhaps the chief is a lack of confidence in our own polity and a failure to carry it out honestly and effectively. I don't speak now in any sectarian spirit. Ours is not the only form of church organization; but it is a good one. It is broad and liberal and practical—admirably adapted to the needs of a great conservative republic. It gives room for freedom and energy of action, and at the same time provides checks and safeguards against disorder and confusion. It affords an opportunity for the whole church membership to have a share in the work, and binds all the different parts together in one organic whole. The trouble is, we don't live up to it. We need to put fresh life and vigor into our own system rather than to be forever trying new experiments. We need to

realize the value of its law and its liberty, and to act upon it, trying to do the work of Christ with the instruments which are ready at our hands. Our churches are not so much in danger of becoming social clubs as they are in danger of becoming intellectual debating societies."

"What about city evangelization?"

"Unless we are ready to die and be buried, we must keep up and enlarge our work among the poor. They don't want little, dry, parasitical chapels, but real churches, with services at such hours as will suit the conditions of a laboring man's life, and of such a character as will cheer and strengthen and lighten his heart—make him happier, in order to help him to be better. The preaching in such places ought to be not the feeblest but the strongest. The money must come from the rich, but the church life, which is the most important part, must come from the poor. Unless you mean really to bring them into it you might as well leave them alone. If I were as poor as Job's turkey I should not care to be fed on the back doorstep and counted in as part of an annex. But of course in addition to churches, we ought to have preaching stations of every kind, movable centres of the plainest evangelistic work, and earnest men and women to go after the people who don't know what a church is."

MR. HALSEY ON CITY EVANGELIZATION.

A CITY PASTOR TELLS WHEREIN THE PRESBYTERIAN CHURCH IS WEAK.

"City evangelization has been neglected too much," said the Rev. A. W. Halsey, of the Spring Street Presbyterian Church in this city, the other day to a Tribune reporter. "Especially is this true of the city of New-York. In 1845 there were thirty-eight Presbyterian churches here; in 1885, there were forty-one; a net gain in forty years of three churches, while the population had increased over a million. We have helped other denominations, we have been the backbone of the work of the New-York City Mission, a most admirable work; but it is not the Presbyterian Church. Our policy has been un-Presbyterian. We have allowed the weak churches to die, or to lead a miserable existence, when the very essence of our polity is that the strong should support the weak. New-York lives on a truck, but our great Presbyterian Church here has gone on the theory that New-York was a staid country town with an unchanging population. Only recently have the methods changed, and the work shows a gratifying increase. The plan of allowing a downtown church to give up its plant and move uptown to a more eligible site; the plan of allowing a struggling church in a downtown district to pay its own way, do its own work, and gradually to die out; the plan of looking upon a downtown church as a mission enterprise to be coddled and nursed, with no expectation of the child ever reaching maturity; all these are un-Presbyterian and un-Christian. Presbyterianism, if it is anything, is a churchly church. It believes in a church as a centre. No downtown church should be allowed to move uptown; let the people establish a new church, but hold on to the old, as a centre of influence; this is what Presbyterianism has failed, till recently, to do in this city. Nay more, the Church if it is to deal successfully with this problem must put men and money into these old centres—two, three, or more men in one field—and work the field thoroughly, a work which no one man or church can do alone. The planting of new churches

in the rapidly growing portions of the city is as necessary as the reinvigorating of the old. We must keep abreast of the age. We have the money, the machinery; all we need is wise direction and judicious management, and the problem of city evangelization bids fair to be solved. No one church can solve it; no one method is sufficient to meet the demands which a constantly increasing foreign population makes upon the liberality, the piety, the consecration of the Church of Christ in our city. The Presbyterian Church is well equipped to do her part of the work, but she needs to live up to her principles

"This is a danger and it threatens to impair the aggressive work of the Church; the sum total of the candidates at present reported as in training for the Presbyterian ministry is larger than for some years, but it is totally insufficient to meet the ever-increasing demands of a progressive body like the Presbyterian Church. The Church is growing, not so rapidly as the Methodist or the Baptist, but at a rate far surpassing the ability of the ministry to keep pace with it. Since 1800 the population of the country has increased fifteen times, while membership in the Presbyterian Church has increased fifty times, but the ministry not more than twenty times. Presbyterianism is weak to-day for lack of Presbyterianism. The Church needs leaders, ministers, pastors, elders saturated with the Presbyterian idea of government, of policy, of evangelization, of planting and maintaining churches, not missions. We have too much machinery, too few men; too many ministers engaged in adding up columns of figures and gathering statistics, all of which should be done by laymen, and too few preaching the Gospel and gathering souls; our time in Presbytery, Synod and General Assembly is largely occupied with oiling the machinery, when the real need is for the anointing of the Spirit.

