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CORRESPONDENCE.

Antiquities.

PHILADELPHIA, Dec. 4th, '84.

Messrs. Editors.—The glib manner in which the would be critics of our age deal with antiquities is something quite astonishing. They chip a bit from the rocks of Assyria and Egypt, and if it have but a single heathen hieroglyph upon it, it is adequate to shatter the sacred shrine. They find a bone in a cave and threaten to break down with it all the houses of God in our land, so confident are they in the possession of Sampson's weapon. Rivaling Newton in his leap of inference from the fall of the apple to the motions of the moon, they spring from the results of galvanic experiments on a frog to the elimination of the Almighty from the phenomena of nature, and affirm with sublime courage that the whole complexion of religious and scientific thought must in consequence be changed. The follies of wise men are a personal loss to every one. To belittle great men is to dwarf ourselves, and when their follies concern the best hopes of our race every good man must be sad rather than jest. It is asserted that—

The Story of the Fall

and all cognate myths are far older than unlearned readers of the Bible suppose, and that the walls of ancient Thebes, Elephantine, Edfon, and Karnak bear evidence that long before Moses wrote they were embodied in the religious ceremonies of the people of whom, according to Manetho, Moses was himself a priest.

It may be true that the whole history of the fall of man may be deciphered from the sculptured monuments of Egypt. But just as the drift-wood floating on the sea indicates the wreck of a noble ship, so the distorted traditions of Egypt indicate some grand historic facts from which they must have been broken, and drifted down over the waves of subsequent ages. The name of Egypt on the monuments and its name among the Arabs at this moment is Mizraim, and Mizraim was the son of Ham. The name of the god of Heliopolis—the City of the Sun—is on the monuments Athon or Adam, and his wife is there said to be Eve or Eve-Hor. The god of the Nile is given as Noah, and the principle of evil on the monuments and among the Egyptians was Sathon. Where did the Egyptians, who never had a revelation, get these names? The very gods of Egypt are the historic persons of the Bible—their idolatry is the traditional history of Genesis or the perverted representations of historic persons and facts. Where then could they have gotten them? Noah must have been acquainted with their immediate ancestors, and Noah was a preacher of righteousness. They must have heard through him the story of the fall and the promise that "the woman's seed should bruise the serpent's head." Abraham also visited Egypt, and he undoubtedly left lessons of the gospel which the Egyptian remembered and applied to their god. These broken and distorted shadows refer back to actual substances. Indeed, we believe that archaeology will yet disclose that the Hebrew mind left many impressions on the Egyptian conscience throughout all time, and the manifest superiority of the Hebrew God left an indelible mark on the imagination of Mizraim. It is true that Egypt, from the borders of Nubia to the mouth of the Nile, abounds with written monuments of high antiquity. The hoar old age of the written stones of Ipsambul, of Philæ, of Masara has been admitted by the veriest atheists of France. The critic who would arraign, on the ground of antecedent improbability, the dates of three thousand or of four thousand years for Egyptian monuments and records, would be scouted

most justly by the whole learned world. But the claims of an antiquity for the sculptured discoveries of Egypt, bearing upon the fall and the antique germs which lie embedded in the Hebrew history, that will anticipate and overthrow the Mosaic cosmogony are absurd. It reminds us of Volney's discovery of the three zodiacs—two in the temple of Dendera and one in the temple of Esneh. On scientific and astronomical principles, forsooth, these zodiacs were concluded to have been composed ten thousand years before Christ, long before the flood, and quite prior to the creation. But alas! it was found that the columns of these temples of Dendera and Esneh were fluted and elaborately covered with foliage, whereas the columns of the most ancient temples of Egypt were plain with a simple bell on top. At length an inscription was discovered that had previously been totally overlooked, to the effect that this beautiful temple with all its contents was built in the 10th year of Antoninus, this is, 147 years after the birth of Christ. Champollion discovered on the pronaos of the temple at Dendera the Greek word *Autokrator*—the Egyptian title of the Emperor Nero. So this controversy was settled. It is an illustration of the way in which phenomena need to be received from the antique world which are supposed to militate against the Word of God. It is unwise to come to instant conclusions. Some fluted column will turn up. Some unimpeachable inscription which will settle the exact period and the great fact that it is *unripe science and not mature investigation* that seems to be in collision with that Word.

