REVISION AND A NEW CREED.

PROGRESSIVE CONSERVATISM.

PRESBYTERIANS RUN UP THE BLUE FLAG A LITTLE HIGHER.

THE OLD CONFESSION NOT TO BE SERIOUSLY DISTURBED—THE COMMITTEE OF REVISION NAMED BY REPRESENTATIVES FROM EVERY SYNOD—HARMONY IN THE ASSEMBLY.

[FROM A SPECIAL CORRESPONDENT OF THE TRIBUNE.]

Saratoga, May 25.—The Presbyterians who remained here over the Sabbath rejoice at the harmonious action of the General Assembly yesterday, when a revision of the Confession of Faith was ordered and a plan set on foot looking to the preparation of a new consensus Creed.

The overtures from twenty-six Presbyteries relating to a new consensus Creed were referred to the Committee on Bills and Overtures. This committee, through its chairman, Dr. W. C. Roberts, reported the following answer, which was adopted:

All overtures on a new and consensus Creed shall be referred to a committee of nine, who shall invite the co-operation of the Reformed Churches throughout the world, holding the Presbyterian system, to prepare a short Creed containing the essential articles of the Westminster Confession, to be used as the common creed of these churches, not as a substitute for the creed of any particular denomination, but to supplement it for the common work of the Church, especially in mission fields, and shall report to the next Assembly for its consideration, and that the Moderator of the Assembly be the chairman of the committee.

After reading the report, Dr. Roberts said:

It is recommended that the Creed be short. By that we mean that it shall contain nothing except that which is necessary to the working of a single denomination. It must, however, contain the essential principles of the Confession of Faith. Then, sir, it is to be used not by the different denominations but by all these that may agree, and it is to be used in their common work. It is believed that the time is not distant when these churches may work harmoniously together in our home field and in the foreign field. I would say further that a great many of our Presbyteries that have sent up these twenty-six overtures have gone in and will go in most heartily for revision, understanding that possibly there will be a creed of this kind that will unite all branches of the Reformed churches in the missionary work.

Dr. Herrick Johnson, of Chicago, opposed the new Creed in these words:

I am constrained to oppose the resolution, and for two reasons. The first is from the point of danger. The second is the point of inopportuneness. I think if we venture upon this movement we are preparing ourselves for a great risk just where, to my mind, we ought to put an additional guard. I believe that the thing needed by our Church to-day rather than a consensus creed is an authoritative interpretation of the form of subscription; that if we adopt this short Creed, which is to contain, mind you, all the essentials of the Confession of Faith, and yet, according to the words of the resolution, is not to be a substitute for it, I hold that those things are absolutely impossible.

I hold that just as soon as this Creed is declared to contain the essentials of the Calvinistic faith it will be held by all who are eagerly seeking to enter our Church, without getting upon the old foundation, that that is the latest authoritative interpretation of the standards, and that that short Creed will come to be, whether we will or no, the test of orthodoxy. (Applause.) And a man coming from another denomination and applying for admission to our Church and who is asked the question:

"Do you receive and adopt the Confession of Faith?"

"I do."

"What do you regard as the system of doctrine?"

"There it is in the short Creed containing every essential article of the Calvinistic faith."

I hold that if that Creed is short, it is impossible to make it consistent with the Creed that we have now. If it is long, so as to embrace the features that are vital to our system, then it cannot be used in a popular way, as indicated by the overture. I hold that we ought to guard right there for fearlessness in regard to the interpretation, for the form of subscription is the great danger of our Church to-day. I hold, on the other hand, that the proposition is inopportune. Why press another question so as to have two great questions before our Church at the same time? What is the hurry about this? Wait until we have settled the other question and determine just what creed we are going to have, and then if the brethren see fit to form such a Creed as this, let the inauguration of the movement go on. But now I do fear that it will embarrass the movement. (Applause.)

Dr. Charles L. Thompson, of New-York, who moved the adoption of the report, followed Dr. Johnson, saying:

We are going to have revision. We are going to have it on safe and conservative lines. We are going to have a Confession of Faith, upon which we will agree with the unanimity with which we adopted the report of the committee this morning. That Confession of Faith will of course continue to be, as it is now, the **foundation of our institutions and the rule for ordination. Nothing can be substituted in its place** and it will be precisely the safeguard for which Dr. Johnson has been pleading. The danger which he sees in the new Creed, I must venture to say, is wholly imaginary. (Applause.) It is intended to be a brief exposition of the common articles of our faith that is not intended in any sense to supplant or be a substitute for our Confession of Faith.

We need a short, clear, ringing statement of the doctrines believed among us that can be for us in our home and foreign missionary work what the flag of the army is to the army in its advance—something that we can throw out to the sunlight that can be apprehended at a glance, in which our children can be taught and which we can give to our people for information, and which shall yet always be subordinate to and supplemental to our doctrinal standards. I submit to you that in the preparation and adoption of such a Creed, so restricted and guarded as to its intent and purposes at the very inception of the work, there is no possible danger to our orthodoxy. (Applause.)