"At the last meeting of the Synod of New-York a goodly portion of the morning session was occupied in discussing the weighty question whether the record of a Presbytery which was printed was a 'fair record of its proceedings'! The younger generation of ministers, while holding to all that is grand and good in the old conservative Church, are growing restive under these restrictions of mint and anise and cummin, while the great problem of reaching the masses is almost wholly neglected. In wealth, in position, in brains, in piety, the Presbyterian body stands, if not at the front of all others, at least very close to the first place. A church that can raise in a single year \$800,000 for Home Missions, and \$900,000 for Foreign Missions, and \$750,000 for Ministerial Relief, not to mention vast sums for other causes, need not make any apology for its existence; but with our splendid system, so perfectly in keeping with the independent, common-sense idea of the American people, we should do vastly more."

PRACTICAL VIEWS OF MR. VAN NORDEN.

WORLDLINESS THE DANGER OF THE CHURCH—AN AGGRESSIVE WORK.

Warner Van Norden is the president of the Presbyterian Union. He is also an elder in Dr. Crosby's church and a member of three or four of the Assembly's standing committees. In speaking of the dangers which the denomination has to meet, he said:

"The greatest danger is the tendency to worldliness, which is always great in a country so prosperous in material things as ours. This will be overcome by a simple preaching of the Gospel and more earnestness and consecration on the part of ministers and

people. The Church is admirably equipped and prosperous. Our people are among the most intelligent in the land, and our ministry is highly educated. There is sometimes a tendency to display too much learning in the pulpit and the delivery of scholarly essays instead of good doctrine. If any change at all is needed, it is in the line of a plain, childlike presentation of the truths of the Gospel, in a simple way. When men go to church they do not want a learned thesis, but Christlike words that will help them live through the week."

"What about the growth of the Church?"

"The Presbyterian Church was never more aggressive. It is in harmony with our American institutions. It is republican in its form, and, therefore, in sympathy with the National life. There are no privileged classes, no clergy, no titled ecclesiastics. The government is exactly that of the Apostolic Church—an episcopacy or presbytery composed of elders of equal rank, and all these elders—ministerial and ruling—hold their offices from the people."

"What do you think of its work in the large cities?"

"The Church is doing an extensive work here, and is pushing out its lines as never before. We believe that the only remedy for Socialism, Communism and Anarchism, as for every other evil, is the Gospel of Christ, and that in Christianity lies the only hope of our country."

"In what other fields is the Church strong?"

"We are doing much for the negroes. One board of the Church is exclusively devoted to this work. The work in foreign lands has assumed enormous proportions, and has doubled within a few years. The Church is enlarging its operations yearly, and, viewed as a whole, was never more united, never more aggressive, and never more thoroughly orthodox than today. It has great plans, and its future will be commensurate with its glorious past."

DR. STODDARD FAVORS A UNION.

LIVE ISSUES TO BE DISCUSSED BY THE ASSEMBLY.

The Rev. Dr. Charles A. Stoddard, Editor of "The New-York Observer," says that he believes in uniting the two Assemblies when the marriage can be performed with mutual harmony and respect. Until that is done, there should be dignified friendship between the parties, co-operation in the sense of a division of the field, so that the Northern Church will not interfere with the Southern, and no work be done twice. The recent conference between the committees, he added, will lead to more fraternal intercourse and advance ultimate union.

"What do you consider the dangers ahead of the denomination?"

"Its growing wealth, its concentration in large city churches, and its High Church character in some places. These will be met and overcome by faithful teaching and self-denial; rich men being willing to go out with poor and form a colony and found a new church; more fellowship and union in their work with others."

In "The Observer" recently there was an editorial article on the advisability of uniting the Assemblies, in which this paragraph occurred:

"It is true that the Southern people have a great practical question in regard to the relations of the colored people, which they must settle in their own way. They are not willing to place themselves in an ecclesiastical position where their liberty in this respect will be curtailed or compromised. This is one of

various practical difficulties such as are inevitable when any large measure of union is to be effected. Like all the others, it would be easily met and solved where the spirit of love and confidence prevails. Indeed, this is the very difficulty that will inevitably settle itself apart from all possible ecclesiastical and civil legislation. It is not within the power of any organized authority of any kind to determine the religious and social relations of any class, or kind, or color.

