

The Central Presbyterian.

WHOLE NO. 827.

RICHMOND, VA., WEDNESDAY, JUNE 8, 1881.

VOL. 16---NO. 45.

Central Presbyterian.

OFFICE:
No. 1015 Main street, opposite the Post Office.

TERMS:

Three Dollars a year; six months, \$1.50; three months, 75 cents; payable in advance.—Ministers of the gospel, \$2.50.

Payments may be made to local agents wherever practicable; all ministers of our Church are authorized to act as such. Or by checks, Post-office money orders, or letters Registered by Postmaster. Otherwise it must be at the risk of the party sending it.

Obituaries charged at five cents a line. The party sending can make the estimate by counting eight words to a line. Payment in advance. Advertising rates furnished on application to the office.

Communications and letters on business should be addressed to CENTRAL PRESBYTERIAN, Box 37, Richmond, Va.

Richardson & Southall,
Editors and Proprietors.

[Entered at the Post-Office at Richmond, Va., as second-class matter.]

The Revised Version of the New Testament.

BY REV. H. C. ALEXANDER, D. D.
No. 1.

The avidity with which the earliest issues of the Revised New Testament have been bought up is one of the most extraordinary facts in history. It is estimated that more than two million copies were sold the second day after its publication, and for some time it continued to be true that the demand greatly exceeded the possibility of immediate supply. The chief significance of this fact has no relation whatever to the question of the excellence or defectiveness of the amended version; but grows out of the circumstance that no other book has ever excited the one hundredth (one is so bold as to say the thousandth) part of the interest throughout the English-speaking world that is now excited by the Word of God. A portion of the interest now exhibited is due, however, incontestably to the lively and widespread desire to see what are the extent, the nature, and the value of the proposed changes in the English Bible. This alone would be a sufficient justification for a few articles such as you have asked of me, intended to afford information on this subject. Another reason in apology for such a series of papers, is the fact that the body of eminent divines and scholars who have had this work in charge have been engaged upon it for more than ten years and now present to us for the first time the result of their matured deliberations. Still another consideration which may seem to warrant such a course is the high degree of merit which attaches to the improved translation now offered in so many cheap and elegant forms to English readers.

The idea of a revision of the Authorized Version of the Scriptures is not a new one. For years past there has been a cry if not for a "reformation in the head and members" at least for a reformation in the limbs and the minuter features. There was nothing unprecedented, and nothing of necessity radical in such a demand. King James's Bible itself was a revision of a revision. As it had previously fared with the Greek, the Chaldee, the Syriac, and the Latin Versions, so fared it in course of time with the first direct rendering of the original Scriptures into the vernacular English: it was subjected again and again to more or less thorough overhauling and amendment. Wyclif's labors have a prime historic importance because of their early date, and because Wyclif gave to the world the first vernacular Bible in any of the languages of modern Europe. But Wyclif merely translated a translation. The Authorized Version owes its idiomatic and literary form mainly to the genius and courage of William Tyndale, and its accuracy (so far as accuracy may be claimed for it) mainly to the work of the Geneva exiles, under the supervision of the great Swiss theologians and scholars, especially of Calvin and Beza. Of the Swiss doctors the most conspicuous influence must be ascribed to Theodore Beza. Tyndale's labors were supplemented by those which resulted in Coverdale's, and Rogers', and Cranmer's, and the Bishops', and the Geneva Bible, and Rheims' New Testament. All the later versions were after all simply revisions of Tyndale. This remark is true to a great extent even of King James's or the Authorized Version. But King James's Bible on the whole far surpassed all its

predecessors. It was the work of men of vast erudition and of extraordinary abilities. Of one of the forty-seven men who were responsible for the work it was said by an epigrammatic writer (what was afterwards said by Byron of the celebrated Cardinal Mezzofanti) that he might have been interpreter at the tower of Babel. The Authorized Version has in a manner fixed the English language, as Luther's Version subsequently fixed the German. It became at once, and will probably always continue to be, the noblest of English classics. To attempt to improve upon the English of this version, considered as a matter of style, would be to paint the lily or to refine pure gold. This incomparable exploit was at last wholly the work of the English, or Episcopal Church, but had been substantially aided as we have seen by the leaders of the Reformed theology. Dissenters were inexorably ruled out of the body of the revisers by royal mandate. King James declared at the Hampton Court Conference: "I will make them conform themselves, or else I will carry them out of the land, or else do worse, just hang them, that is all." In reality it was King James's Bible only by courtesy, though by that monarch's lazy assent, and never received his imprimatur even after it was finished. The royal instruction to follow the Bishops Bible was practically disregarded, and we see as a result the superior agency of Geneva and even here and there of Rheims.

NEWS FROM THE CHURCHES.

Southern Presbyterian.

Installation.—By appointment of the Presbytery of Montgomery, Rev. W. R. Coppedge was, on Sabbath, May 29th, installed pastor of Bethel church. Ministers performing the service—P. B. Price and R. K. Moseley.

Bethel is in Botetourt county, Va., about eighteen miles north-west of Fincastle. Craig's Creek runs through the section in which the congregation lives. It is a peculiar and sometimes formidable stream, flowing from mountain to mountain, enclosing in its windings much excellent land, and many beautiful views. During the season of drought, when we saw it, its waters so transparent and attractive, were deeper than they seemed; and while the farmers sighed for rain, we were glad to escape a time of high water at its numerous crossings. It seems to deserve its former name of "Crooked River" more than that of a Creek. The mineral resources of this region are noted, and the profit which is in view from their further development is attracting attention to them. The Richmond & Alleghany Railroad is only fifteen miles from the mineral centre—the old Grace Furnace, and the south-western railroad, if built, will probably pass through it.

In this secluded valley we found a hospitable people and warm-hearted Christians, Methodist and Presbyterian; among whom it would have been pleasant to sojourn for a longer time.

As Bethel congregation has no house of worship but a school house, the kindness of their Methodist brethren in lending theirs for the occasion, was gratefully appreciated, as was the warm interest which they manifested in the services, morning and evening, the latter being at the school house.

Mr. Coppedge, for some time stated deeply, seemed, by his installation, to enter more deeply into the affections of his people, among whom are some zealous cowworkers.

The illness of one of the two Elders, Mr. Joseph Hannah, saddened the hearts of his pastor and flock, but did not repress the sympathy with which on his sick bed he encouraged all who were actively engaged. A new Elder, Mr. Samuel Reid, has been elected, and would have been ordained if the Elders of the Session had not been providentially absent.

The grouping of churches, recommended so often by our Committee of Home Missions and the General Assembly is illustrated in this case. It is desirable as a system by which feeble churches are maintained and destitute fields reclaimed. But if there are any who theoretically praise and recommend the plan without a due consideration of its practical working, they have much to learn of the labor, toil, and privation of study, to which their brethren are subjected; and of the sad effects of the falling off in the number of our candidates for the ministry, suggesting a continuance of this system.

Besides Bethel, Mr. Coppedge is pastor of Catawba in Roanoke, and Sinking Creek in Craig county, and stated supply of New Castle at the county seat of Craig. In this wide field, forty miles long and proportionally wide, there are constant demands for preaching at intermediate places, and for three sermons on the Sabbath, with long rides between.

Rev. W. M. McPheeters, the only Presbyterian minister in Franklin county, in the same Presbytery, is pastor of two churches, and preaches at sixteen places.

Rev. W. B. Arrowood, our only minister in Giles county, is pastor of three churches, and as far as Presbyterianism is concerned, is bishop of the whole county, with Mercer county, where we have a feeble vacant church as a supplementary field, sending up a Macedonian cry from a

small but distressed and devoted band of female disciples.