We are gravely told that the Book of Genesis, as it now stands, is a comparatively recent compilation and adaptation of mysteries. Not the work of Moses, but of Ezra or Esdras, who lived at the time of the captivity, between five and six hundred years before our era, and that he recovered it and other writings by a species of intuitive memory. "My heart," he says, "uttered understanding and wisdom grew in my breast, for my spirit strengthened my memory." Thus an apocryphal word is cited to prove that Ezra, aided by others, wrote the whole of the Pentateuch. What is to be done then with the fact that Moses did write the Law and was so confident that he wrote by inspiration that though stating "he wrote upon the tables the words of the covenant—the ten commandments"—he states afterwards that God wrote them. Nor does the author of the Book of Esdras lay any claim whatever to the authorship of the Pentateuch. He states that the law was burnt—that is, the copy that had been kept in the temple—and asks that he may write an account of God's works "done in the world since the beginning." He did write, but not the Pentateuch. He and Sarea, Dabria, Selemia, Ecanus Asiel, in forty days wrote two hundred and four books—seventy for the wise, one hundred and thirty-four for the unwise. Indeed, to use the testimony most likely to avail with the men who make and credit gross denials of Scripture verity, to fall back upon their own school of thought, the internal evidence goes to prove beyond a doubt that not only was the Pentateuch no production of Esdras, but it does not suggest that any addition whatever or modification of the Hebrew books as they then existed was made at that time. The language and the degree of minuteness of the Israelitish history from the first energetic expostulations with the Egyptian king to the entrance into Canaan are evidently those of a contemporaneous account. The details of interviews with the king on the one hand, and of transactions with the enslaved people on the other hand, can only have been known to the leader of the nation. The history of the occurrence at the burning bush, whatever difficulties may accompany it, and of other events nearly at the same time, can scarcely have been compiled, much less invented, by another person. The internal argument for the truth of the tradition which without variation has ascribed the history of these transactions to Moses is so strong that nothing short of irrefragable reasoning seems sufficient to destroy it. Citations from apocryphal books, far fetched inferences from these and the most delusive and contradicting critical hypotheses, can scarcely be ranked in the category of convincing proofs.

Of a truth there is no charm that will avail against that which is projecting itself every day with greater lustre and power, viz., the full inspiration and historic accuracy of God's holy Word. The telescope of the astronomer can neither detect a speck in the Sun of Righteousness, nor the hammer of the geologist break a fragment from the Rock of Ages. No crucible of chemist will ever disperse the gold but only purify it. A text in the word of God will outlast the pre-Adamite boulders. The shortest beatitude will outlive the pyramids of Egypt, and in no strata of the earth will any fossil remains of a departed age ever be discovered older than the God of Abraham and Moses.

For the Central Presbyterian. The New York Observer's Southern Correspondent.

Messrs. Editors.—You have spoken very kindly of me to your readers, for which you have my thanks. Allow me now a few remarks on the statement you quote from a Southern correspondent of the *New York Observer* touching the minority voters on evolution, myself being one of them.

1 He says of us that it must not be supposed that we "agree with Dr. Woodrow," for, all we aim at is "not to seem to suppress scientific investigation. That's all." So then, what characterizes the minority and differentiates us from the majority, is, our unwillingness and their willingness to seem to suppress scientific investigation! Pretty well said by one who is evidently of the majority.

For the minority I accept his statement. We do think our brethren of the other side "seem" to set our Church against science. This has often been done to her hurt. We are impressed with the belief that the Southern Presbyterian Church has been set over against the intelligence of the age, and that the stain on her reputation it will be hard to remove.