"Besides, if the church were one, every Synod would naturally have the control of its local administration. Should there be an appeal from this to the Assembly on a disputed point, there is no reason to think that the judgment would not be according to righteousness and the best interest of the church universal. We mention this single difficulty merely as a specimen of what are presented as causes of continued separation. All the causes that are mentioned serve to bring out more plainly the real difficulty which delays the union of these and other churches that ought to be united. This difficulty is the natural reluctance of a smaller body to be, as it were, swallowed up by a larger body. Union, to the comparatively small body, appears to be a great loss as well as a gain. It is the surrender of individuality that has become pleasant and precious. Accompanying advantages do not, at the first, seem to compensate for this loss of independent life that is distinct, peculiar and conspicuous."

DISCUSSING THE HOME MISSION WORK.

THE WOMAN'S BOARD LISTENING TO ENCOURAGING ADDRESSES.

The meeting of the Woman's Home Mission Board was devoted to the consideration of methods for promoting the work under the varying circumstances peculiar to the different sections. At the opening of the session Mrs. D. R. James introduced the new secretary, Miss Burnet, and Mrs. Finks, the general secretary, who was re-elected. An interesting discussion took place as to the best method of interesting the children in missionary work. Several anecdotes, amusing and touching, were related by Miss Ludlum, of the New-York Synod, who has travelled about the State studying this question. One little boy, whose parents had given him a goat and wagon, took the boys and girls of the neighborhood riding for 1 cent each and gave his gross receipts to the mission fund. A little girl had a mousetrap, and earned her money by catching all the mice about the place for a penny each; another raised quite a large sum by making a code of laws for the household and fining delinquents. Many other methods were described by Mrs. Finks, Mrs. Crawford, Miss Perley, Mrs. Malone and other delegates.

A discussion as to the advisability of circulating free literature among the people was brought to a close by an observation from a quiet little woman from the West, who said that she was opposed to free literature because she had found that only those were readers who paid for what they read.

Resolutions were adopted providing for a week of prayer and thanksgiving as a part of the Home Missionary work, to be held in all churches in the spring and fall. Addresses were then delivered by the Rev. Dr. Davies, of Tennessee, and by a zealous colored minister from Pine Bluffs, Ark., the Rev. Lewis Johnson. Both the speakers took for their theme the spiritual needs of the people of the South. Mrs. E. R. Pomeroy presided and the session was marked by great enthusiasm.

THE CONFESSION OF FAITH.

SHALL THE BOOK BE REVISED?

AN EARNEST PLEA FROM THE REV. SAMUEL T. CARTER IN FAVOR OF REVISION.

So much interest is manifested in regard to the proposed revision of the Confession of Faith, that the following letter from the Rev. Samuel T. Carter, of Huntington, L. I., is reproduced from the columns of "The Evangelist":

To the Editor of The Evangelist.

General Assembly has sent down the matter of Revision of the Confession to the Presbyteries, and so opened the whole question for debate in the Church. If there is to be revision, reasons should be given for it. The Westminster Confession is worthy of all honor as a historical monument. If the Moderator had asked us all, in the Assembly, to rise and stand together as a testimony of our reverence for the Confession, we would have done so, and the Nassau Presbytery gladly with the rest. We all feel a hesitation about revising the Confession. It would meet the feeling of very many if the Westminster Confession were left intact, and a shorter and simpler Confession adopted for common use. It would not be surprising if this were the outcome of it all. It might be well if Presbyteries made this answer to the Assembly: "We would like a shorter, simpler Confession for common use."

There is pressing need of some relief to troubled consciences. If there had entered the Assembly hall a dozen medical practitioners of 250 years ago, with authority and power to give to every man there present some of the boluses and horrid drugs that were then used, what a begging-off there would have been on the part of the Assembly. If one of the members of Assembly had injured his arm and amputation were necessary, and an old practitioner had approached with a wood-saw to cut the bone and a hot iron to cauterize the flesh, what a sigh of relief there would have been had a modern surgeon entered with a case of instruments in one hand and a bottle of ether in the other.

How would we like to have our lives and property at the mercy of the law of 250 years ago. Just at the time of the Westminster Assembly, Sir Matthew Hale, Chief Justice of England, and one of the noblest England has ever had, sentenced to death two women for witchcraft. The meanest Justice of the United States who should to-day sentence a woman to death for witchcraft would be hurled from the bench with indignation. Such progress, then, have medicine and law made. But theology has made just as true progress, and room must be made for modern thought. It is absolutely necessary, or serious trouble will result.

