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Editorial Notes and Comment

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CHINA for Christ. What an inspiring slogan that is! What a vision it suggests! Think of the four hundred million of that age old empire being won for Christ. The Chinese Christians have started a movement with this slogan expressing their aims and desires. A largely attended meeting of missionaries and Chinese Christians has recently been held in Shanghai to launch this movement. It is felt that it should be distinctly a Chinese movement and that it should be directed by them. Dr. Cheng has been made secretary of the movement. In speaking of it he gives two reasons for the undertaking: "(1) The unusual willingness on the part of the more enlightened classes outside the Church to study and investigate Christianity; (2) The unusual willingness and readiness on the part of the Christian Church today for action, for service, and even for sacrifice." Among the tasks to be undertaken by the movement, says Dr. Cheng, are: "(1) The conquest of illiteracy; (2) the enlightenment and training of Christian workers and ministers; (3) the training in stewardship; (4) reaching the unreached; (5) Christianizing the public conscience; (6) deepening the spiritual life of the Church."

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PELOUBET'S SELECT NOTES—what Sunday School worker has not used and been blessed in using them. For forty-five years this volume has been published and spread broadcast over the land and been used by Sunday school teachers of all the churches. The news that the author of these Notes, Rev. Dr. F. N. Peloubet, has ceased his labors on earth to enter the higher service on high of Him whom he served so efficiently here, brings a feeling of a real loss to the multitude of those who have learned to depend so upon his practical help in the study of the Sunday school lessons. Having used these Notes ourselves for many years, both in Sunday school and in editorial work, we have studied carefully the volumes as they have come out year after year, and we have never seen in one of them the slightest turning away from "the old paths" of sound interpretation of the word of God, nor have we ever known any one to criticize adversely Dr. Peloubet's work. He has been an inspiration to many a teacher and has done probably more than any other man since the days of the Apostles to spread the truths of God's revealed word, for in all these years thousands of teachers have been drinking at the fountain which flowed forth from his great heart and have thus been fitted to pass on the water of life received through him to those whom they taught. So, though God has called the worker to Himself, his work will go on for many years to come in the hearts and lives of the teachers and pupils of many Sunday schools of many churches. Truly his work will follow him. It is fortunate for the Bible students of the land that the work that Dr. Peloubet has done so well will be carried on by Dr. Amos R. Wells, who has been closely associated with him in the preparation of the Notes for many years.

TITHING was the law of the Jews given them of God. They paid two-and possibly three tithes besides their free-will offerings. There are some who say that the law of the tithe is not binding under the Gospel dispensation. But few of these will hold that Christians of this day ought to give less for the support of God's work than the Jews of old did. Suppose all of the members of our Church paid one tithe what would the result be? We have no way of answering this question definitely. But let us see what we can do in finding an approximate answer. Presbyterians as a class are not poor people. Let us assume that the average income of the members of the Church is only \$500, a very low estimate. According to last year's report, we had 364,000 members. On this basis their income was \$182,000,000. One tithe of this would be \$18,200,000. We gave to all causes \$6,934,156. Are we giving as the Lord has prospered us?

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PASTORS' salaries are being raised in many churches, and yet any one who will look into the matter will see that far too little has been done in this direction. It is probable that our Church has done more in this direction than some other denominations and yet we have done far too little. From 1915 to 1919 the total increase of amounts paid for pastors' salaries by our whole Church was a little over twenty-two per cent. During that time there had been about six per cent. increase in the number of ministers, so that the proportionate increase in salaries during those years was only about sixteen per cent. There have been further increases during the past year, but yet the salaries of a large part of the pastors have not been raised anything like enough to meet the increased cost of living. The churches have raised unusually large amounts for many causes and in this work the pastors have taken the lead, but they can do nothing for themselves. The churches, led by their officers, should come to their relief liberally and at once.

CITY TEMPLE in London is the church of which Dr. Joseph Parker was for a long time pastor. It seems not to be satisfied with any home grown pastors in recent years. Its last pastor was Dr. Joseph Fort Newton, from America. It has just called Rev. F. W. Norwood, of Australia. The church seems to reach out as widely theologically as it does geographically. The church is Congregational. Dr. Newton was a Universalist. Mr. Norwood is a Baptist. It is remarkable how omniverous some spiritual appetites are.

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METHODISTS of England are trying to get together in organic union. The main branches of this Church in that country are the Wesleyan Methodist Church, with a membership of nearly 500,000; the Primitive Methodist Church, with a membership of a little more than 200,000; and the United Methodist Church, with nearly 200,000 members. It is said that progress is being made toward union, but that there is strong opposition on the part of some. It is said that if the union is effected a number of the members of these churches will leave and unite with the Church of England. This would seem to be jumping out of the frying pan into the fire. If they cannot agree with those who differ so slightly, how can they expect to get on with those who differ so widely as the Church of England?

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CRITICISMS are sometimes made because the critic does not get a full knowledge of the subject of which he is speaking or writing. Our attention has just been called to a criticism of the Interchurch World Movement, which seems to us to be of this class. The writer is very severe in criticizing it because it does not appropriate a large sum of money for a certain department of Church work which needs money very badly, when as he says it is raising such enormous sums. There are some facts that he overlooks. The Interchurch Movement is not undertaking to raise large sums of money itself. It is merely trying to aid the churches in raising the money they say they need. The Interchurch Movement does not make up the budget for the churches, nor does it have any budget of its own. The budget which it presents is the sum of the church budgets. The only money that will be received by the Interchurch Movement, beyond that provided for its expenses, will be whatever is given by people who do not care to give through any special church. This will not be appropriated by the Movement, but will be turned over by it to the churches co-operating with the Movement in the campaigns. The churches themselves will decide how this is to be used. Each church is expected to raise and spend its own money and the Interchurch Movement is just a "big brother," trying to aid it by securing information and disseminating it among the people, and by inspiring the Church to do its duty and come up to its privilege in providing the money needed to do the work the Lord has given it to do in building up His kingdom in the world.