Then, as to the inopportuneness of the movement for a new Creed. It is one of the chief reasons for the movement at this time that it is especially opportune. Have you not heard the plan of this brother representing the Presbyterian Alliance for a closer bond of union between the Reformed churches of the world? The world is getting smaller. Those men across the sea are no longer afar off, and we want some expression of the Reformed faith of our churches at the present time that shall be a bond of union between us on every shore. There is nothing of a formal nature that will interpose so effective a barrier against the encroachments of Romanism on the one side and infidelity on the other, as such a consensus Creed that shall say to the world what are the common articles of the Calvinistic churches of Christendom. The appointment of a committee now means that the work is remote. Before any conclusion can be possibly reached we will have settled the matter of revision. I submit to you it is none too soon to begin, but by the very sign of harmony in this body, which is the symbol of the unity and harmony of the Reformed faith the world around, now is especially the opportune time to begin the work. (Applause.)

George Junkin, of Philadelphia, joined Dr. Johnson in opposing the new Creed, saying in part:

I am opposed to this action for the reason that Dr. Johnson so ably presented it. I have acquiesced, though not agreeing, to the attempt to revise because the majority said they wanted to make the attempt. (Laughter.) But I think you have a very much larger contract on your hands than you suppose, and in my judgment will make greater progress in the line of these brethren who want a Creed if we wait until we find whether the committee that we will appoint to make a revision of our Confession of Faith—and possibly to be followed by a revision of our Larger and Shorter Catechisms if we wait until they have laid before the Church the results of their labor. I think we ought to have a little rest on this thing instead of keeping our Church in agitation all the time. If we go on, people will say, "What in the world is the faith of the great Presbyterian Church?" It has been said that we ought to take the lead in the great movement of concerting the world. The Presbyterian Church in the last one hundred years has always been, and I believe it ever will be, in the van of the broad sacramental host as it moves on to the conversion of the world. (Applause.) We do not want anything that will ever take the place of the magnificent Confession of Faith.

Dr. Kempshall, Dr. Patterson and Dr. McCullagh also favored the new Creed. The committee of nine called for in the resolution was not appointed yesterday, and Dr. Moor will probably wait until he sees who are chosen to revise the Confession of Faith before he decides on the new committee.

DR. McCOSH PLEADS FOR FEDERATION.

THE VENERABLE SCHOLAR SHOWS THE ADVANTAGES THAT THIS WILL BRING.

Saratoga, May 25.—One of the most interested listeners to the great debates last week in the General Assembly was ex-President McCosh, of Princeton College. When he was introduced yesterday as the representative of the Presbyterian Alliance he was received by the Assembly rising. In his address he said:

Moderator, Fathers and Brethren: I appear here as the representative of the Western Section of the Presbyterian Alliance. It is the intense interest which I take in the ends contemplated in this Alliance which has led one so advanced in life as I am to face this Assembly and address it, but only for a few minutes, as knowing how precious your time is. There are two great Scripture truths pressing themselves on the Church as they never did before. These will be found intimately connected with each other, and also, as I could show, with the keen discussions in which you have been engaged for days past.

One of these is the obligation to preach the Gospel to every creature. The churches have had nineteen centuries to carry out this command and yet they are far from having fulfilled it. It is a duty binding on the whole Church, on every individual church, and in an important sense on every individual.

The other truth is, "I believe in the one Holy Catholic Church." I feel, indeed, that I ought to take a special interest in that special branch of the Church to which I conscientiously adhere. I believe that "Presbyterianism is founded on the Word of God and agreeable thereto." But neither my head nor my heart, neither my faith nor my works, are to be confined within these limits. We have all heard of the man who believed that he and his wife alone possessed the true faith and constituted one true Church, but who ended in doubting whether his wife was not falling away. I believe I knew this man in Scotland. I have met with many such men. We must rise above such a restricted Church, and as we do so we shall find our love expanded and our devotion intensified.

Now these two truths are more intimately connected than we might at first imagine. "That they all may be one as Thou, Father, art in Me and I in Thee, that they may be one in us, that the world may believe that Thou hast sent Me." We see that the visible unification of the Church is to have a mighty influence in the conversion of the world, while the spread of the Gospel is to have a power in unifying the Church. For many years these thoughts moved and to some extent troubled me. I did not see that there was a prospect of a union of all the churches, but I was greatly relieved when the thought occurred to me that the Presbyterian churches were ready to combine. I had been a member of four of these churches. First, of the Church of Scotland as by law established; secondly, the Free Church of Scotland, which I helped in a small way to form when the liberties of the Established Church were interfered with; thirdly, of the Presbyterian Church of Ireland, which I encouraged when it had to give up its endowment; and now of the Presbyterian Church of North America. I was invited to take part in a meeting in Philadelphia in commemoration of my countryman, John Knox, and I took advantage of the occasion to propose that there should be a Presbyterian Alliance. I hold the paper in my hands in which the plan was unfolded. The Presbyterian churches were ripe for it. It was responded to in America and in Europe. The seed from which it has sprung was sown in a side-field at a meeting of the Evangelical Alliance. Three times I crossed the ocean in order to promote it. The Alliance is now thoroughly organized. You see it working in the visit of the secretary to this country.