2. I accept also the statement of this correspondent that it must not be supposed that we agree with Dr. Woodrow. How could we pretend to agree with him? What adequate knowledge of natural science do we possess? If our brethren of the other side have obtained sufficient acquaintance with the subject to claim that they do not agree with the evolution hypothesis, I wish them joy of their speedy acquisitions. I heard one of them, a Doctor of Divinity, say at Greenville, that three months ago he knew nothing of the matter. We of the minority do not pretend to knowledge enough to say that we believe the theory. It seems to me to have been unfortunate that so many of my brethren supposed themselves called on to declare either their belief or their disbelief of evolution. And I hold that it was a serious mistake to commit our Church to any judgment on this scientific question.

3. The *Observer's* correspondent says "the Southern churches have no use for tadpole theology." Riddle is not a competent test of truth. But truth, in whatsoever shape it comes, is what we always have use for. Whether evolution is or is not true, is, now, the question with a host of enquirers, many of them candid, earnest, honest and able, and not a few of them sincere believers in the Bible. It does no honor to our Church to have any son of hers fling contemptuous epithets at the subject of their examinations. If we would not suppress, neither should we sneer at scientific investigations or hypotheses.

JOHN B. ADGER.

P. S. Will the *New York Observer* please copy?

For the Central Presbyterian.

Presbytery of St. Johns.

The Presbytery of St. Johns held its fall sessions on the 21st of November in Deland.

Rev. Henry Kirwin preached the opening sermon. There were present fourteen members. Rev. Henry Kirwin was elected Moderator.

Rev. P. V. McCorkle was received from the Presbytery of Holston, and employed by the Maitland field for one half his time.

The Home Mission work elicited great consideration; four new churches were enrolled, and action taken to increase the number of evangelists.

The amendment to the Confession of Faith was approved.

Reports from the churches indicated decided growth, without any special outpourings of the Spirit.

The next meeting will be held in Jacksonville in April.

S. CLERK.

For the Central Presbyterian.

Presbytery of Savannah.

The Presbytery of Savannah met in Black-shear on November 22d, and was opened with a sermon by the Moderator, Rev. J. W. Waddell. Rev. J. W. Quarterman was chosen Moderator and elder E. H. Clay, temporary Clerk.

The assurance of our sympathy and prayers was tendered our Rev. father, J. A. McKee, in his bodily infirmities.

Rev. Joseph Washburn was granted permission to labor without our bounds.

Rev. R. Henderson was received from the Presbytery of East Hanover, and he was appointed chairman of the committee of Home Missions.

The pastoral relation of Rev. J. W. Regan with the church of Thomasville, was dissolved, with much regret on all sides; the health of Mr. Rogan requiring a more vigorous climate.

A request from the colored church of Savannah to be transferred to the Northern Presbyterian Church, was presented, and after due consideration, the request was granted, there being satisfactory reasons for the transfer.

The \$807 suggested by the Central Committee as our proportion for Foreign Missions, was apportioned among the churches, and a season of special prayer was observed for this great cause.

A special collection from our churches was ordered on the 4th Sabbath in February for our candidates, white and colored.

Rev. J. W. Montgomery was appointed Trustee of Davidson College for two years.

The subject as to the increased efficiency of our Elders, Deacons and private members was discussed for a considerable time, and carried over to the next meeting.

Strenuous efforts were ordered to secure the services of an Evangelist.

Cairo was chosen as the place, and Thursday before the 5th Sabbath in March, 1885, as the

time of the next stated meeting.
R. Q. WAY, S. Clerk.

NEWS FROM THE CHURCHES.

Southern Presbyterian.

Rev. J. T. Plunket, D. D., of Covington, Ky., has received a call to a Presbyterian church, Erie, Pa., which he declines.

Rev. A. S. Moffett, pastor of the Round Hill church, near Winchester, Va., has received a call to become pastor of the Stanford church, Ky.

Rev. James Murray, D. D., of Bethel church, Augusta county, Va., has received a unanimous call from the Presbyterian church of Suffolk, Va.

Rev. F. L. Ferguson, late of Palmyra, Mo., was installed pastor of the Prytania Street church, New Orleans, on Sabbath, November 23d.

Rev. Dr. J. H. Nall, late of New Orleans, was installed pastor of the Presbyterian church at Jackson, Tenn., on Sabbath, November 23d.

