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CORRESPONDENCE.

Letter from Rev. Dr. R. L. Dabney.

Impressions of Scotland—The Labor Question, Slavery, etc.—Climate and Agriculture—The Furnace Room.

LIVERPOOL, May 29th, 1880.

Messrs. Editors.—I reached here last night from Edinburgh, somewhat the "worse for wear," by reason of the bleak gales of the North Atlantic and the scarcely less bleak breezes of this hyperborean region. I am reminded that I am, indeed, on the latitude of Labrador. In Edinburgh the other evening I read very well at my window at 8 o'clock, the twilight was by no means gone at 10, and it began again before 2 A. M. They say that at midnight night is still shorter. I think Don Phobus must then conclude that the time for going to bed is scarcely long enough to make it worth while to take off his clothes; so he just lies down for a short nap, with all his toggery on; and as this is described as very "shiny," we have here a truly philosophical solution of the fact that it never gets dark. The people here say: "It is very fine"—meaning of course the weather; and the sun does shine, right cheerfully, most of the day, (with from one to three showers between times, to lay the dust.) But the wind—and it is their good wind, from the West—is precisely such a one as would make the old Virginia farmers say, in the afternoon: "Well, all the peaches must go to-night;" and would send him to covering up his tobacco-plant beds from the frost. But somehow, the frost does not quite come. The temperature of the ocean around protects them from that; and while we mortals from more genial climes button up our heaviest greatcoats to the chin, the grass, oats, and potatoes grow a little still. The country is generally very green; but not a bit more so, to my eye, than our own limestone lands are in June. An Edinburgh paper, two days ago, congratulated the country upon the fine weather. He said it gave promise of an early and good harvest, though rather too dry and warm for a good hay crop. The thermometer for a week had ranged between the extremes of 35° and 61°! I see that when the attempt is made to till any summer crop, every expedient is made to get the utmost of what little warmth the earth has. The soil is ridged very high, as high as a two-horse plough can bank it up, in very narrow ridges, and the seed potato is put in the very top.

They say: First impressions are not to be trusted. My first impressions are, that British agriculture is a harder master than our old Virginian was; and that commerce and manufactures are unspokeably harder. One can only note what his eyes see. The potatoes are now, in a multitude of places, receiving the first hoeing. Women have been in the majority in every hoe-gang I have seen, but always with a man to lead and boss them; and I assure you they work "like fighting fire." The farm-laborers to whom I have been close are not as clean as our negro laborers on well regulated places, not a whit better clad, nor one whit less stolid looking and subservient. In walking a few squares on the "High Street" of Glasgow, (the street leading to the cathedral, the Barony church, and the fashionable cemetery), I met six women bare-footed, and at least a hundred bare-headed. My friend and I, mind you, had our winter overcoats buttoned up carefully. The next morning I found myself in the compartment of the car with an American also going to Edinburgh. He asked me if I had seen much of the squalor of the Glasgow poor? I replied, that I had not looked for it. Ah! said he, "It is disgusting." He then added: "It's the whiskey does it." I was not qualified to affirm or deny. But I thought, if so, then we see one of the advantages of our old system: that the main results of the labor of the poor could not be wasted on whiskey, because they were authoritatively directed into the more useful channels of shoes, clothing, bread and meat, shelter, and religious instruction for the poor; by hands effectually influenced for their

good, not only by conscience and family affection, but by interest. Our system was, for the laboring people, the best temperance society the world ever saw.

While on the steamer, I explored its very bowels, being as it were, in Jonah's phrase, in the "belly of hell," in the furnace room itself. There were the stokers, working exceedingly hard in an atmosphere of about 120°, black as the pit except for a few smoking little miner's lamps, bathed in perspiration and grimy as coal dust could make them. The avocation is simply horrible. But "the interests of commerce necessitate it! No stokers, no steam: No steam, no grand commercial wealth." Just so. But none the less is it true, that the most unreasonable master I ever knew in Virginia never set his bondsman to any toil-half so horrible and unhealthy. Had a single one of them done so, Faneuil Hall would have gone into spasms of virtuous indignation over it. But, what would have been more to the purpose, the man's slaveholding neighbors would have so rebuked his cruelty, that he could not have held up his head among them. I will remember that, under our kind and merciful system, "hiring a hand to the coal pits" (at Deep Run or Tuckahoe) was sometimes resorted to, in the case of a peculiarly insolent and profligate negro, who persisted in stealing, fighting his overseer, and spending his Sundays drunk—as a punishment, and not in any other cases! Yet the coal pit work was so light, and so thoroughly healthy, that these reprobate negroes usually became fond of it. But that was the "barbarism of slavery;" and this power, which shuts up white men in these portals of hell is 19th century philanthropy! Ah well, I am an old fogey.