This Presbyterian Alliance has not done so much in the past as it will do in the future with its new secretary. It must not rest contented with being a mere talking body. Wise men do not favor such an institution; it must become an active body. It has far more functions to discharge than your time will permit me to enumerate. It must bring all the Presbyterian churches into thorough union and correspondence with each other; for example, the churches of Great Britain with those of the continent of Europe, the churches of Europe with those of America. It will encourage combined action in domestic and foreign fields. It will prevent the unnecessary multiplication of agents in the same country and district. It will set before the churches great aims, which by the power and grace of God will realize themselves.

I have observed with deepest interest that a committee of this Church, in conference with the Episcopal Church, has proposed a federation of the churches. I regard this act as one of the most important which has been done by this Assembly, one of the most important which has been done by this Church for years. With the blessing of God it will have far ranging consequences. It has been adopted and is being carried out by the Evangelical Alliance. Some of the most eminent ministers of the various evangelical churches write me that they are favorable to it. It provides, as the Assembly is aware, a district for every evangelical minister willing to engage in the work, in which he has to see that the Gospel is preached to every creature. As these districts are cultivated it will come that the whole country is covered with Gospel agencies. For my-self, I know of no other way in which, for the present, the Church can show itself to be one and have the Gospel preached to every man, woman and child.

I am not to enter into the keen discussions in which this Church has been engaged. But I may allude to the fact that certain steps are to be taken by the majority of this Church. In carrying out these steps they will find it to be of vast moment to have a body like the Evangelical Alliance, which may keep this Church, in its Creed and in its acts, in conformity with all other churches. At my advanced age I cannot expect to see these great ends accomplished. But I regard it as a great privilege to be allowed to take a part in starting them. I am sure they will be realized. They are ends dear to the Redeemer and dear to every believer. I am sure they will be fulfilled by the Great Head of the Church to His followers. I know I can do little to promote them. But as I am in the body, I mean to prosecute by any means I may have at my disposal.

CHURCH UNITY STRONGLY ADVOCATED.

FEDERATION PROPOSED BY THE COMMITTEE AND APPROVED BY THE ASSEMBLY.

Saratoga, May 25.—For several days the report of the Committee on Church Unity has been before the Assembly. Finally it was adopted yesterday, substantially as read by its chairman, Dr. Joseph T. Smith, of Baltimore, including the following recommendation in regard to the subject of Federation.

It is a gratification to the committee to be able to report that in its judgment real and decided progress has thus been made in the correspondence with the representatives of these two churches, but the complete realization of the visible unity of the Church of Christ cannot be attained at once. One step in this direction, however, which the committee believes is practicable and can speedily be taken, has, under your instructions, received its careful consideration, the results of which the committee desire to lay before the General Assembly for its approval, viz.: to combine the Christian Churches of the country in some form of official federation, in which there shall be no renunciation by the different churches of their peculiarities or independent organizations, and no interference with their doctrines, government, worship, or internal affairs, but which shall aim by the best and most methods to secure co-operation in religious work and in the promotion of such moral and social reforms as affect the welfare of the Nation. After the subject had been in the minds of your committee for many months, informal action looking to this end was taken at the meeting in New-York, and it received further consideration at the meeting in Harrisburg, Penn., on the 14th of January last. By invitation of Governor Beaver, the committee met in the Executive Mansion, and enjoyed its generous hospitalities. There were present the Rev. Drs. Smith, Patterson, Mattison, Green, Roberts and Brown, with Messrs. Beaver, Perkins, Dodge and Monfort. The committee continued in session for two days, in earnest conference on the subject before it, and unanimously resolved to bring that subject to the attention of the Assembly.

The resolutions of the committee were printed in The Tribune on Friday.

TO NAME THE COMMITTEE OF REVISION.

EVERY SYNOD REPRESENTED IN SELECTING THOSE CHARGED WITH AN IMPORTANT WORK.

Saratoga, May 25.—The Committee on Revision of the Confession of Faith will doubtless be named to-morrow. Dr. Erskine, chairman of the committee that received the several papers on the Revision matter presented on Friday, presented the following paper yesterday:

To the Moderator and members of the General Assembly: Your committee respectfully report that they have unanimously agreed upon the following preambles and resolutions, the adoption of which they recommend:

Whereas, The last General Assembly directed an overture to be transmitted to the Presbyteries, in these words: First, do you desire a revision of the Confession of Faith? Second, if so, in what respect and to what extent? And whereas it appears from the report of the special committee appointed to canvass the answers of the Presbyteries to said overture, the 134 Presbyteries have answered "Yes" to the first question; therefore resolved,

First, That a committee composed of one member of the Assembly from each synod, to wit, nine teen ministers and ten elders, be appointed by the Moderator to nominate to this Assembly a committee consisting of fifteen ministers and ten elders, which shall be called the Assembly's Committee on Revision of the Confession of Faith; which committee, when constituted by the General Assembly, shall consider the suggestions made by the Presbyteries in their answers to the above questions, and formulate to the General Assembly of 1891 such alterations and amendments to the Confession of Faith as in their judgment may be deemed desirable.

