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TERMS:

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Richardson & Southall,
Editors and Proprietors.

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CORRESPONDENCE.

Letter from Wales.

PENMAENMAWR, April 19th, '82.
Messrs. Editors.—You will be glad to hear of a quiet work of grace which has been going on for some months past in Wales, under the honored instrumentality of two faithful Christian voluntary workers. Some weeks ago there appeared in your columns an account of the Children's Scripture Union, which, from small beginnings in April, 1879, has grown until it now counts more than a hundred thousand members. Two of the brethren who were interested in the formation of that Union, Messrs. Westall and Spiers, have been working in this district during the past winter and spring. A glance at the coast of North Wales will show the scene of their labor. The coast line will be found dotted with ancient castles, such as Harlech, Criccieth, Carnarvon, Beaumaris, and Conway, some of which mark the extent of foothold retained by the old Norman barons in Wales, up to the time of the Tudor kings. It is along this coast line that our brethren have been working; at Criccieth, Bangor, and Beaumaris. Mr. Westall, a nephew of the late Professor Sedgwick, is an artist who devotes the proceeds of his pencil to the cause of Christ. He has been here before and made water-color sketches of much of the scenery, always having some kind, Christian words to say to the children during his sojourn. Only in the latter autumn of last year he came for a longer stay. Mr. Spiers, his energetic companion, was the founder of the Children's Mission at Llandudno, and is known on account of his labors in different parts of England, and in Edinburgh, Glasgow, and Dundee. Both are held in deserved honor by those who love the common Master and Lord.

The first series of their recent meetings was held in Criccieth, where many children and young people were led to rejoice in the assurance of salvation, and to join with full hearts in the sentiment of Deck's beautiful hymn:

"'Twas Thy love, O God, that knew us
Earth's foundation long before;
That same love to Jesus drew us
By its sweet constraining power,
And will keep us
Safely now, and evermore."

There was an extraordinary tide of blessing on the meetings at Criccieth, and the work in this little watering place seems to have been deep and lasting in its effects. It would do you good to read the simple and affectionate letters of young converts to our brother Spiers which have come from Criccieth.

Our brethren removed from Criccieth to Bangor. Here the same quiet but powerful work of enlightenment and conviction followed by peace in believing—often peace like a river—went on as at Criccieth. It was pleasing to meet children in the train, between Aber and Bangor, reading their "portion" of Scripture, which they had not been able to overtake before leaving home on the winter's morning. One thought of the day when upon the bells of the horses will be inscribed "Holiness to Jehovah"—the day of our brightest hopes. I could give you some touching incidents in connection with their work at Bangor, if your space only admitted it.

Our friends afterwards went to make a stay in Beaumaris, and there, perhaps, the work accomplished by their labors was most remarkable. It was there, too, that about the end of January, I had the opportunity of being a personal witness to the manifest presence of the Lord in some of the gatherings for prayer and unfolding of the Scripture in reference to the work. In one of these at which I was present, there was a great and deep calm felt, notwithstanding much suppressed emotion, especially during the prayer. That meeting will be long remembered by some who were present as having brought them a blessing for eternity. The work in Beaumaris, however, seemed to be much less upon the children than upon the adults. The reason, unless

I am mistaken, being that the children at Beaumaris are less instructed in the doctrines of Scripture than those at Criccieth, where the old Welsh love of the Bible is more seriously cherished. A few extracts from letters by Mr. Westall will best tell of the after progress of the work in Beaumaris. On Friday, February 17th, he writes:

"On Friday evening last we had a very small gathering for prayer for the power of God on two meetings of Christian friends appointed for this week. I opened something of the way of service for Christ. Last Sunday the Rev. Mr. Lloyd preached two powerful sermons (in the Calvinistic Methodist church). On Tuesday we had a large gathering at Mrs. Pycrofts, and the power of God was very present, baptizing us for the great work of next week, Tuesday and Wednesday, when the Town Hall is granted for temperance meetings. More than 170 have signed the pledge, and daily some of the former drunkards are bringing others to sign. God grant a mighty power of the Holy Ghost next week to bring them to the feet of Jesus, and many more as well, and then the question of keeping the pledge will be settled. On Wednesday evening had my class here, a good time. Eleven young men for three weeks have been meeting on Saturday evenings in a private room at the Café! Davidson the watchmaker is going on so happily, has moved to a comfortable house. He says God has taught him so wonderfully.—Some of the worst drunkards besides are anxious about their souls, and how they have signed the pledge we feel they are ready for the call of Jesus."

On February 28th he reports that a total number of 291 had taken the pledge in Beaumaris. From Bangor, on March 16th, he writes:

"Mr. and Miss W. were over to-day. They gave most cheering accounts of the work in Beaumaris. Several more had signed the pledge, making, now 313, and Mr. W. had not heard of one case of lapsing amongst the many former victims of drink who have signed. Various periodical meetings have been arranged to sustain the power of blessing that has been received, and seek further extension of divine grace."

After a short stay in Bangor during the second half of March, our brethren have come to Penmaenmawr, and much prayer has been offered that God will open up for them a work to do here, as it pleases Him. If it is His will that they do a work here as at Beaumaris, He will know how to open up the way.