There are other ministers in the Presbytery whose fields, if not so large as these, afford ample opportunity for the same wasting and unsatisfactory overwork. P. B. P.

Statistics of Montgomery Presbytery.—The statistical reports of the year just closed, as compared with the previous year, show not so large a number of additions by examination. The total of communicants is 2,603; which number presents a more accurate view of our real strength, because the churches are more generally placing on a retired roll those members whose residence has been unknown for three years, according to Rules of Discipline, chapter 15, art. 4.

In contributions the reports are decidedly encouraging. There is a falling off of \$688 in pastors' salaries, due not to the fact that salaries have been less promptly paid, but to reduction of salaries asked for last year and granted by Presbytery to a number of churches. The salaries thus brought down to the greatly reduced ability of some of our churches, and in every instance with the consent of pastors, have been more promptly paid, and some progress has in this way been made in liquidating old balances. The whole amount paid pastors is \$11,305.

In the number of churches to all the six objects we advance from 12 to 21, while of the others, 3 gave to 5 objects, and 4 to 4. Of the 4 which are reported as giving to none, one gave probably to some but made no report of any kind to Presbytery; of the other three, two are feeble, almost disorganized, and one represents a house of worship but no members.

Those objects in which there was a gain, received as follows: Sustentation, \$1,422, a gain of \$211; Foreign Missions, \$1,115, a gain of \$392; Education, \$335, a gain of \$131; Publication, \$201, a gain of \$29; Presbytery, \$263, a gain of \$32; Congregational, \$5,277, a gain of \$978.

Those on which there were losses are Evangelistic, \$233, loss \$61; Invalid, \$185, loss \$9; pastors' salaries as above stated.

Leaving out, for the reason above given, the loss on pastors' salaries, the gains are \$1,695.

The Narrative laments the absence of special outpourings of the Holy Spirit; but on the other topics the report, though darkened by sad features, shows on the whole, a spiritual condition that evinces steadiness and a growing disposition among active Christians, to contend earnestly for truth and righteousness.

Our Sabbath Schools report 2,124 on the rolls—no material change.

Missionary Supplies in Montgomery Presbytery.—At the last stated meeting ministers were appointed to preach, one Sabbath each, as follows:

At Discretion—At destitute places beyond their own bounds and within the bounds of this Presbytery: D. W. Shanks, B. W. Moseley, J. K. Harris, W. T. Hall, J. M. Rawlings, A. W. Ruff, W. R. Coppedge, S. B. Preston, W. M. McPheeters, W. W. Ruff, W. H. Ochiltree, E. C. Gordon, W. A. Dabney. Buford's—J. G. Shepperson. Guerrant's—C. A. Miller and D. Blain. Locust Bottom—P. B. Price and R. R. Houston. Jennings's Creek—John Ruff, Robt. K. Moseley, F. G. Railey. Princeton—W. B. Arrowood.

Installation.—Mr. M. A. M. Fraser was ordained and installed pastor of the Mt. Horeb church, West Lexington Presbytery, on the 15th of May. The services were conducted by Rev. G. H. Rount, Rev. J. K. Hittner, and Rev. J. G. Hunter.

Silver Creek Chapel, Ky.—The *Christian Observer* states that a six days meeting lately closed at this place at which twenty-five additions were made to the church. The services were conducted by Rev. W. Crow and Rev. J. S. McElroy.

Rev. J. E. Spilman, D. D., of Canton, Miss., announced to his congregation on Sabbath, May 29th, the termination of his labors as pastor of the church. His Post-office is changed to Salem, Ill.

Tuskaloosa Presbytery has published in a neat pamphlet of twenty pages the minutes of its spring meeting held in Gainesville, Ala.

The evangelist of this Presbytery, Rev. James Watson, has supplied three churches and preached regularly at about a half dozen other places. Five of the thirty-one churches in the Presbytery are without any stated preaching.

Rev. Walter W. Moore, a graduate of Union Theological Seminary, lately licensed by Mecklenburg Presbytery, has been assigned to missionary work in the Presbytery. On Sunday, May 29th, he preached most acceptably to the congregation of Castanea Grove church, Gaston county, North Carolina.

Mr. J. D. McLean, who graduated at Union Theological Seminary last session, has been ordained and installed pastor of the church at Gadsden, Ala. The ordination services were conducted by Revs. T. S. Winn and L. S. Handley of Tuskaloosa Presbytery, on the 22d of May. On the evening of the same day the new church building was dedicated.

Sedalia, Mo.—The Presbytery of Lafayette at a *pro re nata* meeting held on the 19th May, dissolved the pastoral relation of the Rev. P. D. Stephenson and the Sedalia church.

Mr. Thomas W. Raymond, a licentiate, of Marion, Ala., has accepted a call to take charge of Cave Spring and Silver Creek churches near Rome, Ga. His Post-office will be Cave Spring, Georgia.

Tarboro, N. C.—Rev. R. A. Wailes, of Lynchburg, Va., has taken charge of the Presbyterian church in this place. He preached his first sermon Sabbath, May 29th.

Rev. Dr. J. W. Hoyte conducted a meeting at Mayslick, Ky., which closed on the 25th of May. Five persons professed faith in Christ and united with the church, and it is expected as the result of this meeting that others will be brought into the church.

Arkansas.—A correspondent of the *St. Louis Presbyterian* writes: "The Presbyterian church wants more men in this State. We have too many vacant churches. Is it not possible to devise some way to bring ministers and vacant churches in contact with each other, so as to dispense with 'church hunting' and 'candidating' Both are unseemly and disagreeable."

Church organized at White Plains, Calhoun county, Ala., on May 28th, by Rev. G. W. Boggs and Prof. T. N. Swan, a committee of South Alabama Presbytery. Nine members were enrolled, two of whom were elected ruling elders, viz: Samuel Morgan and G. L. Williams. The latter was ordained and both were duly installed. May the Lord add to this little flock many of such as shall be saved. G. W. B.

Marion, Ala.—Last Sabbath (May 22th) had features of special interest to the Presbyterian congregation. Four young ladies, pupils of the seminary, were welcomed to the communion on examination. One young lady of another institution was received a short time before. Of the five thus added to our roll, two are from Texas. No special services have been held in this church, but the spirit of God has been working quietly and effectually. The pulpit was filled in the morning by Mr. Thomas Cummins, and at night by Mr. Thomas W. Raymond, licentiates of the Presbytery of South Alabama, both of whom have been pursuing their Theological course at Union Seminary, Va. The latter is the youngest son of the pastor. The former is a native of the North of Ireland, and a worthy representative of the Scotch-Irish element in our Presbyterianism. These young men went forth from the communion of the Marion church to devote themselves to the ministry of reconciliation. For all this, God be praised. H. R. RAYMOND.

Northern Presbyterian.
Mr. L. L. Warren, of Louisville, Ky., has given \$10,000 to the Presbyterian Broadway Tabernacle of that city, and some of its friends have made up \$16,000 additional, thus relieving the church from all debt. Mr. Warren had previously given \$20,000 for the new building.

Not long ago a gentleman asked us why Presbyterians gave so little to Christian and benevolent institutions outside of their own fold. Having made some investigations into this matter we were able to answer, discreetly and quite positively, that Presbyterians gave to general institutions of benevolence more than any body of Christians. Mr. Worden, in his Sunday School speech before the Assembly, confirmed and enlarged our statement by saying that "at present not more than one dollar in five of the large amount collected by the Presbyterian Church went towards its support, while hundreds of thousands of dollars were given annually to outside agencies."—*Presbyterian*.