Second, This Committee on Revision shall meet at the call of a temporary chairman to be named by the Moderator of this General Assembly, and shall upon meeting appoint their own permanent chairman, and shall have power to fill vacancies.

Third, This Committee on Revision is instructed to meet at an early date, not later than October 31, 1890, and diligently to pursue its work, that it may report promptly at the meeting of the General Assembly in 1891. And,

Whereas, Sixty-eight Presbyteries have answered "No" to the first of the above questions, and sixty-nine Presbyteries of those answering "Yes" have expressly said they desire no change in the Confession of Faith to be made that impairs the integrity of the system of doctrine taught therein, therefore

Resolved, That this Committee on Revision be, and hereby are, instructed that they shall not propose any alterations or amendments that will in any way impair the integrity of the Reformed or Calvinistic system of doctrine taught in the Confession of Faith.

All of which is respectfully submitted.

EBENEZER ERSKINE, chairman,
HENRY MacCRACKEN,
FRANCIS L. PATTON,
EVERARD KEMPSHALL,
HENRY DAY,
GEORGE S. GRAHAM,
JAMES H. TORREY,
Committee.

Dr. Erskine said that every member of the committee approved this report. (Great applause.) In opening the discussion he expressed gratitude to God for the success of the committee in agreeing upon it. The committee recommended only the restriction of the committee to the matter suggested by the Presbyteries, and to the Calvinistic, or Presbyterian doctrine.

The committee appointed to nominate the Committee of Revision, is composed as follows: H. Hampleton Hunter, Synod of Atlantic; Benjamin F. Bittinger, Baltimore; William A. Alexander, Catawba; Frank V. Mills, China; Robert Douglass, Colorado; Curtis C. Strong, Columbia; William C. Roberts (temporary chairman), Illinois; Thomas Tracy, India; Henry B. Sayler, Indiana; John Edwards, Indian Territory; William G. Donnan, Iowa; Lewis L. Drake, Kansas; James Barbour, Kentucky; John T. Oxtoby, Michigan; Daniel R. Noyes, Minnesota; Frank J. Baird, Missouri; Samuel P. Davidson, Nebraska; Nathaniel W. Voorhees, New Jersey; Samuel D. Fulton, New Mexico; George Alexander, New-York; James M. Anderson, North Dakota; Daniel R. Evans, Ohio; Henry B. Gage, Pacific; Ebenezer Erskine, Pennsylvania; Elliott L. Dresser, South Dakota; Samuel T. Wilson, Tennessee; Henry S. L. Little, Texas; T. Vernor Moore, Utah; Everett C. Eastman, Wisconsin.

Only one or two speeches were made in favor of the report, and it was adopted by a rising vote.

CATHOLIC CONVENTION IN WISCONSIN.

Milwaukee, Wis., May 25 (Special).—Delegates and visitors to the German Catholic Convention began to arrive to-day and by Monday 15,000 Catholics from the State will be in Milwaukee. It is the first State gathering of Catholics ever held in the United States. Among the important questions to be discussed will be the Bennett law, but only the representatives of the Catholic organs will be admitted to the business sessions. The convention will meet to-morrow morning.

PROGRESSIVE ORTHODOXY

"TURNING THE GRACE OF GOD INTO LIBERALISM."

DR. BURRELL'S SERMON AT SARATOGA—THE PULPITS OF THE TOWN FILLED BY PREACHERS FROM THE GENERAL ASSEMBLY.

[BY TELEGRAPH TO THE TRIBUNE.]

Saratoga, May 25.—This has been the second Presbyterian Sabbath of what is known here as "The General Assembly season." The finest of early summer weather again favored the visitors, all of whom thronged the various sanctuaries where sermons were delivered by representatives of the Presbyterian General Assembly. Special musical selections were rendered in a number of the churches, and all of the pulpits were adorned with a wealth of fragrant flowers. The Rev. Dr. D. J. Burrell, of Minneapolis, filled the sacred desk in the First Methodist Episcopal Church this forenoon.