I am sure nothing need be said to enlist the sympathy of Christians in Virginia on behalf of the Children's Special Service Mission in Wales. My object is rather to call attention to one of the most gladdening signs of the times, in the effort which is being made to establish children in the truths of the gospel. I do not know that it would be possible to point to an instance of one who had received the saving influence of the truth in childhood, ever being led astray by the sophisms of infidelity. So true is it that "with the heart man believeth unto righteousness." Perhaps almost all the best laborers we have had here were believers from childhood, and thoroughly trained in the doctrines of salvation from early youth. Two of the most useful laborers among children here in previous summers, Mr. and Mrs. Steinitz were instructed from earliest years by the venerable Dr. Steinkopf, and were intimate with him till his death in 1859. And so it has been with countless others in your land and ours. The supreme interest which attaches to the subject of children's salvation, especially in these days of apostasy, must be my excuse for the length of this epistle. MAURICE J. EVANS.

"Can't Afford It."

Messrs. Editors.—Our people are not as rich as they were in the good old times. They have now to curtail expenses. This is not pleasant, unless a way can be found out where curtailment will come easy. We see advertisements headed, "French made easy," "German made easy," through simple text-books, without a master; then why not "curtailment made easy"? Why not, indeed! The way has been found. Never curtail in personal or family expenses; only curtail in contributions for benevolent purposes. That wont inconvenience the curtailer at all.

I know a church member who gave two dollars last year to Foreign Missions. He would have given more only he could not afford it. His whiskey cost him \$36.50, and how could he be expected to spare more than two dollars for the heathen?

I know another whose circumstances are much better, and he gave five dollars for Sustentation. He would have been only too glad to double that amount, but "if there was anything that he did despise, it was a mean cigar," and though he limited himself to three good ones a day, from conscientious considerations, as his cigar bill for the year came to \$109.50, of course he was not going to be so extravagant as to invest ten dollars in Sustentation. BREVITY.

Union Theological Seminary.

Official Report of the Proceedings at its Anniversaries of May, 1882.

FARMVILLE, VA., May 4, '82.

It is made the duty of the secretary to furnish to the press a report of such matters of general interest as occur at the annual meetings of the Trustees.

Nineteen of the twenty-four trustees were in session on the 2d and 3d insts., being diligent in business on those days. The following are among the items of interest on the occasion:

Willson Monument.—As some appreciation of the great worth of a modest Christian gentleman (the late Joseph B. Willson) who devised to the corporation, in trust, some \$20,000 in aid of students pursuing their theological training at the Seminary; the trustees determined to place over his grave a suitable monument, and requested Dr. Kirkpatrick to execute their wishes in this regard.

Catalogue.—The Faculty were requested to prepare and publish a general catalogue of its alumni, with brief notes of the ministerial life of each. This important work cannot be accomplished unless the alumni will furnish, and without delay, the information needed for its proper execution. Will each one read, ponder, and inwardly digest this item, and transmit to Rev. Dr. B. M. Smith, Hampden Sidey, Va., the information which he has, in vain, been trying to obtain.

Examinations.—The examining committee and faculty report "that the students have been diligent and faithful in their work." Written examinations continue to be approved as aiding in the effort to secure high scholarship. There is much honest work done at the Seminary.

Elocution.—The experiment of providing instruction in Elocution in 1881-'2, was followed with a measure of success so marked as to receive the commendation of the faculty in their report. Provision is made for continuing a course of instruction and drill in this department in 1882-'3.

Diplomas.—To graduates will hereafter be awarded diplomas in lieu of certificates.

Commencements.—Unforeseen difficulties prevented the inauguration of addresses from graduates this year. Authority was given the faculty to introduce the experiment hereafter, if deemed wise by them.

The public grounds and buildings were found to be in an improved and good condition, and orders were made looking to further improvements.

Railway communication with the outside world is one of the subjects of interest to the trustees and friends of the Seminary. A communication was received from the President of the Farmville & Staunton River Railroad Company in reference to the plans and prospects of this new and important enterprise. To be connected by railway with the great thoroughfares of the country is greatly to be desired. The whole matter of aid to this scheme was remanded to the Executive Committee and Treasurer.

Absenteeism.—The necessary absence of a majority of the Senior class, mainly because of attendance at their Presbyteries standing examinations for licensure, continues to raise a question difficult of solution, and which cannot be satisfactorily adjusted without the co-operation of Presbyteries and trustees. The faculty was authorized to communicate with Presbyteries, and to Rev. Drs. J. H. Smith, A. Martin, and H. G. Hill is committed for report, the consideration of this matter of no small concern and importance.

The small and diminished number of candidates for the ministry is a matter of grave concern to the trustees, and to the Church as well. In their report to the Assembly and Synods attention is called to this matter.

Finances.—The condition of the treasury is healthy. The amount of productive funds is \$242,895. Of which \$5,500 is due to the Library Fund, and \$57,500 is due to the Scholarships. The trustees are glad to know that the late Legislature of Virginia made provision for the payment of full six per cent interest on the \$137,675 held by the corporation, of Virginia Registered and Consol debt.

Graduates.—After an able and admirable address from the Rev. F. H. Johnston, of North Carolina, President Kirkpatrick, in appropriate and well chosen words, awarded diplomas to the following gentlemen who had completed the full course of study prescribed by the constitution of the Seminary: Messrs. A. G. Buckner, of North Carolina; P. H. Hoge, T. W. T. Pittman, and J. C. Stewart, of Virginia. It is proper to add that satisfactory reasons were given why the other seniors failed to be present.