Afterwards, seeing one of these young cyclops on deck during his respite, I asked the mate of the ship, who was conversing with me: "Is not his a very hard and repulsive employment?" He answered with a grin: "Pretty bad!" Said I, "I hope then, that their pay is correspondingly liberal?" "Oh no," he replied; "much lower than of any hands on the ship." But, I rejoined, "this is unjust, to exact the most trying work for the smallest pay." The mate turned on me, as if he thought my folly was very shallow, and said: "What good would that do? They would just have that much more for whiskey; they would never get any real good from their pay." "Why?" answered I. "Is there any needs-be for their being men of such worthless habits?" "Yes," he said: "If they were any above that grade, we should never get them to do such work. A fellow has to be real low down to live for stoking." This mate's philosophy is: that the degradation of a part of the servants of free society is necessary to her triumphs. I wonder if it is a true philosophy? If so, then our old system compared with it as day does with night; for our system elevated and civilized all its lower class, to some degree. But then, I am an old fogey. I have sent you by this mail the copy of the "Scotsman," containing the end of the famous Robertson Smith case. When you read it, I know precisely what scrap of our school-boy lore will rise to your tongue.

"Parturient montes; nascitur ridiculus mus."

But don't you say it; you naughty fellow! Remember your manners. The Scotsman, whose editor in chief they say, is not a Scotchman at all, is in Edinburgh very much what the Herald is in New York, able, unscrupulous, employing the spryest reporters, veiling a secret enmity to the gospel under an affectation of high liberalism. Doubtless the picture he gives of the debates is as faithful as graphic. Such manners in an ecclesiastical assembly, and such insolence and incipient riot in the audience of a great ecclesiastical assembly, would look very queer to us Southerners, who were habituated to the "barbarism of slavery." But we shall learn in due time, and reconcile ourselves to this higher model.

Yours faithfully,
R. L. D.

"The word Priest in the Prayer Book, (P. E.) is only a contraction of Presbyter."—Halifax Guardian.

Why, so it is! And now, can any man render a reason, why—if Priest in the Prayer Book means Presbyter; the Prayer Book shouldn't say Presbyter and not priest?—Covenant.

Hooker, in his really great work on "Ecclesiastical Polity," A. D. 1554-1600, says:

"The word Presbyter doth seem more fit, and in propriety of speech, more agreeable than Priest, with the drift of the whole Gospel of Jesus Christ."

And, again, "Seeing that sacrifice is now no part of the church ministry, how should the name of priesthood be applied thereto?"

Will some one greater than Hooker—and who sees more clearly than he—tell us how? And he might as well include a certain Lord Bacon in his tutorage. For he knew no better than to assert exactly the same thing. See, "Works Montague Ed.," vol. 4, p. 426.—Ib.

There is an effort being made in some quarters to establish a rule in the Reformed Episcopal Church that bishops elected shall resume the pastorate at the end of ten years, if not re-elected.

NEWS FROM THE CHURCHES.

Southern Presbyterian.

Gloucester C. H., Va.—Rev. Walton H. Robertson, a recent graduate of Union Seminary, Va., entered upon his missionary work in Gloucester county about the middle of May.—There has never, so far as known, been a Presbyterian church in this fine county, and there has never been any regular occupation of the field by any ministers of our Church. This is one of the best counties of eastern Virginia, and before the war was one of the wealthiest in the State. There are about a dozen families of Presbyterians in and about the county seat who will aid in the support of a Presbyterian church. Mr. Robertson enters on the work for the summer in order to ascertain whether a church can be organized there. It is believed that \$300 can be raised, per annum, in the field itself. If the prospect at the close of the summer is encouraging the purpose is to organize a church and erect a house of worship.