Some favor freedom of subscription as the true remedy. But this is to make the Confession a nose of wax, to be pulled now this way and now that, as any man desires. A confession should confess. Our young students should accept the Confession with somewhat the same ardor with which they accept their brides. When a man stands before me to be married, I expect him to say "I do" with his whole heart. If he hems and haws, and says "I do" in a "substance of doctrine" sort of way, I should not be surprised if the lady were to say, "Please, sir, stop. When this gentleman has fully made up his mind, we may continue this ceremony, but not till

then." I am sure I would stop, and say also, "Not till then." We want it to be that our students shall grasp the pen with which they subscribe their confession, with a hand that trembles with eagerness of desire. So far as I have noticed, they do no such thing. We want, when we confess our faith, the ardor that glows in Paul's words: "I know whom I have believed." It was the deep conviction of Luther that held the Diet spellbound as he cried, his whole soul burning through the words, "I can do no other. So help me God. Amen."

Further, the Confession is revised. As we have heard, it is revised by the English Presbyterian Church, which has produced a new Confession. It is revised by the United Presbyterian Church of Scotland, which has passed a declaratory act, modifying the most offensive utterances of the Confession. The Free Church of Scotland is preparing for the work, the Aberdeen Presbytery passing an overture unanimously. I believe, for revision, and the Glasgow Presbytery by a vote of 71 to 19. I understand a movement has been set on foot even in New-Zealand for a revision. Like England's "drumbeat," revision is circling the globe. It is revised also by the common consent of Christendom. Who prays reprobation at his family altar? Who teaches it in his Sunday-school class? Who preaches it in his pulpit? It is the Presbyterian Bluebeard's closet; it's there, O it's there, but woe betide the one who takes the key and opens it!

A good brother in "The Presbyterian Journal" calls on all the ministers who favor revision to leave the Church. He has undertaken a large contract. Would he taboo us all? Would he taboo the New-Zealander? When it comes to taboos, the New-Zealander is ahead of us all; his ancestors tabooed before "Westminster" of "The Presbyterian Journal" was born, or Columbus had discovered America. I think I see him rising in all his glory of chrome-green and vermilion, and shouting, "Shades of my fathers, would you taboo me, Mr. Westminster?" If Westminster thinks this trifling, let him look beneath the surface, and he will find a tremendous fact in this widespread revision through the whole Presbyterian world. He will find that when he ostracises all the Revisers, like Nehemiah, he is doing a great work, but unlike Nehemiah, he will have to "come down."

Some say "If you revise the Confession, you will spoil the logic of it all." That is just the mischief of the matter—too much logic. If there is a man to be feared by the Church, it is a man who is a trained logician, and nothing more—the man who worships the syllogism. He has brought untold mischief on the Church. Look at this syllogism: Man's soul is vastly more precious than his body. It is lawful to destroy the body, in order to save the soul. Therefore, hew, maim, and kill; now for the thumbscrew, boot and rack, the scaffold and the stake. From this harmless-looking syllogism flows persecution, and the blackest page of human history is persecution and religious war. The trained logician mounts his hobby, and away he goes, and no man knows where he will land—least of all does he know himself. He lands in the Slough of Despond, and imagines he is taking a Russian bath; he lands in the town-pound, and imagines it is the kingdom of heaven, and the cackling of the geese, the lowing of the kine, and the braying of the donkeys, are the songs of the angels! If there is an absurd object in history, it is the logician anchored to an absurdity by a syllogism, while all the world laughs loud and long. I would rather have one ounce of the pitiful loving-kindness of Jesus Christ than tons upon tons of human logic.

I wish that one voice could be heard in this discussion, a voice that is never heard in General Assemblies or Presbyteries, the voice of the outsider, the Ishmaelite, the Samaritan, the man who, according to the doctrine of Reprobation, has the eternally averted face of God above him and the blackness of darkness before him; the man without a hope. Mr. Lecky, in his "Rationalism in Europe," says of the doctrine of Reprobation, "Such teaching is in fact demonism, and in its worst form. It attributes to the Creator acts of injustice and barbarity which it would be impossible for the imagination to surpass, acts before which the most monstrous excesses of human cruelty dwindle into insignificance, acts which are considerably worse than any that theologians have attributed to the devil." As we read these words we are troubled by feeling that there rolls beneath them the mighty thunder of a vast mass of common people, saying "Amen"—a mass of men from which the Church must not be divided. I plead in the name of a great company who stand opposite the Church with frowning brows and clenched hands, hating the Church for such a doctrine as this. I plead in the name of another company who tremble lest they may be the victims of the "horrible decree." I plead in the name of a vast company who would fain love the God that made them. I plead in the name of the good Spirit of God, who whispers with tender love in the hearts of all "Will you not come unto Me that you may have life?" I plead in the name of the Son of God whose bleeding hands and feet and side, whose five bleeding wounds cry in the ears of earth and heaven "I, if I be lifted up, will draw all men unto Me." I plead in the name of God the Father Almighty, whose love this doctrine limits, whose divine benignity, the light that lightens the whole world, it darkens and beclouds. Most truly yours. SAMUEL T. CARTER, Presbytery of Nassau.