The First Presbyterian church of Philadelphia (Rev. L. M. Cofelt, pastor), makes its annual report: 26 added on examination; total number of members, 566. Contributions for general benevolence, \$9,919.73, and for congregational purposes, \$11,802; total, \$21,721.73. This church report shows thorough, systematic organization for every department of Christian work, and figures are detailed in results.

The Christian Weekly says:—"The Presbyterian churches of New York city have decidedly increased their gifts to their Home and Foreign Mission Boards, as was to be expected from the increasing prosperity. They evidently regard them as twin sisters, giving the past year to the former \$95,998, or \$28,490 more than in the previous year, and to the latter \$95,144, and increase of \$41,640."

The Philadelphia Presbyterian raises the following question:

A question also arises which is of interest to ministers of the Presbyterian Church, and teachers of the Scriptures in that Church, to wit, "Is there any law defining what version of the Holy Scriptures is to be read in the public services of the sanctuary?" Turning to the Directory of Worship of the Presbyterian Church, we find that in chapter iii, sections 1 and 2, there is the following direction:

"1. The reading of the Holy Scriptures, in the congregation, is a part of the public worship of God, and ought to be performed by the ministers and teachers.

2. The Holy Scriptures of the Old and New Testament shall be publicly read from the most approved translation, in the vulgar tongue, that all may hear and understand."

Other Churches.

Reformed Episcopal Church.—The 8th annual General Council of the Reformed Episcopal Church met in the First Reformed Episcopal church of New York on the 25th and closed its session on the 30th ult. Bishop Latane, of Baltimore, preached the opening sermon, and Bishop William R. Nicholson presided. Delegates were present from England, Canada and Bermuda, as well as from various parts of the United States. Bishops Fallows, Stevens, Wilson, and the presiding Bishop read reports of churches under their charge, which showed the Reformed Church to be in a flourishing condition, and a number of new parishes formed. Several ministers of other denominations were admitted as corresponding members. A communication from the Philadelphia and New York Synod was read, informing the Council that Bishop Nicholson had been chosen by the

Synod for its own Bishop. The election was confirmed by the Council. The report of the treasurer showed the receipts since the last report to have been \$11,112.51; payments \$11,077.10; leaving a balance in the treasury of \$55.21. A prolonged debate and the probability of \$55.21 in the Council on the catechism question was happily averted, by a compromise whereby the Church is provided by two catechisms instead of one. One wing of the Church wanted one based on the Westminster Catechism, while the other wing had the catechism used in the old Protestant Episcopal Church, modified to suit the exigencies of the Reformed Episcopal Church, and they wanted that adopted. When, therefore, the committee came in with their report recommending the adoption of what may be called the Westminster Catechism, the objections were sufficiently weighty to send the committee back again to their room for further consideration and more harmonious action. Later in the day, when they appeared again with a recommendation that both catechisms be permitted to be used in churches, the recommendation was promptly adopted amid applause. The bishops were assigned to their several jurisdictions as follows: Bishop Suggden to have charge of the work in England, as at present; Bishop Cridge to look after British Columbia and the Pacific coast of the United States, as he does now; Bishop Fallows to have supervision of the West and North-west; Bishop Latane was given charge of the missionary jurisdiction of the South and Bishop Stevens was assigned to work among the freedmen of the South, and the presiding Bishop to have general supervision. *Christian at Work*.

United Presbyterians.—The twenty-third General Assembly of the United Presbyterian Church of North America, convened in Allegheny City, Wednesday, May 25. 227 delegates were present, including several from Europe. The opening sermon was delivered by the retiring Moderator, Rev. E. S. Jeffries.

Cumberland General Assembly.—The Fifty-first General Assembly of the Cumberland Presbyterian Church met on the 19th of May, in Austin, Texas. The opening sermon was delivered by the retiring Moderator, Rev. W. G. Templeton, of Fayetteville, Tenn. One hundred and seventy delegates were present.

Monthly Review of Missions.

Our intelligence from Spencer Academy, dated as late as the 2d inst., is of a distressing character. The place had been visited by a virulent form of malarial pneumonia, attended in some cases by congestion of the brain. Three of the pupils had been cut off after only a few days sickness, and the panic became so general that it was found necessary to suspend the school some weeks before the usual time. None of the missionaries had suffered from the prevailing disease, except to a very partial extent. The prevalence of malaria at Spencer Academy for three or four years past has been so great that it is deemed necessary to remove the institution to some other locality, which, of course, necessitates its suspension for some time to come. A letter from Mr. Lloyd, of latter date, mentions that he had received three persons into the communion of the Church, at Bennington, on the previous Sabbath.

We have intelligence from Campinas as late as the 8th April. Mr. Llanez mentions that he had received three Brazilians into the communion of the Church on the Sabbath previous to the date of his letter.

Miss Henderson mentions that the Southern Baptist Church was about to commence a mission in Southern Brazil, and that the Southern Methodists were about to enlarge their work in the same region by sending out a number of new missionaries. A report by Mr. Boyle, of the Mission work at Mogy Mirim, received by the same mail with the above mentioned letters, came too late to be published in the annual report, but will be incorporated in our present issue, and will be of interest, we have no doubt, with more than usual interest.

A letter from Matamoros, of the 27th April, mentions that Senor Leandro and his wife had just started for the new mission station at Jimenez, to the south-west of Matamoros. Senor Leandro's letter, translated by Mr. Graybill and published in our present issue, deserves to be read with great interest.

We have a letter from Hangchow, China, to the 8th March. Nothing of special interest is communicated in this letter except that the missionaries were in good health, and the missionary work was going on quietly.—*The Missionary for June*.

MISSIONARIES SLANDERED.—A drunken seaman, calling himself "an officer of the Alaska," imposed upon one of the city daily papers a story of the evil influences of the missionaries in the Samoan islands. He accused the missionaries with being avaricious, immoral, and mischief making. They were charged with selling the Bibles which had been sent to them for gratuitous distribution and pocketing the money, and their influence and example were said to be altogether demoralizing upon the natives.

Since the publication of the charges, Captain George Brown, late commander of the Alaska, has returned to his home in Indianapolis after a three years' cruise in the Pacific, and gives a most unqualified denial to the charges thus made. The author of these charges was an enlisted man on the Alaska and served with Captain Brown three years as a machinist or engineer. The Captain says this man's statements, in regard to the missionaries are utterly untrue from beginning to end. He had no adequate means of knowing about the matter, for he was not on shore more than twice during the stay of the Alaska in the islands—about two months. During the Captain's stay there he saw a great deal of the missionaries and the natives, and knows that the reverse of Wilson's statements is true.—*N. Y. Observer*.

[We remember distinctly reading the account of the "officer of the Alaska" in the *N. Y. Herald* which was manifestly false on its face. Why did the *Herald* publish such a libel on American missionaries, who are well spoken of throughout the world?—*Evng. Chr. Pres.*]

The Central Presbyterian.

WHOLE NO. 828.

RICHMOND, VA., WEDNESDAY, JUNE 15, 1881.

VOL. 16--NO. 46.

Central Presbyterian.

OFFICE:
No. 1015 Main street, opposite the Post Office.

TERMS:

Three Dollars a year; six months, \$1.50; three months, 75 cents; payable in advance.—Ministers of the gospel, \$2.50.

Payments may be made to local agents wherever practicable; all ministers of our Church are authorized to act as such. Or by checks, Post-office money orders, or letters Registered by Postmaster. Otherwise it must be at the risk of the party sending it.

Obituaries charged at five cents a line. The party sending can make the estimate by counting eight words to a line. Payment in advance. Advertising rates furnished on application to the office.