A Working Church.—Messrs. Editors:—On last Sabbath the Franklin Street church, Baltimore, had the pleasure and profit of listening to a discourse from their pastor, Rev. W. U. Murkland, D. D., on the occasion of the tenth anniversary of his pastorate, from the text, 1 Cor. iii. 13, "Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." The discourse was an elaborate and searching discussion of the doctrine contained in the passage from which the text is taken, and a faithful application of the truths deduced to the hearts and consciences of its hearers, and at its close a modest but most telling statement of the work accomplished in these ten memorable years, and of the present condition of the church was made. Some of the facts given are as follows:

There have been received into the church during this period 468 members, of whom 260 were on examination and 208 on certificate. The number of children in Sabbath Schools and Bible classes have increased from 450 to 733. During this period the church has been enlarged at a cost of \$10,000, and the total contributions for all purposes have been \$190,816, nearly as much as in the twenty-three years of its preceding history. The church roll has twice been purged, and 143 have been put on the reserved list. The membership of the church has, therefore, in ten years been doubled.

The statistical report of the present year shows the state of the church to be as follows: Number of Elders, 10; number of Deacons, 9; received on examination, 27; on certificate, 27; total of members, 617. Adults baptized, 5; infants, 7; children in Sabbath Schools, 733; contributions nearly \$18,000, about one half of which was congregational, and the other half was distributed between the different causes of benevolence of the General Assembly. This church never omits a collection, but gives liberally to all the causes.

The working force of the church is found well represented in the Sabbath Schools and Ladies Societies. Of the former there are three with 84 teachers, and all of them are doing a good work in training the children in the knowledge of the truth and for usefulness in the Church.—A mission is conducted in a destitute part of the city. The ladies' societies are four, and is called "the Benevolent Society" which raises \$400 for Education, and sends off boxes to the families of ministers; two are foreign missionary in their object; and the fourth is the Dorcas Society with 54 names enrolled, which last year furnished clothing for 82 boys and 104 girls, including 579 garments, nearly all of which were made by the ladies themselves, and 164 pairs of shoes. There is also a sewing school with 16 teachers and 60 pupils, and a mother's mission, where poor mothers are gathered and instructed, and receive sympathy and kindly advice and assistance once a week. Eighty women were thus benefitted last year—and at the annual dinner provided about New Year, 150 mothers set down and were satisfied with a bountiful and elegant repast, and had their baskets, which they had been instructed to bring, filled with substantial and comforts for their families.

Much might be said about all this, but the facts and figures given above will suffice to show that here is a working church and a working pastor, and that great results have been accomplished. Very few men have such opportunities, very few know how to use them so well. The Franklin Street church is, we believe, the largest Presbyterian organization in Maryland. Its influence is large and extensive, and its pastor and people have a mind to work, and they are doing much for the upbuilding of the cause of Christ at home and abroad.

S.
Baltimore, June 11th, 1880.

Installation at Shepherdstown, W. Va.—On Sabbath, May 23d, J. A. Armstrong was installed pastor at this place. The services were conducted by Rev. F. M. Woods of Martinsburg, Rev. Harvey Gilmore, of Hedgeville, Rev. J. S. Lefevre, of Oakland, and Rev. E. L. Wilson, of Gerardsburg; and on May 30th, Mr. Armstrong was installed pastor at Kearneysville, by Rev. J. A. Scott, Sr., and Rev. W. C. Campbell.

Licentiate F. P. Harrell, late graduate of Union Theological Seminary, will labor in the churches of Prospect and Fifth Creek, Concord Presbytery, N. C.

Taylorville, Ky.—There was a discussion last week between Rev. M. H. Houston, of the Presbyterian Church, and Elder T. S. Gatton, of the Baptist Church, on the mode of baptism, and the terms of communion.

We learn that Rev. J. J. Anderson, former pastor of the Samuel Davies' churches of Hanover county, Va., expects to preach his final sermon on the last Sabbath of June, and that the Salem church (one of that interesting group) are looking for a visit from Rev. R. R. Howison on the 1st Sabbath in July, with a view to his taking charge of that field if all conditions be satisfactory.

Rivanna Church, Fluvanna Co., Va.—On last Sunday, (June 6th), a committee of West Hanover Presbytery organized a church in Fluvanna county, called the Rivanna church, with fourteen members and one Elder and one Deacon. Dr. T. D. Bell presided and preached in the morning, after which the organization was formally entered into. The officers elected, having been previously ordained, were installed. After a sermon in the afternoon the Sunday School (a Union School) under charge of J. W. Rison, held its second anniversary. The meetings were held at the Sunday School house, near Rivanna Mills, under a large arbor. The crowd in attendance was the largest seen in those parts for a long time.