PRESBYTERIANISM IN CANADA.

WHAT THE BROTHERS ACROSS THE BORDER THINK OF A CHANGE IN THE STANDARDS.

"The Evangelist" for June 6 contained the following article, which shows what is thought of the proposed change in the Confession:

Our Canadian Presbyterian brethren manifest a growing interest in Church affairs in the States. This is notably apparent in an article which we find in "The Toronto Globe" of May 28. "The Globe" is the leading daily of the Province of Ontario, and so far as concerns Protestants, and perhaps all classes of readers, it is probably the most influential of Canada newspapers. Its editor, George Brown, esq., is a Presbyterian, and one of the kind that knows his catechism. He anticipates a very thorough and serious discussion of the Confession of Faith in our Presbyteries during the next twelvemonth, and hereupon queries "If Revision, What Revision?" The article is interesting, if not important, as a view from across the border:

It will be admitted that the General Assembly has taken a very businesslike course, one that must bring the question of revision to a head. It is not easy to see how any Presbytery addressed can refuse to answer the first question, or how the duty of giving a distinct answer to the second can be evaded, if the first be answered affirmatively. A Presbytery replying "Yes, we want the Confession revised, but we don't know or can't specify what changes we do want," would cut anything but a dignified figure.

It is probably true that a considerable number of

Presbyterians are in such a quandary at this moment. These have a more or less vague notion that there is something wrong with the Confession. But they are not prepared to say where it is wrong, or how it may be amended. They would "like to know the voice of the Church." They would like anybody but themselves to take responsibility in the great matter. We say this with no intent to jeer, but solely to illustrate the position of some who give countenance to the demand for revision. It is easy to understand that very worthy men may be troubled with a notion that the Confession ought to be revised, and may yet have no clear comprehension of what they are troubled about. One may have a definite complaint against the venerable document, and still may secretly question whether his own understanding be perfect on the point. Another may be sure this or that ought to be changed, and may yet profoundly distrust his own ability to formulate an amendment which would produce just the good effect he aims at without producing some consequence that he would shrink from. Many may be restrained from definite propositions by a high and worthy fear to commit themselves to specific mutilation of a structure whose parts are obviously connected, perhaps interdependent, and certainly, in the opinion of many men renowned for wisdom, essential to one another. Now to the clearing of the minds of all such undecided favorers of revision, a discussion conducted with intent to produce distinct conclusions within a stated period is necessary. It is probable that lack of understanding of the statements of the Confession, and of the relations of those statements to one another, is the cause of much of the crying for revision. It may be true, as we sometimes see alleged, that demands for revision have been voiced by reverend gentlemen, whose deepest desire is to gain the outside applause that comes of possessing a reputation for "liberality." So wonderful a compound is human nature, so responsive to various promptings is the soul, that such a desire might rule a very good man without him recognizing it as his motive, or being troubled by any inward doubts of his own sincerity and wisdom. But even one in that curious position might abandon his cry for revision, in consequence of the hard thinking he might be compelled to perform in the course of a great discussion upon the questions put by the General Assembly: "Do you want revision, and if so, what revision do you want?"

By these queries, those who want revision and know exactly what they do want, will be compelled to formulate their requirements with perfect clearness, and in consequence of such formulation, a discussion will be evoked that cannot fail to enlighten multitudes as to the real meaning of the Confession, so as to give to a great many who now vaguely favor revision a satisfactory understanding that they really do not want revision at all. On the other hand, the discussion may cause many who do not now demand revision to take sides with those who may persist in that demand. One effect may be a "split" in the Church, but the question of revision will be settled, one way or another, probably for many years. If so, the Northern Presbyterian Church will gain relief from the serious and weakening troubles that afflict a religious organization against whose doctrines there appears to be a tremendous internal revolt.

THE QUESTION OF REVISION IN SCOTLAND.