Communications and letters on business should be addressed to CENTRAL PRESBYTERIAN, Box 37, Richmond, Va.

Richardson & Southall,
Editors and Proprietors.

[Entered at the Post-Office at Richmond, Va., as second-class matter.]

Our Contributors.

The Revised Version of the New Testament.

BY REV. H. C. ALEXANDER, D. D.
No. 2.

The idea of revision is almost coeval with that of translation. The Septuagint Greek of the Old Testament was again and again revised before the days of Origen, and the old Latin Version of the entire Bible again and again revised before the days of Jerome. The Vulgate, in the Old Testament (except the Psalms), is a direct translation by Jerome, in the fourth century, out of the original Hebrew. He had before, however, revised a great portion, if not the whole, of the old Latin Version of Africa. The Vulgate in the New Testament is nothing but Jerome's revision of the old Latin version from the original Greek.

The revision in the Gospels was thorough, in the later books more and more cursory, till at last the old Latin is left almost untouched by the hand of the great scholar and critic. The Vulgate as now found in the hands of Romanists is a very different book, though, from the volume which proceeded from the learning and diligence of Hieronymus. Even before the dark ages it had suffered corruption, and an attempted revision was made in the days of Alcuin. When the Council of Trent (1545-'6) authoritatively pronounced the Vulgate "authentic," the question arose as to which form of the Vulgate was intended by the decree.

This question was answered in two contradictory ways by two successive papal bulls, that of Sixtus V., and that of Clement VIII. The Vulgate at present sanctioned by the Church of Rome accords with the Clementine recension; which although a purer text than the Sixtine and earlier forms, is greatly inferior to the critical texts of such editors as Sabatier and Lachmann—which were based on excellent, and often nearly faultless, manuscripts of the sixth century. The earliest Chaldee Version, or Paraphrase, of the Old Testament was believed by Emanuel Deutsch (perhaps the highest Semitic authority of the age, certainly the highest in Great Britain or America) to have assumed its present shape only after successive applications of the file and the pumice stone, during a period covering more than a century. The Syriac Peshito bears marks of a similar treatment, and probably had a very similar history. There is eminent authority for the opinion that the fragmentary manuscript of the "Syriac Gospels" now in the British Museum, which was introduced to the notice of European critics by the accomplished zeal and assiduity of Dr. Cureton, is the ancient and Palestinian form in which the Syriac text appeared that was afterwards transformed at Edessa into the guise now so familiarly known under the name of the Peshito. The Philoxenian Syriac, a slavishly literal version of later date, is now only extant in the shape given to it in the following century by the pious labors of one Thomas of Harkel. And now, to come down at once to the English versions, that of Wyclif and those of Douay and Rheims, were from the Latin. All the rest, after Tyndale's were (as we said last week) but revisions of the work of that extraordinary man. Of all these undertakings, as has been remarked already, the authorized version of King James was on the whole, and viewed in

relation to all its designs, incomparably the best. So good was it, indeed, that the query might well come up and seem to call for an answer, "Why have any further revision? Why not 'let well alone'?" This misgiving has been amply disposed of in your editorial columns, as well as by the pens of your contributors. Language is fluctuating. Though now in a form approximating more nearly to a standard of permanence than ever before, the English even of the authorized version itself has gradually become somewhat antiquated, and in some instances obsolete. The inevitable consequence is increasing uncertainty as to the sense. Well informed people know, but many others are ignorant of the true meaning of certain passages. We need hardly again instance such words as "prevent," "let," "carriage," "habergeon," etc., which have been so much referred to. Besides this undoubted and ascertainable errors have crept into the text, as well as into the translation. Modern textual criticism was scarcely more than in its infancy in the days of the first Stuart. Biblical learning at that time was greatly honored, and was vast as well as high. It was not, however, as extensively diffused or as minutely accurate as it has become in our time. Hebrew was not understood then as it is understood now. The result is that the revisers must be at work two or three years longer before they can be willing to go before the world with their very radical amendments to the Old Testament portion of King James's Bible. Comparative Philology, too, is a science that has only recently come into existence. All human work, moreover, is necessarily imperfect.

The object of this article is not to discuss the propriety of the changes that have been actually made, or even the more general questions as to the extent to which the work of revision ought to have been pushed. Neither is it the effort of this paper to screen the revisers from blame in having revised the Scriptures at all, or to make a formal argument in advocacy of the need of some revision. The simple aim of this contribution is to point out under what circumstances, after what precedents, and under the influence of what motives and agencies, the new revision came into being.

The scheme of a revision originated at the Convocation at Canterbury; and thus fitly traces its birth to "the mother-church," as it has been denominated, "of Anglo-Saxon Christendom." There was first appointed by Convocation a commission of sixteen persons, consisting of eight bishops and eight presbyters of the Church of England. The date of this appointment was May 16th, 1870. The new revision has been conducted under the operation of rules that have been conservative, and yet more liberal than those which bound the revisers of King James. There was a historic propriety in the suggestion that the Church of England should take the lead in this great business; but it was felt that it was time that other churches should be asked to cooperate in such a movement. The royal motto of the seventeenth century is no longer paramount: "No Church without a Bishop; no state without a King." So the new revisers were "clothed with authority to invite the cooperation of any eminent for scholarship, to whatever nation or religious body they may belong." Under this rule even Romanists and Jews would appear to be entitled to admission, but the discretion was lodged in prudent hands and due caution was exercised in the actual selection. At the first convocation, presided over by the late Dr. Samuel Wilberforce, Bishop of Winchester, it was resolved to enlarge the committee by appointing about forty distinguished Biblical scholars of Great Britain. A few declined; notably, Dr. Pusey and Cardinal Newman. Others were added. Several changes were due to deaths and resignations. The committee was divided into two companies. One of these had charge of the work in the Old Testament and the other in the New Testament. The Bishop of Winchester was appointed to preside over the committee of the Old Testament, and the Bishop of Gloucester and Bristol over the committee of the New Testament. The regular monthly meetings were held in the Jerusalem Chamber, and in the Chapter Library belonging to the Deanery of Westminster.

CORRESPONDENCE.

Fraternal Salutations.

We have received the following communication from one of the delegates in our late Assembly who was among those who objected to the action of the Assembly in taking the initiative in sending its fraternal greetings to the Northern Assembly.

LEXINGTON, VA., June 8, 1881.

To the Editor of the N. Y. Tribune:

Dear Sir,—Your editorial comments on the Southern Presbyterian General Assembly in your issues of May 27th and 28th are both in error.

1. There was no question before that body as to the preference of Southern or Northern publishing houses. The question was between two Hymn books, the one emphatically our own Church hymn book, and the other a hymn book offered for the sanction of our General Assembly with the design that it should gradually supplant that which our Assembly itself has prepared and authorized. No aversion whatever was entertained by any member of the Staunton Assembly against Northern book concerns, as such.

2. With the discussion touching "fraternal salutation," the war had nothing to do. Neither it nor its results prompted a solitary sentiment that was uttered by the protestants. The question at issue, simply was, whether or not it was the duty of the Southern Assembly to maintain towards the Northern the attitude which seemed best suited to remind our brethren who were in session at Buffalo, of an act of justice and honorable reparation which, it is believed, they owe in the sight of God and man, to the Presbyterian Church in the South. The records of the Northern Church from 1861 to 1867 preserve charges not only of treason but of "heresy," and "blasphemy," and "the most incomprehensible infatuation of wickedness," formally and deliberately registered by that body against the Southern Presbyterian Church. The protestants at Staunton only held that the Southern Assembly should insist on the retraction of these cruel, and in their full conviction, unfounded charges.