Address.—The Rev. Dr. Hoge, of Richmond, Va., added greatly to the interest of the occasion by his address before the Society of Inquiry.

F. N. WATKINS, Secretary.

—A missionary who was shipped to Japan at a cost of \$750 has shipped to America enough idols to bring \$7,000. So it is said.

Presbytery of Memphis.

TRIAL OF THE REV. N. M. LONG.

Presbytery met at Somerville, Tenn., April 26. The opening sermon was preached by the retiring Moderator, Rev. J. M. Rose, from Jude, 3d verse, "That we should earnestly contend for the faith which was once delivered unto the saints."

Rev. R. R. Evans was elected Moderator, and C. V. Thompson, temporary Clerk.

Rev. W. G. Woodbridge was received from the Presbytery of Ouchita, Rev. W. S. Johnson from the Presbytery of Dallas, and Rev. H. B. Raymond, Jr., from the Presbytery of Florida. Report of committee on the Revised Directory, suggesting some verbal changes, was adopted and ordered to be forwarded to the Assembly.

Rev. J. M. Rose and elder J. M. Hull were elected commissioners to the Assembly, and Rev. W. S. Cochrane and elder P. H. Rice, alternates.

The Presbytery unanimously adopted the change proposed by the last Assembly in our Form of Government.

The following memorial was presented in regard to the course of the Rev. N. M. Long:

MEMORIAL AGAINST MR. LONG.
Mr. Daniel then presented to the Presbytery the following memorial:

MEMPHIS, TENN., April 25, 1882.
To the Presbytery of Memphis, convened at Somerville, Tenn., April 26, 1882:

The undersigned would respectfully represent that the conduct of the Rev. N. M. Long has become a grievance in the following particulars: He has ceased to preach with any view of building up the Presbyterian Church; he has, without the consent of the Presbytery, been the chief actor in the organization of an independent church—not Presbyterian—in Memphis; he has served this organization regularly as its minister without consulting the Presbytery; he has publicly announced that he has undertaken this work as something permanent, and that he has no higher ambition than to carry it on. This conduct on his part is highly detrimental to the unity, peace and prosperity of the Presbyterian Church in Memphis; it is subversive of the law and order of the Presbyterian Church at large. We therefore lay before the Presbytery this memorial, and we ask that the Rev. N. M. Long be directed to desist from the work in which he is now engaged and to attend to his duties as a Presbyterian minister, if he remain within the Presbyterian Church.

G. Rosamond, R. A. Lapsley,
John M. Rose, Jr., E. M. Richardson,
Eugene Daniel, R. G. Rawlings,
F. W. Sherrill, Milton P. Younge,
James Elder, G. L. Welford,
V. N. Rice, G. W. McCrea,
A. N. Erskine, R. F. Wilcox,
Carrington Mason, John Johnson,
A. A. Barnard.

He also read the following letter:

APRIL 25, 1882.
REV. E. DANIEL: My Dear Brother—While I could not agree with the expediency of presenting the memorial to the Presbytery, I would not be understood in any way that I justify the Rev. N. M. Long in setting aside the law of the Presbyterian Church in organizing and taking charge of the Stranger's Church without the consent and authority of the Presbytery. He has certainly defied the authority of the church to which he is bound, and I would repeat what I said to you and also to Mr. Long's friend. If I come into the Presbytery, I would require him to withdraw from the Stranger's Church, or else leave the Presbyterian Church.

Yours truly, EDWARD C. JONES.
On motion, these communications were referred to a committee of five, as follows: Gill, Carne, J. J. Hall, Pentress, and S. B. O. Wilson. Mr. Long said he would like to be permitted to place his answer to the documents read before the committee, which was granted.

After a protracted discussion the following action was taken:

SOMERVILLE, TENN., April 28, 1882.

To the Presbytery of Memphis:
The undersigned committee, to whom was referred the memorial of certain ministers and ruling elders of the several Presbyterian churches in the city of Memphis in regard to the Rev. N. M. Long, a member of and minister in the Presbytery of Memphis, would respectfully report as follows:

We invited both the memorialists and brother Long to appear before the committee, and permitted and requested both parties to produce any evidence they might see proper. We have given both sides a full and patient hearing, and after careful deliberation and consideration of the memorial, and of brother Long's answer in writing thereto, and all the evidence adduced pro and con, would recommend for your adoption the following paper:

Resolved, That the Presbytery recognizes the right of all persons to associate together for religious purposes upon any creed they may frame for themselves, or upon no creed at all.

Resolved, That the Presbytery, while lamenting the dissensions that rend the body of Christ, has the right and it is her solemn duty to inquire into the conduct and direct the labors of all her ministers, and to take action in all things pertaining to the usefulness of her churches according to the following provisions of our book of church order, chapter V, section 4, article 6: "A Presbytery has authority to receive and issue appeals, complaints, and references brought before it in an orderly way; * * * to require ministers to devote themselves diligently to their sacred calling, * * * and in general, to order whatever pertains to the spiritual welfare of the churches under its care." Chapter VI, section 5, article 1: "No minister or probationer shall receive a call from a church but by permission of his Presbytery."

Resolved, That all ministers are bound to submit to the judgment and action of the Presbytery to which they belong by the following vows which they voluntarily take at their ordination:

Question—Do you approve the government and discipline of the Presbyterian Church of the United States?
Answer—I do.