Rev. I. S. McElroy, late pastor of Stanford church, will enter in a few weeks upon his labors as pastor of the church at Mt. Sterling, Ky.

Rutherfordton and Little Britain, N. C.—Communion services were lately held at both of these churches of which Rev. I. N. Campbell has recently taken charge. There were nine additions to the membership.

Kosciusko, Miss.—During the late meetings held at this place, more than eighty persons made a profession of religion, of whom sixty have already united with the Presbyterian church. The pastor, Rev. J. H. Alexander, was assisted by Rev. T. W. Hoyte.

Academy, W. Va.—We had a very pleasant communion season last Sabbath, November 30th. Five persons were received on profession of faith, and five children and one adult were baptized. I had no one to assist me in the services.
D. S. S.

Greenwich Church, Va.—We are in the midst of a meeting of considerable interest at this place—a large number of the impenitent present and impressed. Quite a number hope that they have found the Saviour, and the membership greatly encouraged and revived. We are looking for a greater blessing. Rev. C. M. Howard is with us and preaches with even greater power than when he assisted me six years ago in Campbell county.
A. B. C.

Henrico County, Va.—In this populous county there has never been a Presbyterian church outside of the city of Richmond. Many of the people are within easy access to the Richmond churches; but the larger portion of the county is dependent entirely upon churches of other denominations. For some time past Mr. Joseph Rennie has been taking an active part in a Sabbath School and prayer-meeting at Ruffner schoolhouse; and during the past week the Evangelist of East Hanover preached there daily. He called a conference of the Presbyterians of the community at the close of the services last Sabbath morning, to consider the question of organizing a church. A committee was appointed to inquire more fully into the practicability of the scheme. This committee consists of five practical business men, much interested in the welfare of our church, namely, Joseph Rennie, Gervas Storrs, James G. Tinsley, Wm. Lindsay, and A. R. Ellerson. It is proposed to erect the church near Hunslet Station on the C. and O. R. R., if erected at all.

A Great Day in the First Presbyterian Church of Charleston, W. Va.

Dr. Guerrant, of Kentucky, has been with Mr. Barr of the First Presbyterian church, for nearly two weeks. The pastor, to prepare the way for this distinguished evangelist, held prayer meetings during the previous week so that he began his labors among a people that were already praying and working, and earnestly expecting a blessing. During the progress of the meeting the religious interest deepened and spread, until it pervaded the entire community, and became the general subject of conversation. Frequently after the church was crowded to its utmost capacity many went away for want of room. On Sabbath, November 30th, the sacrament of the Lord's Supper was administered, and sixty-six persons were received into the church. After the communion ten more were received, and after the sermon at night eight more united with the church. Seven others obtained a hope in Christ, some of whom will unite with other churches. Thus eighty-three persons united with the church in one day, and ninety in all have been gathered in under this gracious outpouring of the Holy Spirit.

Dr. Guerrant preaches the gospel with great simplicity, and yet with an unction that moves and melts his hearers, and holds them enchained as long as he speaks. Long will a grateful congregation remember him, and his effective sermons and fervent prayers as the means through which God has sent to them so many blessings.
December 5th.

Dr. Murkland pastor of the Franklin Street Presbyterian church, one of the representative congregations of the Southern Church, announced (Sabbath, November 30th), that the Presbytery of Baltimore had appointed the first week of December, with Sabbath, November 30th, as an occasion for special prayer for the Holy Spirit, and hoped that the members of his congregation would join heartily in the observance of the request. In accordance with this wish the speaker gave utterance to an earnest prayer that the Spirit might descend, revive and bless

all the households of the congregation, which was followed by an excellent sermon on the same subject.—*Presbyterian Observer.*

Orange Presbytery is called to meet at Raleigh, N. C., on the 12th inst., to consider the question of transferring Rev. J. W. Primrose, to the Presbytery of Wilmington, in order to his acceptance of the call to the Second Presbyterian church of Wilmington, N. C.