Very respectfully, VERITAS.

King College.

Messrs. Editors.—Among the colleges in connection with our Church, King College at Bristol, Tenn., deserves an honorable place. It has only been established a few years, as it dates its beginning subsequent to the war. It has never had any endowment worth mentioning; as the attempt to collect an endowment has resulted mainly in unpaid promissory notes. But its president, the Rev. J. D. Tadlock, D. D., has given himself to the work and is better than an endowment. His work is an illustration of what one man can do, for the college has already sent twenty-three ministers into our ranks. Such a man ought to be encouraged and sustained. The attendance of students during the last session was interrupted by measles; but the faculty have abundant reason to feel encouraged.

The commencement exercises began on Sunday, June 5th, with a Baccalaureate sermon from the Rev. James A. Wallace, of Sweetwater, Tenn., which your correspondent was not privileged to hear. The address before the Literary societies was delivered on Tuesday afternoon by the Hon. Robert L. Taylor, the representative in Congress from this district. His theme, well chosen with reference to young men, was "The Secret of Success in Life." The speaker laid down the irrefragable principle, so often forgotten by old and young, that this secret consists in conformity to the will of God. What ever conforms to the Divine will, must succeed. He adduced as splendid instances of perfect success in life, Noah and Moses.

The oratorical contest on Tuesday night was a great treat. The young men had discarded sophomoric graces for solid merits. All spoke well, but Mr. J. J. Vance, of Bristol, in the judgment of the committee (consisting of Hon. R. L. Taylor, J. Fain, Esq., and Rev. James B. Converse) spoke best. His theme was a sentence from Cicero: "You fight me with rumors, whereas I ask of you reasons." He discussed the subject of slander, the daughter of envy, with vigor, force, and originality.

The Alumni address on Wednesday afternoon, delivered by the Rev. D. W. Carter, of the Holston Conference, was an able essay on half truths, which the speaker urged are more dangerous than whole errors. He illustrated this proposition by Darwin's theory of evolution.

The commencement proper was on Wednesday night. Three members graduated. Mr. H. W. Taylor, of Mississippi, Mr. H. P. Brittan, of Virginia, and Mr. M. W. Doggett, of Tennessee. They spoke ably and received diplomas. The degree of A. M. was conferred on two graduates. The honorary degree of D. D. was conferred on the Rev. T. H. McCallie, of Chattanooga, and the Rev. S. B. Campbell, of Lee county, Va. The honorary degree of LL. D. was conferred on E. H. Young, Esq., of Louisville.

Medals and prizes were conferred on H. W. Taylor, J. J. Vance, and W. Latham who received two.

King College has graduated forty students, twenty-three of whom are preaching the gospel. Its only discouragement consists in the smallness of its endowments. Its tuition fees are kept conscientiously at the lowest point, and are remitted to candidates for the ministry. Its field is a large one. Its faculty is able. President Tadlock announced his determination to go down with the college, if it went down; but there is no probability of that. The next session will open early in September. J. B. C.

NEWS FROM THE CHURCHES.

Southern Presbyterian.

Rev. James H. Smith, of Lexington, Va., pastor of the church at Fairfield, has received a unanimous call to the church at Leesburg, Va.

Rev. J. B. Adger, D. D., visited Lexington, Va., on his return from the General Assembly, and preached in the Presbyterian church there on Sunday, June 5th.

Rev. C. R. Vaughan, D. D., chaplain of the University of Virginia, who was elected last year pastor of the New Providence church, Lexington Presbytery, expects to take charge of the church about July 1st. The church has been supplied during the last year by Rev. W. W. Honston.

Rev. A. R. Kennedy, late of Augusta, Ark., was installed pastor of the Maysville church, Ky., on the 3d Sunday of May.

Columbia, S. C.—A movement has been set on foot to organize a Second Presbyterian church in this city, to be known as the "Plumer Memorial church."

Rev. W. H. Richardson, pastor of the Franklin Street Presbyterian church, Mobile, Ala., has tendered his resignation.

Rev. J. H. N. Summerell, on Sunday, May 29th, installed pastor of Poplar Tent church, Concord Presbytery, North Carolina. The services were conducted by Rev. L. McKinnon, Rev. J. Rumble, and Rev. J. M. Wharey.

Dr. Hoge at Farmville, Va.—After preaching the Baccalaureate sermon at Hampden Sidney College, Dr. Hoge came to Farmville and preached in the Presbyterian church in the evening to a very large congregation. The pastors of the Methodist and Baptist churches both showed great interest and courtesy by closing their churches and attending with their people. The sermon was one of Dr. Hoge's happiest efforts.

Rev. J. M. Kirkpatrick, of Montgomery Presbytery, is supplying the pulpit of the Tabb Street church, Petersburg, Va. Dr. Witherpoon is taking a little rest made necessary by his recent sickness.

Correspondents will please note the change in Mr. Kirkpatrick's address. He will remain in Petersburg for a few weeks. He is now without a charge, and there are vacant churches which should not lose this opportunity to secure an efficient pastor.

K. P. Julian, licentiate, of Salisbury, N. C., who completed the course at Union Theological Seminary last session, has taken charge of the missionary work at Lynchburg, Va., in the place of Rev. R. A. Wailies who has been called to Tarboro, N. C.

Church Organized at Quinimont, W. Va.—A committee was appointed at the last meeting of Greenbrier Presbytery to visit Quinimont and organize a church there, "if the way be clear." The committee met June 10th and 12th, and organized a church of 30 members—22 of them by certificate, being from Presbyterian, Methodist, and Lutheran churches, and 8 from the Roman Catholic church, and 8 on profession of faith. Three ruling elders, J. F. Linn, James Laing, and A. D. Johnson, and two deacons, James Kay and David Stoddard, were elected, ordained, and installed into office. Sixteen children were baptized, besides these there are nine children previously baptized belonging to families in the church. This is the fruit of the labor of our brother McLean, who has not been on the ground for a year. Two Sabbath Schools and a weekly prayer meeting are conducted in the bounds of the congregation. There is every prospect of an increase in the strength of this church, as also of growth at points near to Quinimont, at some of which we may soon have organizations.

The Presbytery of Winchester held an adjourned meeting in the Kent Street church, Winchester, on the 9th and 10th inst. Ten ministers and four ruling elders were in attendance.

Mr. George L. Bitzer of the Loudoun Street church, was received under the care of Presbytery as a candidate for the ministry.

Mr. William D. White, graduate of Union Theological Seminary, was licensed as a probationer, and directed to labor for the present at Harper's Ferry.

Rev. W. C. Campbell accepted the call to Big Lick church, and was dismissed to Montgomery Presbytery.

The Hancock church had leave to prosecute a call for the pastoral services of Rev. P. D. Stephenson, of Sedalia, Mo., before the Presbytery of Lafayette.

At the request of the authorities of the Oakland church, the time for the next stated meeting of Presbytery was changed from the 21st of September next, to Wednesday, September 7th, at 7:30 o'clock P. M.

WILLIAMSON'S, VA., June 10, 1881.

Messrs. Editors.—The people in the vicinity of "Surbus" church were delighted not long since by the coming of Rev. Samuel Brown among them. He has almost filled up his four-score years; yet he came a considerable distance on horse-back, preaching Saturday and administering the communion on Sunday. The services were very impressive by reason of the presence of this aged man who preached there first so many years gone. Now he said, after the lapse of years, he was permitted to come again, only to find a few of those alive who were living then. Those faces seen by him on his first visit had almost all disappeared, while he, with one or two others, were left standing like old trees in the field of life.