Question—Do you promise subjection to your brethren in the Lord?
Ans.—I do.

Question—Do you promise to be zealous and faithful in maintaining the truth of the gospel and the unity and peace of the church whatever persecution or opposition may arise unto you on that account?
Ans.—I do.

Resolved, That from the manual of the Stranger's Church of Memphis, it is evident that said church is not in accord with the Presbyterian Church in the United States, either in doctrine or polity, and from the evidence, both parol

and documentary before the committee, that brother Long's connection with said church has been and still is, detrimental to the peace and unity of the Presbyterian Church, and is subversive of her interests and authority and not conducive to true and undefiled religion.

Resolved, That in view of all these facts the Presbytery does hereby interpose its authority, and requires brother Long to cease to preach to and act as pastor of said Stranger's Church.

Your committee have endeavored to deal in all gentleness and kindness with brother Long in their investigation of the grievances set forth in the memorial, and they trust he may return to full and hearty compliance with his ordination vows, and acquiesce in the authority of our beloved church and in obedience to the Presbytery of which he is a member.

All of which is respectfully submitted.
S. S. GILL,
J. B. CARNE,
S. B. O. WILSON,
FRANCIS FENTRESS,
J. R. HALL,
Committee.

The report was made on Friday forenoon, and the discussion of it continued from 11 o'clock A. M. until 1 o'clock at night, recess being had for dinner and supper. The discussion was conducted with great ability and courtesy on both sides. A little after 1 o'clock the vote was taken, *scilicet*, on the first three resolutions, which were adopted unanimously. On the balance of the report the vote was taken by calling the yeas and nays, and resulted as follows: Yeas—Evans, Gill, Rosamond, Richmond, Cochran, Carne, Daniel, Rose, Lapsley, Laird, Wilson, ministers; Thompson, Hill, McClellan, Stott, Rice, Erskine, Sherrill, Johnson, Hall, Fentress, McCullough, elders—22. Nays—Keady, Todd, Long, Raymond, ministers; Edmondson, Russell, Bringle, Barnum, Reeves, elders—9.

A committee, one from each side, was appointed to furnish a more particular and extended report of the discussion.

Presbytery received a telegram Friday night announcing that Rev. J. O. Stedman, D. D., one of its oldest and most devoted members, was dying, and Presbytery was led in prayer in his behalf by Rev. S. B. O. Wilson.

Presbytery adjourned Saturday morning to meet at Mason, Tenn., in the Fall.
RICHARDSON, S. Clerk.

Concord Presbytery

Met in Concord, N. C., April 25th. Present, 17 ministers and 24 ruling elders.

Rev. A. L. Crawford opened Presbytery with a sermon.

Rev. Dr. W. H. Wood, was chosen Moderator. Rev. W. B. Arrowood was received from Montgomery Presbytery, Virginia.

Rev. J. A. Ramsey with ruling elder M. W. Johnston were elected commissioners to the General Assembly, with Rev. J. N. H. Summerell and elder Col. J. C. Barnhardt as alternates.

The change proposed in Chap. XII, sec. 3, of Book of Discipline, was adopted.

Rev. P. M. Custer was dismissed to North Mississippi Presbytery.

An overture was adopted asking the General Assembly to take steps to have stricken from our book the prohibition against the marriage of a deceased wife's sister, and other degrees of affinity condemned in the last sentence of Chap. XXIV, sec. 4, Confession of Faith.

The question of co-operating with the General Assembly's Committee, was docketed and referred to the next regular meeting.

WM. W. PHARR, Stated Clerk.

Transylvania Presbytery

Met at Campbellville, Kentucky, April 28. Twelve ministers and eleven ruling elders being present.

Rev. E. Forman was elected Moderator, and Rev. J. J. Chisolm, permanent Clerk, in the place of Rev. B. Betts, deceased.

In reply to the Assembly's overture, touching a change in the Book of Discipline, the Presbytery voted for the change, but suggested that it be made in the following language: "This provision shall in like manner apply in the case of ruling elders and deacons, upon a reference to the session of the church with which they are connected."

In regard to the Revised Directory, the following resolution was adopted:

The Presbytery believes that it fails to meet the wants of the Church and are unwilling to vote for its adoption in its present form; but if adopted by a majority of the Presbyteries, would suggest the omission of sec. 5, chap. 3, and in chap. 8, the paragraph relating to the use of a ring in the marriage ceremony.

Rev. J. J. Chisolm and ruling elder T. S. Merrimon were appointed commissioners to the General Assembly, and Rev. W. T. McElroy and ruling elder F. S. Ray, alternates.

A call for the pastoral services of licentiate W. Y. Davis was presented by the Pleasant Grove church, which was placed in his hands and accepted. The Presbytery will meet at that church, June 3d, for the purpose of ordaining and installing him.

Exception was made to the records of one of the churches, because a minister had been received from the Reformed or "Campbellite" church without baptism. The exception was sustained, but an overture was sent to the Assembly asking that, inasmuch as in the judgment of many of our ministers and people that church has undergone a change favorable to orthodoxy, and consequently the grounds upon which the Assembly largely based its decision, twelve years ago no longer exist, a committee be appointed to consider the whole question involving the recognition of Campbellite baptism, and to report to the next Assembly.