Bennettstown, Ky.—Rev. J. C. Tate, aided by the evangelists, Evans and Hopper, is conducting a very successful meeting in the Bennettstown church; already (Saturday, November 23), eighteen persons have been received into the church—a number of others deeply interested. This church has had her struggles, but a covenant-keeping God has been faithful, a brighter day is before her. We trust this meeting will be of great benefit to the cause of Christ and our Church in this portion of Christian county.—*Christian Observer.*

Madisonville, Tenn.—At a recent meeting in Madisonville church, Rev. James A. Wallace, pastor, fifteen young converts were received into the communion of the church upon a profession of their faith in Christ.—*Id.*

Vacancies in West N. Carolina.—Our mountain churches are all vacant—no Presbyterian minister west of Asheville, except at Highlands. Our churches are all very weak, and the present outlook is thus gloomy. I am persuaded there is a glorious future for our church in this region, if our Presbytery could send the men to occupy the field. Allow me to say, that if you find a man, who would like to have a home in this beautiful and healthful mountain country, I will take pleasure in giving him all the information in my power. A devoted minister who is ready to work and endure hardship for a time, will meet a rich reward in the end. Franklin is beautifully situated on the Tennessee river, now within a little more than twenty miles of the railroad and very soon, I am satisfied, the road will run up this valley to the Georgia roads. There is also an inviting field for capital, in the farms, the mines, and the mercantile business.—*N. C. Presbyterian.*

Forest City, Ark.—The Presbyterian church at this place was dedicated to the service of God on November 30. The sermon was preached by Rev. Thomas E. Welch. This church has less than twenty members, not one of whom is rich, and most of whom are poor in this world's goods. But they are strong in faith, and have done a noble work in building a house for the worship of God. They are able and willing to give \$400 a year for half the time of an acceptable minister, and the field around would pay, with what the Committee of Missions will give, \$400 more. This amount would support a young man in this mission field, where, with the blessing of God upon his labors, he would accomplish a great work for the kingdom of our Lord Jesus Christ.

Any one desiring information respecting this field, can address E. T. Gray, Forest City, Ark.

Leander Church, Texas.—Rev. H. B. Rose, who closed his relation as supply to this church on the 16th of November, 1884, says, in a letter to the *Texas Presbyterian*: "For twenty-seven years has it worshipped in school houses and churches of other denominations. But now the congregation has a church building of their own, in which they can worship; and we trust there is a much better outlook for future encouragement, both for growth in grace and in numbers. We also hope that their hearts will be opened to know that the laborer is worthy of his hire, and that they will pay their future pastor much better than they have those who have gone before."

Northern Presbyterian.

At the recent session of the Presbytery of New York a petition was presented from the mission of the Rev. Dr. Nicholas Bjerring on East Fifty second Street, asking that the mission be organized into a Presbyterian church. Dr. Bjerring said that the mission had increased from twenty-eight to nearly two hundred members. The church, he said, would be a German American Presbyterian Church, and he believed that it would find ample support in its neighborhood. The members now attend his services regularly and support a large Sunday School. Dr. Hall, of the church extension committee of the Presbytery, reported its receipts at \$100,431 for the year. It has still \$44,391 in the treasury. The purchase of property for the French Church, which now meets in the lecture room of the University Place Church, is under consideration, and also for the Bohemian Church, which now meets at Hope Chapel in Avenue C.

The Synod of Atlantic met in Charlotte, N. C., on November 13th. Synod divided Fairfield Presbytery into two Presbyteries, one to retain the old name of Fairfield and the other to be known as the "Presbytery of McClelland." Two new Presbyteries were set off from the Presbytery of East Florida, and the General Assembly was overtured to divide the Synod, so as to form a new Synod out of the three Florida Presbyteries, to be known as the "Synod of Florida."

Rev. W. A. Scott, D. D., LL. D., the venerable and beloved pastor of St. John's church, San Francisco, Cal., tendered his resignation lately as pastor, to the elders, deacons and trustees of said church, by reason of his impaired health, and which they refused to receive, but on the contrary tendered to Dr. Scott a four months' leave of absence. In the interim it is expected that his assistant, Rev. A. B. Meldrum, will continue in charge.

New York.—The First church of N. York is now alternately supplied by Drs. A. A. Hodges and F. L. Patton.

(Continued on 5th page)