The subject of Dr. Burrell's sermon was "Progressive Orthodoxy," his text being Jude 3: "That ye should earnestly contend for the faith which was once delivered to the saints." The sermon was in substance as follows:

The brief epistle of Jude was written A. D. 66. A generation had passed since the two men in white apparel, standing beside the bewildered disciples who watched their Lord's ascension, had said, "This same Jesus shall so come as ye have seen Him taken up into heaven"; and still He had not returned. The early rush of enthusiastic hope had been succeeded by disheartenment and apathy. Insidious heresies had crept into the Church, like those serpents of Lenodos that hid themselves beside the altar and bided their time. False teachers were sounding the professed followers of Christ from the simplicity of their faith. In this emergency Jude wrote this general epistle to the churches. It bears the title, "He exhorteth them to be constant in the profession of their faith."

It is a philippic against heretics, a solemn warning against the teachings of errorists and sciolomatics. He speaks of them in language of no uncertain sound, characterizing them as pious frauds who "turn the grace of God into liberalism and deny our Lord Jesus Christ." He says "they have gone in the way of Cain, run greedily after the error of Balaam, and perished in the gainsaying of Korah." He likens them to spots in the feasts of charity, clouds without water, trees whose fruit is withered, raging waves of the sea foaming out their own shame, wandering stars reserved unto the blackness of darkness forever. A terrible characterization this, and as true to life now as when it was uttered by this apostle, who spake as he was moved by the Holy Ghost. There is no more pernicious man on earth than a preacher who, while wearing the livery of the court of heaven, poisons against the divine Word, calls in question the sole power of the Gospel to save the perishing, proclaims a broad gauge, go-as-you-please religion, and thus, turning the grace of God into so-called liberalism, denies our Lord and Saviour Jesus Christ. They are wreckers who, without so much excuse as even the hope of plunder, allure the souls of the unwary upon the rocks of spiritual and eternal death.

In view of these things it is well for us continually to remind ourselves of the importance of holding fast the fundamentals of our Christian faith. The false beacon of these days is progress. We are told that the world has outlived our religion, that the Bible, as a whole or in portions, is obsolete; that the old landmarks must give way to new adjustments of thought and belief. Ring out the old, ring in the new! It would, indeed, be preposterous for the Church to plant itself athwart the progress of the age. The world moves and we must be moving with it. But is a matter that concerns our eternal destiny it will be wise to make haste slowly. When William of Orange was endeavoring to solve the vexatious problems that confronted him in the government of the Netherlands he was impressed and greatly helped by one word which he overheard on shipboard. The vessel was making her way through a dense fog, and her captain kept calling to the helmsman, "Steady, steady!" A good word, that, for all immortal souls and women who, pushing through an atmosphere of unsolved doubts and questionings, do give themselves all else to find the way of life. Here is the problem—to hold fast the truth and at the same time keep abreast of progress. Let us by all means join in singing "Ring out the old, ring in the new"; provided we may add "Ring out the false, ring in the true."

The body of truth is divided into credenda and agenda, the former embracing the things that must be received and preserved intact, and the latter the things that admit of controversy and afford indefinite room for advancement. In physics, the four elements, air, earth, fire and water, may be regarded as credenda. They are the constant factors. They may have various adjustments and mutual properties, but themselves are always the same. In this manner there are postulates in religion with reference to which all Christian thinkers are conservative, regarding them not as matters of controversy, but as facts from which to argue on toward the solution of great spiritual problems.

One of these postulates is God. No sound thinker tries to prove God, but assumes Him and thinks along the line of this axiom as a sailor steers by the north star. If a lad at school were to refuse to go on with his Euclid until he had demonstrated the axioms, he would die of old age before he had reached the pons asinorum. God cannot be treated as a Q. E. D., but must be taken as the prime postulate, whence we proceed to countless demonstrations of other truth. To deny God always brings a truth seeker into the quagmire where it leaves him a groping, floundering agnostic.

A second postulate is sinful man, a sinner in need of a saviour. All the advances in our latter-day science and philosophy have had in anywise affected the doctrine of depravity. The best natural man of the Nineteenth Century, with all that the centuries have done for him and all that he is able to do for himself, is still a sinner and conscious of his sin. He is as really and hopelessly involved in the meshes of guilt as was Cain when he cried "My burden is greater than I can bear," or David when he made his application, "Have mercy upon me, O God, according unto thy loving kindness, and according to the multitude of thy tender mercies blot out my transgressions," or the poor publican who beat upon his breast and sobbed: "God be merciful to me, the sinner!" The same penalty that was pronounced upon sin in the beginning hangs over it to-day. "The soul that sinneth, it shall die." And the soul of the whole ruined race, groaning and travailing, utters forth an anxious and ever the old question: "What shall I do to be saved?"

The third of the credenda is the Bible as the revealed word of God. Until we have reached the point where we can accept the scriptures as the infallible rule of our faith and practice we are like wrecked mariners clinging to a spar and drifting on a boundless sea. The man who has not sound views of inspiration is absolutely at sea with reference to all religious truth. It is a God-breathed book, as it is said, "Holy men wrote as they were moved by the Holy Ghost." It must therefore be the truth, the whole truth and nothing but the truth. It is not enough to say, this book contains the word of God; it is the word of God. On a winter's day I breathe upon a window pane, and my breath congeals there into a landscape of beauty; so God, through the inspired writers, has breathed His breath into the scriptures and left a perfect outline of spiritual truth. It is perfect and complete, ending with "finis," and allowing neither errata nor addenda. It was adjusted in the beginning to all the requirements of the age. All other books are subject to amendment. There is not now a textbook in use in our public schools that was used fifty years ago. They must be successive editions, "corrected and enlarged." But the question in respect to the Bible is, how to get back to the first edition; what we want is the precise original, the breath of God.