One of those to whom the speaker referred was present that day, though in the 95th year of his age, Mr. Shepherd Gilliland. Mr. Gilliland connected himself with the church during the ministry of Rev. A. B. Davidson, and has been a member of the church for sixty years. Another, Col. Thomas Siltington, at whose house the communion was administered that evening, has attained the great age of 90 years. So that they all have outlived their generation, and at the sight of such veterans we may well ask, The fathers, where are they? and the prophets, do they live forever?

It was indeed a privilege to see these gray haired men, whose "hoary heads are crowns of glory," enjoying when about to die, the communion of saints. A foretaste of that which shall be theirs within the veil, and then their years shall no more weaken and waste, then they shall flourish in immortal youth. One cannot forget the service on that day. That of an old man with trembling hands and pathetic tones, who stood offering salvation to the children and grand-children of those to whom he preached so long ago. Holding up before their gaze for the last time, perhaps, a "dying Redeemer," as he had done so often before the eyes of their forefathers. The people could not keep from weeping, "sorrowing most of all for the words that he spake that they might see his face on more."

"Surbus" is twelve miles below Windy Cove church on the Cowpasture river. There is here no organized church, it being in the bounds of Windy Cove; but there seems to be a real interest in the church and Sabbath School too. There were five additions to the church that day on profession of faith. There is an excellent Sabbath School and a neat house of worship lately fitted up.

Covington, Va.—On the first Sunday of this month Rev. W. A. Dabney was installed pastor of the Covington church by a committee of Montgomery Presbytery, consisting of Rev. W. T. Hall and Rev. John Ruff. Covington has heretofore been rather isolated, but the Richmond and Alleghany and Shenandoah Railroads bring it into close relation to the body of the Presbytery. The brethren at Covington received us cordially, entertained us handsomely, gave us fine congregations and paid all expenses. We would be perfectly willing to repeat the visit except that we think the church has been fortunate in selecting a pastor, and that the selection on all sides promises well and ought to endure. Paul says, 1 Thess. 1: 8, "So that ye were examples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad." The church at Covington appreciates the principle stated by the Apostle and covet the generous praise he bestows. There was just a little intimation—"we pay the money and ought to have all the preaching." If it had been dry weather, such as our excellent friend "P. B. P." found on Craig's Creek, the disposition to grumble might have enlarged. Fortunately there had been fine rains. The bounties of Providence rebuked all littleness. We heard such remarks as these: "What would have become of us, when we were an outpost, if the gospel had not sounded out from other places to us? How is Presbyterianism to spread if the churches exercise neither charity nor self-denial? There is that scattereth, and yet increaseth. In short, the pastor proposes to feed the scattered flock, many of whom live in groups in different and distant sections of the county, and the church intends to encourage him in the arduous work.

Moderators of the General Assembly. Our General Assembly since its organization in 1861, has had twenty-one Moderators. They are all living except three: Rev. J. S. Wilson, D. D., who presided at Charlotte, N. C., in 1864; Rev. T. V. Moore, D. D., who presided at Nashville, Tenn., in 1867; Rev. William S. Plumer, D. D., who presided at Huntsville, Ala., in 1871. The first Moderator was Dr. B. M. Palmer, at Augusta, Ga., 1861.

Rev. J. H. Ziveley, Evangelist of Western Texas Presbytery, writes under date of May 30th: "I have been laboring in Siano and Mason counties for the last three weeks. In the town of Siano, on the 22nd inst, I had the pleasure of organizing a Presbyterian church composed of seventeen members. Jos. F. Brown, formerly a ruling elder in the San Marcos church, and J. T. McInnis, a worthy son of the late Rev. R. McInnis, D. D., of Mississippi, were elected ruling elders. Bro. McInnis was ordained, and both of the brethren duly installed.

At Mason, for prudential reasons, I deferred a similar organization, until the first of July, when I hope to include all the Presbyterian element in the county.—Texas Presbyterian.

(Continued on 5th page.)

The Central Presbyterian.

WHOLE NO. 829.

RICHMOND, VA., WEDNESDAY, JUNE 22, 1881.

VOL. 16--NO. 47.

Central Presbyterian.

OFFICE:
No. 1015 Main street, opposite the Post Office.

TERMS:

Three Dollars a year; six months, \$1.50; three months, 75 cents; payable in advance. Ministers of the gospel, \$2.50.

Payments may be made to local agents wherever practicable; all ministers of our Church are authorized to act as such. Or by checks, Post-office money orders, or letters Registered by Postmaster. Otherwise it must be at the risk of the party sending it.

Obituaries charged at five cents a line. The party sending can make the estimate by counting eight words to a line. Payment in advance. Advertising rates furnished on application to the office.

Communications and letters on business should be addressed to CENTRAL PRESBYTERIAN, Box 37, Richmond, Va.

Richardson & Southall,
Editors and Proprietors.

[Entered at the Post-Office at Richmond, Va., as second-class matter.]

Our Contributors.

The Revised Version of the New Testament.

BY REV. H. C. ALEXANDER, D. D.
No. 3.

Little remains to be said of a historical character. Some reference has already been made to the earlier versions, and some account given of the manner in which they came to be made. The main facts have also been recited in relation to King James's Bible of 1611, and in relation to the present revision. The whole number of trans-continental revisers in 1880 was 52. Of these 27 constituted the Old Testament Company, and 25 the New Testament Company. The members were on an equality as to their privileges, but more than two-thirds belonged to the Church of England. The Independents, the Wesleyans, the Baptists, and the Presbyterian Churches of Scotland, are all strongly represented in the committee. The Scotch Church had no voice in the Authorized Version; unless through King James himself, who had, however, abjured its authority and fellowship.* Among the English revisers will be found the names of several of the first scholars and exegeses of the day.

Soon after the English committee had been formed, American cooperation was cordially invited. It was judged best, on account of the distance, to organize a separate committee. Agreeably to this determination the American committee, consisting of about thirty members, was constituted in 1871; and went to work in October, 1872, when the first revision of the three first gospels was received. The American committee, like the British committee, was divided into two companies. Eminent scholars and divines were put at the head of the business. The permanent chairman of the Old Testament Company is Professor William Henry Green, of Princeton Seminary, the author of an elaborate Hebrew Grammar, and of an excellent work on Job. The chairmanship of the New Testament Company was entrusted to ex-President Theodore Wooley, of Yale College (*clarum et venerabile nomen*), whose name is a tower of strength in various walks of learning, and preëminently in Greek, in Exegetical Theology, in antiquities, and in social and political economy. Better selections it would have been difficult to hit upon.

The results of their labors were mutually exchanged by the committees under the seal of confidence. The New Testament part was done by October, 1880, just 500 years after Wyclif. The Old Testament part, as has already been noticed, will not be finished for several years.

The American committee was not appointed by the authority of any Churches or Church. The Protestant Episcopal Church was the only Church that was consulted, but declined to act officially. The American revisers are all undoubtedly "expert biblical scholars," commonly professors of Greek and Hebrew, and were selected (as one of the English revisers informs us) "with an eye to a fair representation of the leading denominations and theological institutions of the country, within the necessary limits of convenience for united work." The clause here italicized (and the italics are your contributor's) is an important modification of a previous statement of the same reviser, viz., that the idea in England was that the American branch of the

joint body "should fairly represent the Biblical scholarship of the leading Churches and literary institutions of the United States." The italics are again those of your contributor. Whether the first or the second of these two mutually repugnant criteria ought to have been applied, it is not now worth while to discuss. It must, however, have been an interesting question originally, whether it would be best to sacrifice catholicity to convenience and to confine the area of American revision to the geographical territory and literary institutions of the North. It is to be presumed, of course, after what has been given out by the committees, that the criterion actually adopted was the one which makes convenience the prime factor. Otherwise, indeed, the inference would be inevitable that the Churches and literary institutions of the South are regarded by the revisers as in no proper sense "leading Churches and literary institutions of the United States"—which in point of fact is very probably not far from the view really entertained of us beyond our own boundary lines. It does not perhaps become us of the South even to consider, much less to pronounce upon, a question involving our own merits and demerits. The motive of such a procedure on our part would also be liable to the coarsest misrepresentation. Self-respect itself, it is likely, dictates to us no course that is not in perfect harmony with the most dove-like meekness, and the most lamb-like absence of suspicious conjectures.

