

PRESBYTERIAN STANDARD

LIFT UP A STANDARD FOR THE PEOPLE

ESTABLISHED 1858.

CHARLOTTE, N. C., MARCH 14, 1900.

VOL. XLI

State Library
10. 11.

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Even in priest-ridden Ecuador the light is breaking. The Congress of the Republic has passed some laws recently removing authority from the delegates of the Pope, decreeing that no papal bull shall be promulgated without the consent of the State Council, restricting Church property, and forbidding the collection of parish and funeral taxes. This last law is a serious one, for the papal pocket-nerve is much the most sensitive.

Out of \$55,581,817 given to colleges in 1899, less than one per cent. went to Southern colleges. Before the Civil War there were more students, more professors and more colleges in the South than in the North and West. The South has been robbed in various ways since the war—the Porto Ricans have our sympathy—but she is training men in her small colleges and her scantily endowed universities that lead the students of Yale and Harvard in competitive examinations, and who will show the rest of the nation how it ought to be governed before long.

The present Hawaiian Government prohibits gambling and the sale of opium and is making successful efforts to restrict the sale of intoxicants. Congress is just now engaged in making laws for Hawaii and it is devoutly hoped that it will not attempt to improve on the laws as regards these things. By one of the revenges of history the political party that forced negro suffrage upon the South is now engaged in the attempt to prevent it in Hawaii. The Independent remarked a year ago that it was difficult to state the arguments for a white oligarchy in Hawaii so as not to make them equally effective for the Southern States and in the debate Senator Tillman moved as an amendment to the Hawaiian Constitution

the suffrage clause of the South Carolina Constitution and remarked to his colleagues: "I dare you to vote for it and I dare you to vote against it."

Sir William Vavasour, "the head of a family having one of the oldest Catholic names," supports the position taken by Mivart as against that of Cardinal Vaughan. He regards "unrestricted independence of mind and freedom of judgment among the essential attributes of real Catholicism, and the inborn and inalienable rights of every human being." Then real Catholicism is not known to history. The quotation above is a compound of the Protestant theory of the right of private judgment with a reminiscence of the American Declaration of Independence.

Same old farce. Bishop Satterlee is urging the erection of the great Cathedral in Washington on the ground that "a National Cathedral should stand a witness of Christian Unity." We wonder if the good Bishop really believes that this will take. As a guarantee of Christian Unity will any Christian minister be allowed to preach in the Cathedral? There is only one way that we know of in which this can be accomplished without a violation of the canons. Postpone the "consecration" of the Cathedral indefinitely. We preached in an Episcopal Church once which had been built by the combined efforts of the Christian people of the little community. On expressing our gratification at the liberality of the brethren we were informed that the church had not been consecrated as yet and that permission would be granted Christian ministers to use the church until that important event took place.

The Central Presbyterian sounds a note of warning on account of the daring action of the Presbyterian ladies of Concord, N. C. Fifty of these ladies met at a private residence and requested the session to call a congregational meeting for the purpose of calling a pastor. The Central thinks "that the vigorous paper of the Synod of Virginia has not been widely read in North Carolina as it should be." Perhaps so. We confess to the delinquency ourselves. We remember that it attracted the notice of the unregenerate chiefly because of its formal permission to the women to sing in church. However our book provides for woman suffrage in a matter that is far more important to the community than the election of a mere President, namely, the election of a pastor; and it also provides for the members of a congregation stirring up the pure minds of the session by way of remembrance of the fact that the church is pastorless. And if the Central or Dr. Stephenson or the authors of that vigorous paper intend to make discord by having the Concord ladies up before the General Assembly for disobedience to the Synod of Virginia, we shall undertake to defend their record and to prove that it is in accord with the constitution.

beginning it ran up to 700,000 members. It now has 26,700 chapters with 1,900,000 members.

This flourishing organization belongs exclusively to the M. E. Church North. While it has been expanding into such colossal proportions, the Church which enjoys the benefit of its services progressed for a time at a retarding place, then came to a standstill and is now slowly moving backward. I am not philosophizing, but merely noting coincidences. Here are two good ones. The first is that along with the hope-inspiring development of the young people's movement comes spiritual decline. The second is: The churches in which the movement has been most prosperous are the churches in which the decline has been most marked.

CLARK.

(For the Presbyterian Standard.)

A Prosperous Soul.

REV. P. P. FLOURNOY, D. D.