A fourth postulate, which must be accepted as a truth unchangeable, is the Atonement of Christ. God so loved the world that He gave his only begotten son, that whosoever believeth in Him should not perish, but have everlasting life. He was wounded for our transgressions, and bruised for our iniquities, and by His stripes we are healed. He bare our sins in His own body on the tree. His blood cleanseth us from all sin, and without the shedding of blood there is no remission of sin. There is therefore now no more condemnation to them that are in Christ Jesus. Such passages as these outline the Biblical doctrine of the Atonement, and that doctrine, marking the only plan of salvation ever revealed to mortal man, never changes. It must be accepted precisely as made known to us in the Divine word: a plan of salvation through the vicarious pain of the only begotten Son of God.

Jehovah lifted up His rod:
O Christ, it fell on Thee!
Thou wast smitten at the rod,
That we not one stroke for me.

We hear in certain quarters of a "didactic theory of the Atonement," which amounts to this, that God sent His well-beloved Son into the world, to suffer and die, in order that sinners might know how God loves them. We have a law against vivisection. We will not allow a scientist to inflict pain on a dog or a rabbit for merely scientific purposes. Yet here are grave theologians telling us that God exposed His only Son to the bitter agonies of crucifixion for no other purpose than to furnish an object lesson to erring sinners. This seems monstrous. And the moment a man undertakes to evade the plain teaching of the Scripture with reference to the cross, he is liable to fall into such abhorrent euphemisms. To the law and the testimony! Christ died in the stead of sinners, bearing their sins in His own body, and so delivering all who by faith appropriate the benefits of His death. It is a complete deliverance from the shame, the bondage and the penalty of sin.

Now we are free, there's no condemnation,
Jesus hath died, and there is salvation;
Cursed by the law and bruised as the fall,
Christ has redeemed us once for all."

These, then, are some of the postulates, the elements, the rudimentals of the Christian faith. These are the things to be accepted as a basis for arguments leading on to other spiritual truths. Now we move on to the credenda, the things concerning which there is room for controversy, and which permit of continual progress. For neither the Church nor the individual believer is at liberty to stand still. Nearly 900 years ago a charcoal-burner named William Parkless, while driving through the forest near Minstead, found the body of King William the Red, with an arrow sticking through his heart. He loaded the body into his cart and drove into the village. For this he might have been promoted, or possibly knighted, had he so desired, but lacking ambition, he kept right on at his menial work; and to-day in Minstead you may read upon a signboard the name, "William Parkless, charcoal-burner," and you may see William the younger driving a donkey cart to the forest, just as his father did before him. A church may make a similar mistake and fall short of its possibilities. "Semper idem" is a bad motto for either church or individual in this progressive world. Let us leave the principles of the Gospel—not in the sense of abandoning them, but rather as a tree leaves its roots, or as a house in process of building leaves its foundations—and let us go on unto perfection.

We may find abundant room for advancement in the direction of new faith in God. Taking God as the sublime postulate of all truth we may profitably strive, every day and hour, for a more real apprehension of Him. It is much to be feared that there is a tendency in these times to reduce God to an impersonality, an all-pervading Law, a Force, a universal Mind, a splendid but vague "something that makes for righteousness."

An immense, solitary spectre stands!
It hath no shape, it hath no sound,
It hath no place, it hath no time,
It is, and was, and will be;
It is never more nor less, nor sad nor glad;
Its name is Nothingness.
Power walketh high, and misery doth crawl,
And the clepsydron drips, and the sands
Fall down in the hour-glass; and men live
And strive, regret, forget, and love and hate,
And know it. The Spectre saith "I wait";
And at the last it beckons, and they pass.
And still the red sands fall within the glass,
And still the hands around the dial sweep,
And still the water-clock doth drip and weep;
And that is all!

This is not God; it is but the ghost, the shadow of God. We believe in our Father, who hath eyes to see, and a heart to pity, and great arms of omnipotence to help us. But there is ever room for a profounder belief in Him. What manner of persons would we be if only we might make God real! If only we could apprehend that He is just here, nearer than touching or seeing; an ever-present help in trouble, a refuge from the storm and a shadow from the heat when the blast of the terrible ones is as a storm against the wall.