The question of the revision of the Confession has come up in the Free Church of Scotland. At a recent meeting of the Presbytery of Dumfries, an able speech

in favor of revision was made by Mr. McNeil, of Dumfries. He presented an overture to the General Assembly, reciting that inasmuch as the Church looks to Christ as its present head and guide, she cannot shut out the possibility of obtaining fuller knowledge and clearer understanding of divine revelation, and inasmuch as the present Confession is almost 250 years old, and presumably defective as an exposition of the spiritual enlightenment of the Church, and inasmuch as a widespread feeling exists in the Church that the time has come for inquiring into this matter—that the General Assembly be requested to consider the question, and readjust the Church's relation to the Standards, as in their wisdom may seem best.

In defence of the overture, Mr. McNeil said that he raised the question with diffidence, but from a sense of duty to the truth and the Church. The proposal was not revolutionary, and contemplated no overturn of the old faith. The result of such examination in the United Presbyterian Church had been good, relaxing the pressure of honest difficulty and providing new security for the peace of the Church. The present was an opportune time for such a work. The advance in Biblical research rendered revision possible and wise. Many men signed the Confession simply as a system of truth. Principal Candlish said that this was the principle on which the Church required subscription. Such subscription, with mental reservations, was demoralizing. Since the Westminster Confession was framed, the Church has learned to recognize the love of God more fully, and give it more prominence. So of the general Fatherhood of God and of holiness. The duty of the Church to the heathen was in the Confession only by inference. The question of the salvation of infants was left indefinite. The doctrine of evolution was absolutely shut out. The balance of truth in the Confession was defective. If the Church were drawing it up to-day, it would give greater prominence to the love of God, the free offer of the Gospel. It would begin with man as related to the Gospel, not with God. There was too much metaphysics and details of doctrine. The Confession was not infallible, but an infallible Guide had promised to lead them into all truth.

The following debate was earnest and vigorous. Some bitterly attacked the proposed measure, but the majority of those who spoke seemed to favor it. No final action was taken.

NOT ALARMED BY AN "EXODUS."

"THE OBSERVER" HOLDS TO THE PRESBYTERIAN STANDARDS IN SPITE OF ALL THREATS AND FEARS.

The following editorial from "The New-York Observer" shows what position this paper may be expected to take in the coming discussion over the proposed changes in the Confession of Faith:

Several daily papers have reported with comments a remark of a Presbyterian pastor to the effect that unless there be modification or a revision of the Confession of Faith, especially of the chapter on the Decrees of God, many able ministers will leave the Church and many promising young men will refuse to enter the ministry. A professor in a leading university was cited as saying: "Unless you modify some statements in your Confession, you must be content to take inferior men for the ministry." No argument is needed to show how egregiously these gentlemen are mistaken. The facts, past and present,

that completely upset this position and prophecy are abundant and potent.

The greatest intellects, the most zealous pastors, the most successful preachers, in the Reformed churches of Europe and America, have been and are in thorough accord with the doctrines of Grace as they are formulated and expressed in the Confession of Faith, Heidelberg Catechism and kindred standards. If we should name them from Augustine down to the present, they would be recognized as the men of God in every nation who were the grandest witnesses for the truth and the mightiest leaders of the Church of God. There has been no change in this regard in latter days. Whitfield, Edwards, Griffin, Tennent, Davies in the near past; Spurgeon, McNeil, Hall, Hoge, are representatives of a host of ministers in Europe and America who are foremost in the pulpit and the field, battling for the truth and saving the world for Christ.

These statements of the truths of redemption do not bar the door of the Presbyterian ministry against a single young man who ought to be in it. They will not compel the exodus of any that ought to stay. Belief in doctrine requires a qualification that is beyond the power of mere flesh and blood, as our Saviour explained to Peter. No church needs the services of any man, however talented and cultured, who is without this qualification. If an exodus arises on account of a Confession which is justified by the Word of God, to try to stop it will be a blunder like Pharaoh's.

Dr. John Hall, at the Presbyterian Union reception, said that the Exodus in the Old Testament was the Israelites going out of Egypt and leaving the Egyptians behind; but that an exodus out of the Church on account of its doctrines would be a departure of the Egyptians from the land and people of the Living God.

STRANGERS AND FOREIGNERS.

WHAT MUST BE DONE TO EVANGELIZE THE IMMIGRANTS IN THIS COUNTRY.

(Reprinted from The New-York Observer.)