The important question, however, is not the question as to the revisers, but the question as to the Version. The real interest of the inquiry centres just here: is the work well done, and ought the Revised New Testament of 1880-'81, be substituted in lieu of the Authorized Version of King James which it proposes to amend? This inquiry will be pursued in subsequent numbers.

* In these historical statements the writer has been largely indebted to Dr. Roberts's "Companion to the Revised Version."
† Dr. Roberts. See Companion, etc., p. 93.

CORRESPONDENCE.

Hampden Sidney College, Va. Commencement of 1881—New Professorship.

HAMPDEN SIDNEY, June 16.

Your regular correspondents will, it is hoped, furnish you the details of the Commencement of '81 at old Hampden Sidney College. They will tell your readers of one of the most interesting and most largely attended of all the anniversaries of this venerable seminary of learning since 1865.

On Sunday (June 12th) Rev. Dr. Hoge, of Richmond, preached the Baccalaureate sermon. It was one of the Doctor's best efforts, and the readers of the *Central* will know the import of this representation. On Wednesday (15th) the Hon. J. Randolph Tucker addressed the Literary Societies. This discourse was full of wise thoughts, presented in a most attractive style, and worthy of the occasion and of the eloquent speaker.

The Trustees transacted much business. Gen. Echols, of Staunton, and Lieut. Governor Marye, of Fredericksburg, were elected trustees. Leave of absence was granted President Atkinson till the 1st of January, '82, on account of his ill-health, so much regretted by all.

The honorary degree of D. D. was conferred on Bishop Latane, of Baltimore, and on Rev. M. Hale Houston, of China, and of LL.D. on Prof. J. L. Campbell, of Washington and Lee University.

The addresses of the under-graduates and of the seniors reflected credit on them and their professors.

By invitation, the Rev. Dr. Shearer, of Clarksville, Tenn., made a brief and very telling address before the Trustees, in reference to instruction in Bible studies. It was so forcible and convincing that Henry S. Reynolds immediately gave \$5,000, and Prof. Blair and Rev. Dr. Pitzer an additional amount, sufficient to pay a \$1,200 salary to a competent scholar to fill the new "H. S. Reynolds Professorship" of Biblical instruction and Rhetoric and Elocution. The trustees meet at the lecture-room of the Second Presbyterian church, Richmond, at 5 P. M. on Thursday, June 23d, to elect a professor.

We give the names of the speakers and of the graduates:

I. *Union Society*—Orators: Messrs. W. F. Bowman, T. J. White, W. W. Richardson, C. Moore, and W. P. Martin.
II. *Philanthropic Society*—Orators: M. M. Caldwell, R. Martin, T. P. Campbell, P. E. Edrington, R. B. Palmer, and J. H. Flood.

III. *Commencement Exercises*—Addresses by Graduates: Theodorick Pryor Campbell, of Hampden-Sidney College,

Virginia—"Culture"; Roger Martin, of Danville, Virginia—"Was Man Made to Mourn?"; Thomas Walker Gilmer, of Pulaski county, Va.—Valedictory Oration.

Graduates—Class of 1881: Thomas Walker Gilmer, of Pulaski county, Va., first honor; Theodorick Pryor Campbell, Hampden-Sidney College, Va.; Roger Martin, Danville, Va.; Thomas Edward Perkinson, Prince Edward county, Va.; William Wharey Richardson, Charlotte county, Va.

(From another correspondent.)

Commencement at Hampden Sidney.

These exercises began on Sunday, June 12th, and ended on Thursday the 16th, were marked throughout by very unusual interest. In the first place, Dr. Hoge has ever held a high place in the hearts of the people of this community, and he was greeted on Sunday-morning by the largest congregation assembled here for years, who listened with responsive hearts to his Baccalaureate sermon, based on the text, "The law of the Lord is perfect." It was indeed a noble production, replete with irrefragable logic, striking illustration, and stirring appeal, presented in this eminent divine's happiest manner and with his matchless eloquence.

On Wednesday, the 15th, the entire country-side again turned out to welcome the Hon. John Randolph Tucker, who delivered on that morning the annual address before the Literary Societies of the college. His subject was "The relation of the individual man to organic society," and for more than an hour his audience was charmed and instructed by his statesman-like utterances, ornate style, and occasional scintillations of his irrefragable humor. His visit here will long remain a reminiscence land-mark, especially among those who came within the charmed circle of his brilliant social fascinations.

The society celebrations on the evenings of Tuesday and Wednesday respectively, furnished the usual display of youthful oratory to the great delight of the large audiences, the younger portion thereof prolonging the enjoyment by promenade on the campus to the inspiring music of Voelker's band.

The proceedings of the Board of Trustees were of very marked interest. The treasurer's report indicated an improved financial condition. And the munificence of a member of the board took shape in the establishment and endowment of a new professorship to be devoted to "English studies and the Bible."

On the whole, the prospects of this venerable college were never so bright, and her friends are amply justified in believing that she is about to enter on a new career much more extended than anything known in her past history.
Hampden Sidney, June 17. K.

Fancy Hill School.

Messrs. Editors,—In the days of our fathers—and they were good men and sound Presbyterians—parish schools were considered almost the right hand of the church. Pastors often taught these schools and sessions exercised a visitatorial power over them. But in these days of strict construction we have such refined and sublimated notions of the non-secular and purely spiritual mission of the church that our sessions dare not squint toward such institutions, and the parish school is a thing of the past. And through this policy of "hands off" by the church, combined with the popular rage for free schools, we have few first-rate private classical schools to which parents can safely entrust the training of their children. The community of Falling Spring church is, fortunately for us, a happy exception. We have had for many years in our midst a first-class academy, entitled, Fancy Hill Classical School.—This institution is headed by Mr. D. E. Laird, and our neighborhood was delightfully entertained on Friday night last by an admixture of addresses and dialogues by the pupils, interspersed with excellent music. The principal awarded a prize for combined deportment and scholarship to young Garber, and in connection with it stated that while his average standing was 98, this was closely grazed by several others, and that he had never taught thirty better boys. The patrons of the school were well satisfied—and in fact Mr. Laird possesses rare qualifications for instructing and training youths—and there are few schools where the moral and educational advantages equal this one. The neighborhood, character and gifts of the principal, combined with his method of instruction and management, secure, as far as it is possible, that kind of education which consists in good scholarship, regulated and chastened by the influence and precepts of religion. This is written for the benefit of that large class of scrupulous parents who are seeking for their sons a Christian education and are perplexed to find an institution which meets their wishes.

Very truly, etc., D. W. SHANKS.

—Two men expect to sail from New York to London this month in an open boat twenty feet long and thirteen inches draught.

NEWS FROM THE CHURCHES.

Southern Presbyterian.

Rev. W. W. Ruff, of Montgomery Presbytery, has removed to Mexia, Texas, where correspondents will please address him.

Rev. J. W. Rosebro, pastor of Mossy Creek church, Lexington Presbytery, has received a call to the Second Presbyterian church, Covington, Ky.