And we may advance also in the direction of a new and more just conception of the dignity of man. Man the sinner, indeed, and yet even in his ruin bearing no slight resemblance to his Father, God. He alone has power to reason about the great verities, to grasp the sublime truths of the eternal world. As Carlyle said, "He carries the geometry of Heaven in his brain." His very sin is an evidence of his noble birth, for he alone of all creatures can defy the God who made him. And he is immortal. He may argue it down never so strenuously, there is a voice within him which will not be silent, "I shall live and not die!" Vast possibilities of character and achievement are before him, even in his worst estate. God beckons him upward, encourages him to retrieve his fortunes through the Gospel, commissions him to blessed service, and promises that he shall be partaker of the divine nature and participator in the divine glory. Now are we sons of God, but it doth not yet appear what we shall be.

O mighty brother-soul of man,
Wherever thou art, or low or high,
Thy skyey arches with exulting span
Overroof infinity.

And, again, we may continually aspire after new light on the Scriptures. The Bible must be received as a complete book, with no possibility of amendment or addition; but every day a more glorious light may fall upon it. Those were true words addressed by Pastor John Robinson to the pilgrims as they were about to set sail from Delfthaven. "Follow me," said he, "only so far as ye have seen me follow Christ; and, believe me, ye shall ever see new truth flashing from the word of God." If we would be progressive Christians we must needs be Bible Christians, devoting much of our time to the study of this blessed book. It is the one book that never wearies, never palls upon the taste, never grows old. Its pages are filled with the last bulletins of the Kingdom of Heaven, telegrams from the land of the leal. Old Dr. Elliot, sitting by the window to catch the last beams of the setting sun on the scriptures that lay upon his knee, was asked, "Father, what are you reading?" "The news, my daughter." Out of that same book he had been reading the news for seventy years; and the Christian who does likewise is sure to keep abreast of the times; for this volume has ever "the dew of youth, from the womb of the morning."

Still farther, we may cultivate a new and growing devotion to the cross. If we would be living, energetic, progressive Christians, let us spend much of our time on Calvary; not inventing new theories of the Atonement, but grasping the tremendous fact and making it ours. What is the meaning of this great tragedy? How does it affect me in my present life and destiny? In one of the ancient monastic orders, the novice was initiated by being placed before a blank wall. After an interval of time, he was asked, "Can you discern Christ?" And again, and again, until he could answer "Aye, I behold Him living, dying, dead for me!" A mere dogma of atonement has no saving power. "Except ye eat the flesh and drink the blood of the son of Man ye have no life in you."

And, once more, we may advance every day in holy zeal. The Christian life is not in mere intellectual apprehension of truth, but in so apprehending it as that we must hunger to impart it. We are called to service, and there is nothing better or brighter, here or in Heaven, than the crown of service. There is no joy this side of the King's gardens like that of growing weary in doing something for Christ. Here is a vast field for aspiration and for personal growth. It isn't a new religion that we want, but a new measure of loyalty to the old, glorious Gospel of the blessed God. It is not a new theology that we want, but a new baptism of the Holy Ghost and fire.

George Whitefield, in the thirty-four years of his ministry, preached 18,000 sermons. He journeyed over England, Ireland and Wales, and over the British Colonies in this New World. On the last day of his life, he stood on a balcony and, ill and weary, preached for hours to the people in the street below. He felt that it was his last opportunity and he spoke as a dying man to dying men. The twilight fell, a candle was brought, and, holding it in his hand, he went on preaching until the light darkened in the socket and went out. Then he said farewell, pronounced the benediction, and retired to bed; that night he fell asleep. He was not, for God took him. What is better than that? To be worn out in the Master's service, to burn to the socket, oh, for a larger faith in the blessed Gospel of Christ! oh, for a more consuming zeal in His service. Make us willing, O God, in the day of Thy power, willing to spend and be spent for truth and righteousness, for Jesus' sake, amen.

This afternoon, in the First Presbyterian Church, Dr. Burrell preached the annual memorial sermon to Post Luther M. Wheeler, No. 96, Grand Army of the Republic, that organization being present in uniform. At the above church the pulpit was occupied this morning by the Rev. Dr. Herrick Johnson, of Chicago, and this evening by the Rev. Dr. T. A. Hoyt, of Philadelphia. The pulpit of the Washington Street Methodist Episcopal Church was filled this evening by the Rev. Dr. Francis Brown, of New-York. The congregation of the First Baptist Church listened to the Rev. Dr. Asa A. Fish, of Ithaca, N. Y., this morning and to the Rev. Dr. Albert Edman, of Morristown, N. J., this evening. The Moderator, the Rev. Dr. William E. Moore, of Columbus, Ohio, and the stated clerk of the General Assembly, the Rev. Dr. William H. Roberts, of Cincinnati, preached in the Second Presbyterian Church respectively morning and evening. The New England Congregational Church pulpit was filled this forenoon by the Rev. Dr. J. D. McMillan, of New-York, and this evening by the Rev. Edgar S. Salmon, of Knoxville, N. Y. The Regent Street Baptist Church pulpit was occupied this forenoon by the Rev. Dr. Henry J. Van Dyke, of Brooklyn, and this evening by the Rev. Dr. Leland M. Gilleland, of Indianapolis. The Rev. H. R. Melnide, of San Francisco, preached in the Free Methodist Church this morning. All of the visiting ministers were assisted in the services by the local preachers.