There was not before the General Assembly a subject of greater importance than the evangelization of the foreign elements in this country. It is more pressing at the present hour than the work among the colored people of the South. We have never shared the views of many Northern Christians or the fears of many Southern Christians concerning the colored people. They are not a dangerous class of the community. They are naturally religious, and for the most part have had from the beginning Scripture instruction from the pulpit and in the family. They are thoroughly American in their instincts, training and associations. They are far more moral and obedient to law than any of the lower classes that immigrate to our shores. We have such confidence in the good sense of our people that, with the co-operation of the Northern and Southern churches, we have little anxiety as to any serious difficulties, social or ecclesiastical, among this peaceful and useful class of our fellow-citizens.

The foreign classes are a source of anxiety, not only to the Christian Church, but to all. They contain a multitude that is hostile to God and man, that is entirely ignorant of the spirit and character of our institutions. They settle in localities and amid associations which are conducive to a depraved, and even criminal, career. Many of those who are nominally religious are in a church hostile to our methods of education and our ideas of religious liberty. Moral and Christian elements form but a small portion of the immigration. Since the founda-

tion of our Government 15,000,000 have immigrated hither. One day last week 4,000 landed at Castle Garden. These people, from almost every nation in Europe, are distributed all over the land, especially through the West and Northwest.

Two things are absolutely necessary to be done, and that speedily. They must be Americanized and Christianized. It is necessary, to some extent, to send ministers among them who can speak their languages. But these strangers eagerly learn the English language, and in a short time readily respond to Gospel preaching and Gospel work in the American tongue and method. Theological students and able ministers should cover this field. Let the churches make abundant provision for the support of missionaries and evangelists, and send them out with cheerful faith into this great work. Nothing else is needed; no new machinery, no different schools, no other agencies. When Stonewall Jackson, with his little army on the Potomac, was receiving constant orders from Richmond, without the necessary reinforcements, he returned the answer, "Send me men without orders, not orders without men." They who are already in the battlefields of the West with the advancing ranks of the Lord's army send us just such a message as this. They need neither orders nor direction from the East, but men.

By the recent action of the Presbyterian General Assembly, a third secretary has been added to the Home Mission Board, whose duties are to relate chiefly to the immigrant population, and who shall be able to preach in one or more foreign languages—the German at least. There was some objection to this action as unwise, unnecessary and opposed to the principle and policy of our American Christianity. It is surely unwise for the Church or any other institution to pursue any policy that tends to encourage and perpetuate National distinctions. It is a grand and fundamental fact in the religion of Christ that "there is neither Greek nor Jew, Barbarian, Scythian, bond nor free, but Christ is all and in all." As language is one of the most powerful of unifying factors, it is to be hoped that any temporary necessity for the use of foreign tongues will be so guarded by the Church that it will not lead to the retardation of the general movement which brings our foreign visitors into full fellowship with the life and spirit of American institutions and evangelical Christianity.

REDUCING THE PRICE OF A MAGAZINE.

ADVERTISEMENTS TO BE PUBLISHED IN "THE CHURCH AT HOME AND ABROAD"—A NEWS-PAPER EDITION PROPOSED.

The Committee on Bills and Overtures had the attention of the Assembly the first thing in the afternoon session. Dr. Thompson, chairman of the committee, read the overtures, and the first one of importance was from the Presbytery of Philadelphia, asking that the office of deaconess be revived. At the recommendation of the committee, a committee of five was appointed with instructions to report at the next General Assembly. The next recommendation of the committee aroused an interesting debate, which lasted over an hour. It was that the price of the magazine "The Church at Home and Abroad" be reduced from \$1.50 to \$1; that the Magazine Committee be allowed to obtain and publish such advertisements as it thought to be of a proper nature. Dr. Thompson said that the circulation of the magazine was not what it should be, and for that reason the committee advised a return to the old price. As to the advertisements,

he believed the committee in charge could be intrusted with the responsibility of selecting the right kind.

The Rev. William H. Hubbard moved that a newspaper edition of the magazine be published, at a price of 25 cents a year, provided that a subscription list of 60,000 be first secured. This opened a long discussion in which several members confessed to a knowledge of "setting up type," "galley" and "electrotyping." Warner Van Norden made the strongest speech against publishing advertisements in the magazine. He said that there was not enough money in the quality of advertisements that the committee would accept to make the business pay. But the real point was that the periodical was not like any other magazine. "The Church at Home and Abroad" was published by the Church and bore the imprint of the Assembly. It would be just as proper to print advertisements in this magazine as in the Bible or hymn books.

Dr. Crosby moved that Dr. Hubbard's suggestion be referred to a committee, with instructions to report at the next General Assembly. This was agreed to, but there was much discussion and a good deal of misunderstanding about the vote on the original motion. The vote was twice taken, and finally it was announced that 174 believed that the magazine should be printed for \$1 a year, and that advertisements should be published, to 165 against the project.