Newbern and Laurel Hill Churches, Pulaski County, Va.—Since March 15th, these churches have been served by their pastor elect. There are four preaching places—Newbern, Martin's Station on the Va. & T. R. R., Laurel Hill four miles up the Altoona Narrow Gauge R. R., and Oak chapel half-way between Laurel Hill and Newbern. There are now Sabbath Schools at each of the three first named places organized this spring. The Sabbath School at Oak chapel is carried on mainly by Methodists and Baptists.

The sacramental service was held at Laurel Hill on the fifth Sabbath of May. A large congregation was in attendance. One person was publicly received into the membership of the church.

The services of similar character at Newbern, first Sabbath of June, were attended by a very large congregation, increased by many from New Dublin and Dublin churches—whose pulpits happened to be vacant that day. There were four additions to this church—two by letter and two on examination.

New Haven, Ky.—In accordance with the appointment of Presbytery, and in answer to a petition of certain members residing at New Haven, the commission of Presbytery, consisting of Rev. Messrs. T. E. Converse, J. H. Morrison, and J. J. Cooke, and Ruling Elder J. J. Irvine, of Bardstown church, visited the field, and found the way open to organize a church. The organization was completed on Sunday, May 30th, and the church then elected Mr. Wm. H. Allen unanimously to the office of ruling elder. Mr. Allen was duly ordained and installed. The services were closed by the administration of the Lord's Supper.—Christian Observer.

Home Mission in Wilmington Presbytery, N. C.—The committee arranged vacant churches of the Presbytery into groups as follows: Burgaw, Mount Williams, and Top-sail to be supplied by Rev. G. W. MacMillan, and that he be requested to reside in Burgaw if the way be clear; Rev. K. McDonald to visit the churches of White Hall, Cobb Mills, and Richlands, and if the arrangement be acceptable to supply them; Rev. J. S. Black to take charge of Keith and Black River chapel.

The Rev. H. B. Garriss was appointed an evangelist for the eastern portion of this Presbytery at a salary of six hundred dollars. He to raise what he can in the field and the remainder to be supplemented by the Presbytery.—N. C. Presbyterian.

Letter from Eutaw, Ala.—After a long spiritual dearth, a delightful season of revival has been experienced in Eutaw, Ala. No such wide-spread religious interest, and no such large gathering into the church, has occurred in a quarter of a century. The services begun on the 9th of April, were continued for six weeks, without any abatement of interest, and closed with the regret of all. They were held in the Methodist church, under the conduct of the minister in charge, but with the hearty cooperation of the Presbyterian pastor and congregation. The result was the addition of twelve to the membership of the Methodist church, a number of them heads of families; and of thirty-two to the Presbyterian church, five of whom had been members previously. The large proportion of these were in the morning of life—from fourteen to twenty-one years of age—and had been trained up from their childhood in the Sabbath School.—Southern Presbyterian.

Church Organized at Fulton, Ark.—Rev. W. T. Howison and Elder John B. Christian, of Ouachita Presbytery, organized, May 29th, a church at this place, consisting of ten members, one ruling elder and one deacon.

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On Sabbath, June 6th, eighteen persons were added to the First Presbyterian church of Philadelphia, the Rev. L. M. Colfelt pastor. Eight were received on profession of faith and ten by letter. One received the ordinance of baptism. Scholars from the Sabbath School and those of riper years consecrated their lives to Him who is "mighty to save." Pastor and people united with one voice of thanksgiving to God that "this and that man was born in her."

It is good policy to help feeble churches in their struggle to build houses of worship for themselves. The United Presbyterian Church went into this benevolent work somewhat later than our own, but it reports that the total number helped is 201, located in 48 Presbyteries. These now report a membership of 14,720, and their contributions for all purposes for the present year amount to \$173,600.