A DENIAL FROM PROFESSOR TODD.

REPLYING TO CHARGES AGAINST THE MANAGEMENT OF THE ECLIPSE EXPEDITION.

Amherst, Mass., May 25 (Special).—The New-York papers of yesterday, with their reports of the arrival of the United States Eclipse Expedition, had just reached Professor David P. Todd, the director of the party, this morning, as a Tribune reporter called to ask him for information regarding his trip. Professor Todd said:

"Perhaps you would like to have a correct version of the story that has been given out about the selection of the members of the expedition. Among themselves, in the first place, there was not the slightest friction between the naval and scientific members that ever came to my notice. From the captain down the ship's crew were always obliging and ready to help us. In my party, however, were two mere boys, just fresh out of college, who did little of the work they were engaged to do, and often questioned my authority, and were generally disrespectful. I took occasion to ask them, without effect, for reports of their work, and they were requested to keep daily journals of their investigations. Of course they was some sympathizers of their own class, who are now trying to make capital out of the affair. Not wishing to detach them from the expedition, I was glad to give them papers of dismissal. When at Cape Town, they asked permission, one to join an expedition into the interior, and another to become an assistant to a scientist living there. Entire harmony reigned after they left. The reason that the station at Muxima, as originally determined upon, was changed to Lelo was that the former is not only unhealthy and difficult of access, but the weather there is cloudy at that season of the year. It is not true that the time of the eclipse was favorable for observation there. The observers mentioned in one of these newspapers as having been at Muxima and saying that the day was cloudless there for the eclipse were actually nowhere near Muxima. Two were at Conza and two at Dondo. The facts are that it was reported to me partly clear at a point near Muxima, but cloudy at Muxima itself, where we first thought of going. Had we gone there, we should not only have lost the eclipse, but there would not have been time to set up the instruments, and probably half a dozen deaths would have occurred from the malignant fevers there. It is absolutely false that I changed the destination of the expedition only after reaching the African coast, where, it is alleged, we were frightened by the death of several people from the fever. Captain Yates and myself gave up all idea of Muxima before we had been out of New-York a week, solely on other ground, which need not be mentioned. Some subordinates are always disgruntled because they are not taken into counsel with their superiors."

Professor Todd will return to New-York to-morrow night, and after seeing the instruments safely out of the Pensacola will go on to Washington to make his official report.

NO "HEART FAILURE" IN DEATH CERTIFICATES.

Chicago, May 25 (Special).—Much indignation has been created among certain Chicago physicians by the refusal of the Health Officer to accept "heart failure" as a cause of death. "That expression 'heart failure' is a delusion," said Dr. Tomlinson, registrar of vital statistics. "We won't accept it any longer on a death certificate. I think we have already sent back over 150 such certificates since Commissioner Wickersham and Dr. Reynolds of the State Board of Health came to the conclusion that the term indicated that the physician sending it in as a cause of death either did not know what the malady really was or wished to cover up the true cause. A doctor might as well certify that a man died from want of breath as to say that he died from heart failure. The number of absolutely illiterate and ignorant physicians at present practising in Chicago is simply astonishing."

CROWDS AT SUNDAY GAMES.

BROOKLYN ASSOCIATION MEN BEATEN TWICE.

SCORES OF SEVERAL CONTESTS—RECORDS OF THE PRINCIPAL ORGANIZATIONS.

The Brooklyn and Columbus American Association teams played two games at Ridgewood Park, Brooklyn, yesterday in the presence of 2,917 spectators. The home team was beaten in both games, and intrenched itself still more firmly in last place.

In the first game the Columbus team took the lead at the start and had no difficulty in holding it to the end. While few basehits were made off Mattimore's delivery, he was wild and his bases on called balls were costly. The errors of Toy, Ritz, Gerhardt and Fennelly also contributed to runs for their opponents. The score was as follows:

FIRST GAME.

BROOKLYN (A. A.)	r	lb	po	a	e	COLUMBUS (A. A.)	r	lb	po	a	e
Simon, 1 f	0	0	1	0	0	McTam'ny, c f	2	2	4	0	0
Daily, r f	2	1	2	0	0	Sneed, 1 f	3	1	0	0	0
Mattimore, p	0	1	0	4	0	Johnson, r f	3	2	2	0	0
O'Brien, 1 b	0	1	10	0	0	Reilly, 3 b	0	0	1	4	1
Fennelly, s s	1	0	2	3	1	Lehane, 1 b	0	0	8	1	0
Peltz, c f	0	0	2	0	0	Crooks, 2 b	2	0	6	0	1
Gerhardt, 2 b	0	1	3	1	1	O'Connor, c	1	1	4	3	1
Ritz, 3 b	0	0	2	3	2	Esterday, s s	1	0