There are many beautiful characters in the Bible of which we have a mere glimpse, and yet, in many cases, a glimpse that reveals much. There seems to have been, we know not where, nor exactly when, but probably towards the close of the first century, a Christian man to whom the Apostle John was devotedly attached, of whom we know nothing except what may be gathered from a beautiful letter which the apostle wrote to him. We know nothing of his place of residence, his position in the Church, his age or his abilities. We know his name and little else; yet this name has come down through the ages crowned with an aureole. To be called by "the disciple whom Jesus loved," "beloved," "Gaius, the beloved, whom I love in truth," is a distinction beyond that of any title which universities or princes can confer. John loves him so, that with many things to communicate, he is unwilling to use the unsatisfactory medium of "ink and pen," but says, "I hope shortly to see thee, and we shall speak face to face." We know few particulars of his life, but we know the chief thing—he had a prosperous soul. John says, "Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth." (R. V.)

We may have many reasons to call a friend happy; and yet not be sure of this chief one. We may read many things in the biography of a great and distinguished man, and trace the growth of his wealth, his power, his fame, and all the elements of his earthly prosperity, and yet not be sure that in it all there was the great prosperity—that of the soul. But of Gaius, we know that his soul prospered so much that when John would make him the best wish and breathe for him the best prayer, he wished and prayed that his prosperity "in all things" might correspond with that of his soul.

He seems to have been prosperous in outward things. He seems to have been possessed of means. For here we catch a glimpse of the early mission work of the Church, in which work he was evidently a most active helper through his contributions of aid.

In the Acts of the Apostles we find the Christians scattered from Jerusalem, going everywhere to preach the Gospel. When the Church began to assume an organized form, it put forth its energies in sending abroad the Gospel. Luke in the Acts and Paul in his epistles tell us of this missionary activity. "How can they hear without a preacher, and how shall they preach except they be sent?" says Paul. The Churches and individual Christians "sent forward" those who had given up all and devoted themselves to this work. John, in this brief letter, speaks of the blessed work of speeding on the Gospel among the heathen, and commends Gaius for his part in it. "Beloved, thou

doest a faithful work in whatsoever thou doest toward them that are brethren and strangers withal; who bear witness to thy love before the Church; whom thou wilt do well to set forward on their journey worthily of God; because for the sake of the Name they went forth, taking nothing of the Gentiles." (R. V.)

It is not strange that, with this spectacle of his spiritual child, Gaius, displaying the chief Christian grace, love, in this way, being thus a "fellow helper to the truth," walking in truth himself, and assisting in the spread of "the truth as it is in Jesus"—surely it is not strange that the apostle should assure him, "Greater joy have I none than this, to hear of my children walking in the truth." Thus, he had the clearest evidence that the soul of Gaius was prospering.

How often we say sadly of some loved one: "He is most prosperous—has health, happiness, wealth, fame, but ah! I fear for his soul's interests. Oh that his soul might prosper and be in health."

How shall we weigh and compare the two prosperities?

How important any—even the smallest—acquisition to one's wealth seems here! How demanding the claims it lays on one's time, energies and thoughts! But the scene will soon shift, and we will see a new light on all things. In that coming of clearer light, I imagine the getting of a new house or new farm, or a large increase of wealth, by advance in values, will be a trifle in our eyes, while the gaining of a new grace, the adding of some distinct spiritual acquisition to our soul's wealth, will be found of importance entirely incalculable. The strengthening of faith under trial; the adding to it that Christian virtue which attests it; the gaining of a wider view and a deepening of spiritual experience, resulting in a fuller and clearer knowledge of God, of self, of heavenly verities; the gaining a new degree of self-control, of the putting aside of the selfish demand for pleasure, wealth, glory, through "the expulsive power of a new affection;" the coming to endure hardness and be persistent in effort with a heaven-born patience; the ability to lift our eyes and to take in our view, as we work or struggle, not self or the world, but "God over all," so that our religion shall have the constant attribute of Godliness; then the acquisition of the heart of a brother towards our brethren, like that of our exalted Saviour who was not ashamed to call even us brethren, and the constant exercise of brotherly kindness; and then, the crowning of all with the imperial diadem of Christian character—Charity—that love of the true Christian, like the love which reconciled and redeemed us; a heart made a fountain of blessing to all others as it has been made the receptacle of blessing from God, who has promised, "I will bless thee, and thou shalt be a blessing." What wealth, what prosperity is this, a joy to angels and men, and God the author of it all!

At Home and Abroad.

Such facts as these, says the Missionary Review, which relate to the United Presbyterian Church, but have an application to almost every denomination, may well lead to great searchings of heart: "The net gain in the membership of our Church in this country for the past year was only 343. In our mission in Egypt the net gain for the year 1898 was 438, or 95 more than for the whole Church in the United States and Canada. The amount appropriated by the General Assembly for the entire work in Egypt was \$58,000. The amount expended in America was \$1,521,689. The contrast is very striking."