A committee was appointed to prepare a memorial of the Rev. Barbee Betts.

Mr. J. T. Wade was taken under care of Presbytery as a candidate for the gospel ministry.

Rev. J. E. Triplett, evangelist, was authorized to organize a church at Fuaski Station.

The fall meeting will be held in September at Perryville.
E. M. GREEN, Stated Clerk.

Presbytery of Montgomery—Missionary Supplies.
One Sabbath each at discretion—J. G. Shepperson, P. B. Price, B. W. Moseley, J. K. Harris, W. T. Hall, A. W. Ruff, W. B. Coppedge, W. M. McPeeters, W. A. Dabney, E. W. McCordie.

Walker's Creek—C. A. Miller; Giles county—D. Blain; Carmel—R. R. Honston; Mercer county—J. M. Rawlings; Jennings's Creek—J. Ruff; Bedford county—F. G. Raley; Mr. Coppedge's Field—E. C. Gordon; Floyd county—W. H. Ochiltree; Franklin county—W. C. Campbell; Campbell county—K. P. Julian.

P. B. PRICE, S. Clerk.

Central Presbyterian.

WEDNESDAY, May 10, 1882.

Compensation.

BY MARGARET J. PRESTON.

Because the page of saint and sage
Is closed before your burdened eyes,—
Because the thought, by genius wrought,
Forbidden to your vision lies;

Because the fine ecstatic line
The poet writes, is shut away;
Because you glance at no romance
Nor sweep the world-news of the day;—

Must you sit by with murmurous sigh
And hopeless sadness in your looks,
As if the best of life's true zest
Was bound within the realm of books?

Lift up, I pray, this golden day,
That vision which the classic line
Has dimmed with pain of overstrain,
And own there's something more divine.

Upon the broad expanse which God
Sets clear before your spirit's reach,
Freighted with more exalted lore
Than human tongue could ever teach.

Your pen can trace no faintest grace
Of fancy such as throbs and stirs
In living light along the bright
Record of Nature's characters.

No wisest sage, no scholar's page,
No secrets science may describe
Can teach the heart a thousandth part
As much as God's great open sky.

And tell me where are poets rare
As lyric birds that thrill and throng
The solitudes of breezy woods
Just for the very love of song!

What gay romance can weave a dance
As airy as the butterfly's?
What drama's dream can ever seem
Tragic as that in human eyes?

God's way is best. If he has pressed
His hand above your eyelids so,
Be sure, therefore, he has some lore
To teach you that you do not know.

Hold the dear hand, and understand,
While covering it with kisses true,
That you must lay all else away
Till you have heard his teachings through.

A father's care should surely wear
No semblance even of love's eclipse,
If down he lays the book, and says,
"Child, learn your lesson from my lips."
Sunday School Times.

For the Central Presbyterian.

Oil on Water.

The question of "Retrenchment and Reform" was supposed to be at rest, but is again revived. A word or two of mediation may be of some service to the Church. My impression is that the controversy presents a case of divergence on each side from the straight line of wisdom and of truth.

1. One party insists that the Church is bound to adhere, in her polity of beneficence, to apostolical precedents; whilst the other maintains that much discretion is allowable in adapting her methods to time and circumstances.

The battle here is over the first institution of the diaconate in the Acts of the Apostles. One extreme view is that all attention to temporal interest is thereby devolved upon deacons exclusively. The others, that such duties may be entrusted to ministers in the discretion of the Church. I raise the question, whether it may not be expedient at all times to conform to apostolical examples as far as practicable, and yet not obligatory to copy them in every minute particular irrespective of circumstances. In the narrative itself, there seems to be recognised a certain degree of discretion. Up to the time mentioned, the Apostles had been engaged in the "daily ministrations," but found the increasing labor incompatibly with their higher functions. The lesson seems to be that a minister, if he has time to spare, may conscientiously serve God in any religious capacity; but, as a general rule, his time ought to be occupied "in prayer and the ministry of the word."

2. Again, as a question of expediency, one party advocates an extreme simplicity, and the other a complicated and relatively expensive system. Wisdom seems to me to lie between them. The Church has an exterior and an interior work to perform. So far as missions have to be conducted on the frontier and in foreign lands, the arguments for a central committee and a skilled secretary seem to me so strong that they cannot be successfully met. No mere clerk could possibly discharge the onerous duties involved; and they are obviously germane to the ministerial office.

On the other hand, the work of Sustentation and its cognate enterprises—Education, Publication, etc.—does not seem to call for such an agency. Committees of Presbyteries or Synods might without salaries conduct these matters well. So long as we have central committees for each cause, loyalty to the Assembly dictates universal support; but to one so far removed from the influence of agitation as myself, the necessity of so elaborate, complex, and expensive a scheme has never been satisfactorily demonstrated. Its complexity is objectionable, because the people fail to comprehend it. Its expensiveness is objectionable, because the ratio of salaries and incidentals to the sums involved is glaringly

excessive.

In reference to those who are to receive and disburse the funds of the Church, the line of moderation is clearly the line of duty. A treasurer is necessary for a central committee. As the service is diaconal, the appointment of a deacon would be appropriate. One familiar with business of that character could discharge the duty in his professional capacity for a moderate compensation. But for all benevolent objects conducted by Presbyteries or Synods, such services might be entrusted to their own officers.