The communion season in the First Presbyterian church of New Brunswick, N. J., on the first Sabbath in June, was a very delightful one in several respects. For some time past an annoying debt has crippled the energies of the church. After some preliminary preparation, on Sabbath, May, 30th, the pastor, Rev. Dr. W. J. McKnight, preached a sermon on "Bringing all the tithes into the storehouse, &c., (Mal. iii: 10), setting forth the law of God on the whole subject of Christian giving, and called for subscriptions to pay off the debt of \$5,700. The response was a voluntary offering of over \$8,200. This greatly encouraged the people. Then, true to his promise, the Lord at once began to pour out a spiritual blessing upon the church. During the next week fifteen valuable young people were accepted by the session, and before the communion publicly confessed the Saviour, and nine worthy additions were added by letters from other churches—twenty-four in all. At the March communion also fifteen were received, making thirty-nine additions since the present pastor entered on his labors among this people on the 1st of January last. The pastor and people are much encouraged by these signs of fresh growth in this old and honored vine.

The Revival Services at Dr. Talmage's Tabernacle were brought to a close on Friday evening, June 4th. Mr. Harrison, "the boy preacher," assisted by Dr. Talmage, has held services every evening except Saturdays for six weeks, and as a result over four hundred persons have been received into the church at the Tabernacle. On Sunday, Wednesday, and Friday, last week, Dr. Talmage administered the rite of baptism by immersion to those among the converts who had expressed a preference for that form of baptism, and on Sunday (6th) one hundred and fifty others were baptized by sprinkling.

Place aux dames. This was the constant cry in the General Assembly. "Woman's Work," and the grand success achieved therein was the theme of praise in many of the reports and speeches, and the tributes were hearty and generous. The ladies have purchased themselves a "good degree," and the article on "Deaconesses," by Dr. McGill in the late Presbyterian Review, was a foreshadowing of the elevation which may be at hand. And if there is any place where pious and zealous women should be honored it is in the church of God.

The Rev. J. R. Berry, D. D., pastor of the Presbyterian church of Montclair, N. J., ten years, during which time 290 persons have been added to the church, of whom 126 were a profession of faith and 164 by certificate. The amount contributed to religious and benevolent objects is \$40,000, of which \$6,000 were given during the past year.

The Rev. A. E. Kittredge, D. D., of the Third Presbyterian church, Chicago, has had his salary raised from \$7,000 to \$8,000.

After all, the use of instrumental music is creeping into the United Presbyterian churches, and the subject was brought before the late United Presbyterian General Assembly by Rev. W. W. Barr, D. D., of Philadelphia; but that body did not see fit to take any action with respect to it. Previous to the meeting of the Assembly it had been intimated that a resolution would be adopted directing the delegates appointed last year to the General Presbyterian Council which meets in Philadelphia, September 23, not to attend unless Psalms should be exclusively used in the devotional services. A resolution to this effect was proposed in the Assembly, but it was laid on the table, so that no action on the subject was taken. We have been told that the delegates from this denomination are corresponding with the delegates of the other Psalm-singing churches in reference to the course to be pursued. We most earnestly hope that the delegates from these churches will not refuse to cooperate with the Council.—Presbyterian Banner.

The effect which the teachings of Prof. Robertson Smith and others, and their toleration by ecclesiastical bodies, upon the Presbyterian Church in this country, may be learned from the action of the late General Assembly [Northern] in adopting the report on theological Seminaries, which said:

"Another matter, suggested by the signs of the times, has also been presented to our notice. At a period when acknowledged religious teachers, holding high positions in Christian institutions in Europe, are disseminating doctrines which are calculated to undermine the authority of the Holy Scriptures, we deem it appropriate that this General Assembly of the Presbyterian Church urge upon the Professors in our Seminaries to see to it that they do, by no means, even indirectly, give countenance to these fundamental errors, by any magnifying of the learning of these false teachers, but, on the contrary, that they do faithfully expose their fallacies, and unsparingly denounce their heresies, and that the integrity, inspiration and authority of the Word of God be fully and emphatically insisted upon in the instruction of candidates for the sacred ministry. It is further recommended that the Directors of the Theological Seminaries, under care of the Assembly, be requested to see to it that all candidates for the Presbyterian ministry, under their instruction, be prepared for an annual examination in the Westminster Shorter Catechism."

A more thorough acquaintance with the state of things in the Free Church of late years would have prevented the Independent from saying: "That the Free Presbyterian Church is the most conservative of the Presbyterian family across the ocean. It is the Old School Church of Scotland. Yet in this Church it is now decided that the views of Robertson Smith may properly be held and taught in a theological seminary. It is this Church which will represent Scotch Conservative Orthodoxy at the Pan-Presbyterian Council, in Philadelphia, next fall."

Presbyterian Banner.