Other overtures included these: Overture No. 2, from the Synod of Kentucky, requested that the income of the Theological Fund of Centre College should, for the present, be paid to the trustees of the college instead of the trustees of Danville Seminary, The request was granted.

Overture No. 3, from the Presbytery of Philadelphia, calling for a consideration of the question of deaconesses. The Assembly adopted the recommendation for the appointment of a Special Committee on Deaconesses to report to the next Assembly, and the Moderator appointed as members of such committee, the Rev. Drs. B. B. Warfield, S. J. Nicolls and H. C. McCook, with Elders Samuel C. Perkins, of Philadelphia, and Warner Van Norden, of New-York.

Paper No. 4. Being a memorial from the Rev. Dr. William Henry Roberts, secretary of the Presbyterian Alliance, asking that the Assembly assume the share of the current expenses of the organization falling to the Presbyterian Church in the United States. The recommendation was adopted, and the sum of \$735 voted for the present year from the treasury for the Presbyterian Alliance.

PRESBYTERIANS AND THEIR HISTORY. ADDRESSES AT THE BRICK CHURCH—IN THE VAN FOR LIBERTY.

At a General Assembly of the Presbyterian Church a meeting in connection with the Presbyterian Historical Society is usually held, and in accordance with this custom the service at the Brick Presbyterian Church, at Fifth-ave. and Thirty-seventh-st., on the second Sunday night, was in the interest of the society. It was expected that the Rev. Dr. John Hall, president of the society, would act as chairman, but in his absence the Rev. Dr. J. G. Montfort, of Cincinnati, took his place, and after the opening religious exercises explained briefly the objects of the society.

After him, the Rev. Dr. George T. Purves, of Pittsburg, made an exceedingly forcible address. Calling attention to the little care that had been taken to preserve the documents relating to the early work of the Church, he urged that through

the history of Presbyterianism its functions to-day could be much better understood. He then briefly sketched some of the characteristics of the Church as revealed by a study of its past. "We are destined for all time to be pre-eminently a teaching Church," he continued, "and again, we are cosmopolitan. Our Church was founded in this country 200 years ago, by the best people of many countries, who had a common desire for liberty. It expresses the best creation on American soil of an American Church, and is not one transplanted from the Old World. Another point is that Presbyterianism was devoted to the cause of American freedom, and that it resembles the United States in its mode of government, being half-way between a monarchy and a pure democracy. It deserves to be called, without casting any odium upon any other church denomination, pre-eminently the American Church, and I believe that it will in the future prove to be the expression, on even a larger scale, of the best religious side of American life."

The Rev. Dr. James Allison, of Pittsburg, then gave an account of the early history of the Presbyterian Church in Western Pennsylvania, from the year 1758, when Dr. Beatty preached the first Presbyterian, or indeed Protestant, sermon ever heard west of the Alleghany Mountains. The Rev. Dr. William H. Roberts, stated clerk of the General Assembly, then gave an account of the building of the society in Philadelphia, and of the mar-

vellous growth of the Presbyterian Church in the last century. Combating the view of Dr. Purves that the Church was not transplanted from abroad, he traced the connection between the wars for constitutional freedom in England and in this country, arguing that Presbyterians represented in religion and politics the best forces that had issued from the life of the English people. The Church had always been in the van in the fight for liberty, and stood above all others as the champion of free speech and free prayer. The services were closed with a benediction by the Rev. Dr. Allison.

SOUVENIRS OF THE ASSEMBLY.

Among the souvenirs of the General Assembly will be the publication by The Tribune of a complete report of the proceedings in the June number of the handsome Library of Tribune Extras. The daily reports will be carefully revised and amplified. Members of boards and committees as well as commissioners and their friends will find this a valuable memento of this important Assembly. Before adjourning last night the commissioners extended their thanks to The New-York Tribune and two evening papers by name for "the full and accurate reports of our proceedings."

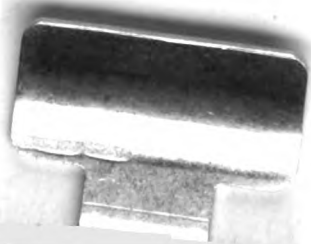
Copies of the photographs taken by Rose, of Princeton, and Massey, of New-York, last Saturday at Princeton were exhibited at the Assembly yesterday. The Moderator, Dr. Duffield, Dr. Schaff, Dr. Worrall and Warner Van Norden were among the faces quickly discerned in the picture.

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