Now, where is the difficulty of simplifying and condensing our system, so as to approximate as near as possible to primitive models, and at the same time preserve its efficiency? So far as Home Missions are concerned, the secretaries have conceded so much to the Presbyteries that we can discover no reason whatever for a continuation of that work in their hands. The Presbyteries have the entire control. If so, why the expense of paid officials to do precisely what the Presbyteries can do themselves? The same reasons apply equally to Education. On the other hand, the demands of the opposite party for a total abandonment of some of our enterprises, and for triennial Assemblies, exceeds all reason. To simplify and economize are not to abolish. The former may promote progress; the latter is retrogressive and discouraging.

We cannot in an age of steam, the press, and the telegraph, literally return to primitive methods. The apostles would have availed themselves of increasing facilities. Our system is of a definite form, but not destitute of all elasticity. Some of our polemics are in the clouds, sustaining visionary theories with more formal logic than common sense.

The mind of our Church favors improvement, but not revolution. Simplification may be progress. It is the supreme aim in the useful arts, and should be in all ecclesiastical processes. It is hoped that the approaching Assembly will be a deliberate, conservative body, calmly and prudently intent upon the advancement of the Church. Acrimonious disputation and sublimated dialectics, are alike unfavorable to a healthy development. Divine wisdom never expresses itself through such channels. It is time we had learned to discuss practical questions dispassionately, and not in the spirit of personal championship.

J. A. W.

For the Central Presbyterian.

Thoughtless Criticisms.

A short time ago the Methodists of our village had a protracted meeting in their church. The Presbyterian preacher was invited to preach on Sunday night—his own congregation meeting in worship with the Methodists. He gladly availed himself of the opportunity to show his interest in the work, and preached the best sermon he had—a sermon that was the offspring of mental anguish and much prayer. In the congregation were two young men, characterized by many admirable traits, but irreligious. Their mother is a member of the Presbyterian church, and professes to be painfully anxious about the conversion of her boys. It is known that the preacher had those two young men in his mind and on his heart, and the character of his sermon was thought to be peculiarly suited to meet the demands of their case. The first expression of opinion that he heard from the mother was, "What was the matter with our preacher last night. He preached the meanest sermon I ever heard. He hollered mighty loud, and I believe it was to conceal his want of ideas." When this severe censure was repeated to the preacher by a sympathizing friend, it was not altogether mortified vanity that made his heart ache. No doubt this was an element of pain, but equally painful was the sense of helplessness and despair. What prospect of reaching the hearts of children when their own parents laugh at your most earnest and prayerful efforts? However feeble, or even misdirected the preacher's effort, it seems to me that a grateful appreciation of his design ought to suppress harsh criticism. When he stands as an accredited ambassador of God and handles the solemn themes of "sin, of righteousness, and of judgment to come," striving with prayerful earnestness to carry conviction to the heart of a child, if the parent is certain that the preacher's effort was a failure, instead of censure or ridicule, he should grieve in silence, and at least respect the benevolent motive that prompted the effort. Thoughtlessness is usually the excuse for harsh criticisms. "The critic meant no harm." But what shall we think of the thoughtlessness of a mother or father when the matter in hand is the rescue of their own offspring from eternal perdition? Why should the preacher pour out his soul in an agony of intercession at the throne of grace, and then put forth all the resources of mind and body to accomplish the rescue, while the parents are so little concerned as to make thoughtless comments? Suppose God stands aloof and looks on with equal indifference, and makes thoughtless criticisms, what probability that the child will be saved? Is it expected that God and the preacher will manifest profound concern and possibly save the child while the parents amuse themselves and the bystanders by light, dippant pleasantries at the preacher's expense? Preachers are said to be too sensitive. Perhaps so, but this is hardly as bad as for parents to be too thoughtless.

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For the Central Presbyterian.

Reminiscences of Major James Morton, of Willington.

(Continued.)

BY REV. DRURY LACY, D. D.

Major Morton as a Magistrate.

Major Morton was a civil Magistrate, and when he was on the bench, and Captain Nat. Price with him, the people knew they had to behave. The contrast between the good order and decorum of the court when he was presiding, and the disorder and confusion that existed when he was not there was very marked; everybody noticed it. But as a Magistrate, he often adjudicated small cases that were brought before him at home, and like the old English gentry, he held his court in the hall—the biggest room in the house. One day, I was there, a neighbor brought in a negro man belonging to another neighbor, who had been impudent to him, and wanted the authority of a Magistrate to whip him, as the negro's master had refused to let him do it. During the investigation this insulted neighbor flew into a passion and uttered an oath or a curse. The old gentleman stopped short and said: "Mr. Willard, I don't allow such language in my presence, and if you curse again, I will fine you for both offences." But in his zeal to convict the negro, Mr. Willard got mad and cursed again, and the old Major "fined him according to law, \$1 for each offence." Who, and where, is the Magistrate that will do the like in these days?

A Trustee of Hampden Sidney College.

Major Morton was a trustee of Hampden Sidney College, and always took a deep interest in the welfare of the institution. No man was more punctual and regular in his attendance on the meetings of the Board, and though he never made a speech on any subject, he never failed to give a judicious vote. Perhaps the name of no trustee is signed to more diplomas issued by the Senatus Academicus than his, and always in his bold honest hand, reminding one of the signature of John Hancock to the Declaration of Independence.

The students used to tell a great many anecdotes about him. In my early boyhood, there were only two carriages that came to the College church; all the rest of the people came on horseback, or in carryalls, or on foot, and the congregations were always large. One of these carriages belonged to Col. Samuel Venable, of Springfield, and the other to Major Morton. The boys used to say that the old Major's carriage was so accustomed to come to church, that it knew when it was Sunday, and would roll violently against the carriage-house door until somebody opened it, and if the horses were not hitched up very soon, away it would go off to church without horse or driver! A pretty tough yarn this.

When I was a boy and a growing lad, the custom was to have a precentor in all the churches. The precentor stood in, or near the pulpit, and "raised the tunes." He received the hymn-book from the hands of the minister, after he had read the hymn,—then "gave out" two lines at a time, and he and all the people sung them, then two more, which were sung, and so on until the hymn was finished. Major Morton was the

Precentor in the College Church

for a great many years, and in "parceling the lines" as it was called, did it with such inflections and modulations of voice, as to make his reading the two lines almost a recitative-solo. As far as I know, there never was but that one hymn-book in the church; but ten or twenty people sang to one who sings now, and they made church-music worth hearing—music incomparably better than we hear in our churches now-a-days.

Old-Fashioned Singing and Modern Progress.

But then, every family was a regular singing school, where they all practised music twice a day at family prayers. Why, it would have been as strange to have omitted singing then, as it would be to omit reading the Bible or praying now. I do not know a dozen families where they sing regularly at prayers, while ninety-nine hundredths of those that have family prayers never sing at all. And some of the very few that do sing, must have a piano badly played to help them out. And so too in the churches; where the whole congregation, white and black, old and young, used to sing with all the heart and voice, now they must have a big organ in the city churches with a paid organist, and a choir of eight or ten singers who are frequently quarrelling; and in the village churches a small choir gathered around a wheezing little instrument to make music! Thus the people have got to praising God by proxy, and they call this progress! I am thankful to say that this miserable proxy-business of choirs and instruments has made no progress in the country churches of North Carolina, but they sing a good deal as they did in old times, and now and then, with some favorite words and tune, make the house ring again.

Back again to Major Morton.

I wish I could stick to my subject, and not be so often "flying off at a tangent." My subject is Major Morton, who acted as precentor a long, long time, till the infirmities of age, and the introduction and general use of hymn-books induced him to give up his office. He loved singing so well, that he usually spent the Sabbath afternoons, lying on his bed, and singing the music book through. One

day at a public dinner in the Commons Hall, after the cloth was removed, and the wine brought on, and many toasts drunk, Professor McViecar, with some very striking and appropriate remarks, proposed: "The health of Major James Morton, the oldest and most faithful member of the Board of Trustees, and our incomparable precentor; 'Long may he live to sing, and ever live in song,' which was drunk with a shout and "a three times three." The dear old man kept his seat, with a broad smile on his face, and the tears trickling down his cheek.

Old Age and Loneliness.

In his old age, after his sons and daughters were all married and had gone off, he was left for several years alone, and often became very sad and depressed in spirits. In that great big old-fashioned country house—the seat of unbounded hospitality in former years—he lived; the only white person on the plantation, except of course, the overseer and his family who lived in a separate house at a distance.

It had been the rule at Willington, and also at most of the houses in the neighborhood, to have family prayers in the morning and evening, as regularly as they got up or went to bed. It was no more omitted than breakfast—indeed not so much. At these morning and evening prayers the house-servants attended as regularly as the white people, and took part in the exercises of singing at least, if nothing else, for all negroes love singing. After the family was broken up by marriages and removals, these domestics, by degrees, left off attending prayers, until at last the old Major was left alone. Still he conducted the service as he had always done, not omitting any part of it.

An Affecting Incident.

One morning I went over to take breakfast with the old man, and to ask him to come to Ararat to dinner. It was only about a half mile from my house to his, and when I got on the porch, I heard him reading aloud, and soon found it was the Bible. As I did not wish to disturb him, I sat in a chair by the door, where I could see him and into the room, but with his face turned in another direction he could not see me. There was not a soul in the room but himself; and there sat the sorrowful-looking old man, reading aloud as if the room was full. Then he took up the hymn-book, and "gave out" two lines at a time aloud, and sang them aloud, till he finished the hymn. And then he kneeled down and prayed aloud, as he used to do with all his family. I was so touched, that I wept like a child, and it was several minutes before I could smooth my face and go in. I shall remember the chapter and hymn and prayer as long as I live. The chapter was the fourth of Hebrews; the hymn was one he often sung, beginning—

"My drowsy powers, why sleep ye so?
Awake my sluggish soul," etc.,

and the prayer was as simple as that of a child. He prayed for each family, and his children so distinctly, that any one knowing the different families would at once know whom he meant. Two of his sons-in-law were ministers, Dr. Rice and Mr. Wharey, and he prayed that a "double portion of the Spirit" might be granted them; and then he prayed that Billy (Dr. William S. Morton) might not be carried away by the world. Then he prayed for his negroes, that as they could not be free from earthly bondage, they might be Christ's freedmen; and then for the Seminary, and lastly for the Church of the world over. It was almost as short as my sketch of it—humble, fervent, submissive.

As I remarked at the beginning, Major Morton went to High Hill, Cumberland county, to live with his son, Dr. Morton, where he died at the age of 92 years.

For the Central Presbyterian.

Preachers and Poverty.

Do not some ministers talk too much about our poor salaries and hard times? The question is suggested by several articles which hint, and more than hint, that the reason why there are not more candidates for the ministry is that ministers are so badly paid. Of course they are badly paid, but then sometimes other people are badly paid too. We have "hard times," but then others have hard times too. There is a shady side to a pastor's life, and it is very shady; but then others have shady sides too. The mechanic and the laborer has a very shady time when he falls sick, and the wages stop. But the minister is the only one who brags about his poverty, who magnifies it, who invites others to view it. Is this seemly and becoming? Is it manly?

Of course congregations ought to pay the salary and pay it regularly and promptly. But they should do it, because it is right, because duty to God demands it, because the Lord has shown his displeasure at those who promise to give to God and fail to do it, (as in the case of Ananias,) and not because we need it. To exhibit ourselves as paupers is to invite others to treat us as paupers.

We need new books and theological reviews. Does the country lawyer have all the books he needs? Does the city attorney have all the "Reports?" or if he has them, does he have as much time to look into them as we parsons have to look into our books? Do the doctors have all the books and all the surgical instruments that would be useful to them? As a rule are not the city preachers about as well off in these respects as city lawyers, and country pas-

tors as well off as country doctors?

Of course our wives have hard times. I wish from the bottom of my heart, that such never befel them. No helps, little larders, much company, and more criticism, make a bitter pill. But there are many things to sweeten it, opportunities of usefulness, exhibitions of kindness and affection. But do they have as hard times as the farmers' wives who have to tend a half-dozen children and feed half a score of hungry hands?

Our children might have more, but too much, too many books, too much schooling, too many toys and candies are not good for boys and girls. A little hardship is good for them. And experience shows that ministers' children have enough. They are, to say the least, as well trained, as well educated, as moral, as pious, as respectable, and as useful as the children of any other profession or calling.

Of course preachers are poor. Riches are the exception. There are poor lawyers, doctors, farmers, carpenters, clerks, salesmen, and engineers, who work as hard as ministers, fare no better, and die no richer. Half a dozen graduates of a female school met six years after graduation and compared notes. Some had married promising young lawyers and had been inclined to exult over those who married ministers. But they found that they were all about equally poor, with the advantage on the side of the ministers' wives, that they had never expected to be rich.

Don't let us frighten young men away from the ministry by our doleful tales. The grumblers who say that ministers get large salaries for idling at home and eating big dinners abroad, don't know anything about it; but on the other hand we are not the most ill-used in the community. We have our trials; and it would be bad for us and the people to whom we preach if we had none; but our trials are not worse than those of others. I never heard of a minister or a minister's child in the poor-house, except through his own fault. We may not have as much money, but we have other things which are more prized than money, for which people are willing to pay out money—friends, popularity, and a recognized standing. In a worldly point of view there is not much to discourage a young man from seeking the ministry.

A COUNTRY PASTOR.

Why Discredit Divine Love?

We may depend upon it that one main reason why we are so prone to discredit divine love, especially in seasons of distress, is because we fail to look beyond the present—fail in having regard to the recompense of the reward. Our anguish is the fruit of impatience. We desire to ascend the mount of joy without passing through the valley of sorrow; to sit on the throne without lying in the dungeon; to wear the crown without bearing the cross. We forget that our Lord has said: "If ye suffer with me, ye shall also reign with me;" "Whosoever will come after me let him take up his cross and follow me"—follow me to Gethsemane and to Golgotha, to anguish of soul and to suffering of body. These lie on the highway to Olivet. Present adversity, though far from agreeable, may nevertheless prove an efficient agency in promoting future happiness. Uninterrupted prosperity is not always a blessing; nay, it is sometimes a premonition of coming anguish. The Psalmist, though finding the mystery of triumphant wickedness a problem too painful for him, yet discovered a solution when he entered the sanctuary of God, and understood the end: "Surely thou didst set them in slippery places; thou castedst them down into destruction." Springtime, with its balmy days and cloudless nights, might perhaps be considered more agreeable than the gloom of an unbroken winter; and yet were it to continue so long as to produce neglect in storing provisions for the future, it would inevitably become the precursor of a season of anguish, the intensity of which would be greatly aggravated by remembrances of the past.—*Van Dyke's "Through the Prison to the Throne."*

The Jewish Development.

The Jews, with their cosmopolitan tastes and habits, their mercantile experience and traditions, their concentrated wealth and varied mental ability, seem likely to become the ascendant race. They are becoming the capitalists of many countries, the creditors of their governments. They are becoming leading merchants and occupying some of the best residences in large cities. They are adorning the scholarship of European universities, and holding high positions in European cabinets. It may be the promise to Abraham, that in his seed all the families of the earth shall be blessed, may be fulfilled through this singular exaltation of the Hebrew race. The persecution they are meeting in Russia, Germany, and other parts of the world, is doubtless due in part to their extortion, but in part also, to race prejudice and envy of their superior thrift, threatening to swallow up, by purchase or mortgage, the property of hundreds of communities. If we discriminate against the Chinese now we may at length be tempted to make laws against the Jews.—*The Watch-Tower.*

Extraordinary afflictions are not always the punishment of extraordinary sins, but sometimes the trial of extraordinary graces.