Rev. John G. Fackler has resigned the charge of the church at McKinney, Texas, to take effect July 1st.

Rev. W. B. Y. Wilkie, pastor of the Presbyterian church at Columbia, Mo., has gone on a visit to his native land, Scotland.

Charleston, West Va.—On last Sabbath Rev. J. C. Barr, pastor of the Charleston Presbyterian church, was absent, and Rev. Dr. Whiting of the Kanawha church, preached for him in the morning, the two congregations worshipping together. At night Dr. Whiting preached to the two congregations in the Kanawha church.

Rev. Josephus Johnson, pastor of the Presbyterian church, Victoria, Texas, has been granted leave of absence for twelve months on account of his impaired health. The congregation resolved to employ a supply to fill the pulpit and to pay the salary.

Rev. R. P. Farris, D. D., Moderator of the General Assembly at Staunton, took a somewhat circuitous route to his home in St. Louis, down the valley of Virginia, through Maryland and Pennsylvania, and gave to the readers of the *St. Louis Presbyterian* pleasant sketches of the places and persons he visited.

Clover Creek chapel, eight miles south of McDowell, Highland county, Va., was dedicated June 12th by Rev. William T. Pricé, aided by licentiate J. L. Seabrook. The sermon was preached from Luke iv: 16, "And he entered as his custom was, into the synagogue on the Sabbath day, and stood up to read." This chapel is about midway between McDowell and Williamsville churches, now supplied by Mr. Seabrook. It is in the midst of a rich and rapidly improving community. The Sabbath School at this point numbers sixty pupils. Mr. Seabrook is highly esteemed, and his prospects for usefulness highly encouraging.

Rev. J. A. M. Murray, the Evangelist of Central Texas Presbytery, writes that he organized a church at Iredell on the 5th Sabbath of May, but gives no particulars. He expects to organize one or two more shortly. Iredell is in Bosque county, on the North Bosque and on the Texas Central Railroad.—*Texas Presbyterian*.

Prescott, Ark.—The church at this place desires the services of an earnest minister. The field, which, for the present, may include several points, is important and promising. Rev. Mr. Burke whose health required a change, felt it a severe trial to leave that excellent people, and is anxious that they may soon find a successor to whom they can transfer their kindness and co-operation.—*St. Louis Presbyterian*.

Steele Creek Church, N. C.—The Rev. J. T. Plunkett was ordained and installed pastor of this old and large church, by a commission from Mecklenburg Presbytery, June 4th. The congregation was large and attentive. Saturday afternoon the newly ordained pastor performed his first pastoral act by administering the sacrament of baptism to twenty four infants. The pastor's heart was made glad by having the Lord's seal placed upon his ministry at its very beginning. During the meeting twenty one were received into the church upon an examination as to faith, and twelve by certificates. Brother Plunkett begins his new ministry in this large and influential church under fair auspices. The people have shown in many ways their deep love for him, and now enjoying the blessing of the Lord upon the opening of his ministry he can but go forth into his work with gladness of heart. May the Lord give him many years in which to labor for Him, and make each year more fruitful than the one which went before.—*N. C. Presbyterian*.

Supplies appointed by Presbytery of Western Texas.—Rev. J. W. Neil, one Sabbath at Seguin; Rev. Wm. Hall, one Sabbath at Luling; Rev. P. H. Hensly, one Sabbath at Goliad, Shiloh, Belmont, and Leesville; Rev. W. E. Caldwell, one Sabbath at Laredo; Rev. J. R. Jacobs, one Sabbath at Laredo; Rev. W. M. Kilpatrick, one Sabbath at Columbus; Revs. Wm. Hall, J. W. Neil, one Sabbath each at Kerrville and Boerne; Rev. Simon Frazer, monthly appointments at Pleasanton and Ross ville. STATED CLERK.

Northern Presbyterian.

At the late meeting of the Synod of the Reformed Presbyterian Church it was announced that a large bequest, amounting to a sum sufficient to endow and equip a Theological Seminary in Philadelphia, had been received. This bequest was conditioned on the continued existence of the Reformed Presbyterian Church. The bequest is by Francis Lamb, of Philadelphia.

On Sunday, June 5th, seventeen persons were received into the First Presbyterian church, New Brunswick, N. J., of which Rev. Dr. McKnight is pastor, by profession, making twenty-six new members since the last communion service by confession and six by certificate, making in all sixty-nine since March 1st, of whom fifty-nine have been by confession and ten by certificate. There have been one hundred and fifteen added to the membership in the last fifteen months.

The *Christian Intelligencer* says:—"The Council of the Reformed churches, which met in Philadelphia in September last, appointed a large committee to consider the question of formulating 'the Consensus of the Reformed Confessions.' This committee afterwards divided itself into three sections, one American, one British, and a third Continental. The American section met in New York city on the 2d of June, present, Professors A. A. Hodge, E. D. Morris, W. G. T. Shedd, and P. Schaff, Principal Caven (Toronto), Drs. J. R. Wilson, R. W. Patterson, H. A. Neilson, J. R. Sloane, and T. W. Chamber. After a long and pleasant session they agreed unanimously upon a conclusion, which the officers were directed to forward to the Rev. Dr. Cairns, Edinburgh, the Convener of the General Committee. It is understood that the conclusion reached was favorable to the endeavor to formulate the consensus in question."

We have received a Memorial of William G. Crowell, a Ruling elder in the First Church, Philadelphia, who died on the fifth of January. It contains the touching funeral sermon by Mr. Colfelt, his pastor, and the action of the Session, Sabbath school and other organizations with which he was connected. They all bear loving testimony to him as a good and useful man. *Presbyterian Journal*.

The Third Church, Philadelphia (Old Pine Street, lately Rev. Dr. R. H. Allen's), has unanimously called the Rev. H. O. Gibbons of Indianapolis. He has indicated his purpose to accept, and to commence his labors in September. We are glad to know that the congregation are heartily unanimous in their action, and hope that a future of continued prosperity is before them.

Christian Fellowship.

We give the following extracts from Dr. John Hall's (New York) sermon last Sunday morning.

Fellowship with one another in the Father and the Son is true Christian life. What are the elements of it? They are various. There is the oneness of belief regarding the truth. It is no use to point out to me that there are differences among Christians about the truth.—Look at our nation. Were you to get together every lawyer in the United States to give opinions on the constitution you would have various opinions honestly and vehemently advanced; but they (the lawyers) would be none the less citizens of the Republic. Then there is fellowship in the struggles in which Christian people are engaged against the temptations and the darkness of this world and against the malignity of the devil which constitute a strong bond between man and man. There is fellowship in work. The Church of Jesus Christ is not to stand still but to go forward. Take the British nation of three centuries ago, when the work of colonization began and bands of people went away and took possession of other regions. Australia is made British land, India largely comes under the same category, and we must not forget we have been British colonists. It is interesting to note that the greatest progress of Christianity itself has been by colonization. I think it proper to make another statement, because we may so look at one side of the truth that our perceptions may be clouded. This oneness in Catholic feeling is not to be understood as interfering with the right to differ from, examine, and criticize our brethren in Christ Jesus. For explanation let me take you back to my illustration—we are all fellow citizens of this Republic. You wrote against this man who differs from you, but yet you do not trample on him. It may be said, "Our brother Protestants sacrificed our religion, and I must protest against it," but the protest is in a spirit that does not interfere with the true oneness and Catholicity that God's people are commanded to entertain.

We have the revised version of our New Testament. It has been painful to me to see what startling suddenness men here and there have been ready to pronounce opinions upon it. It is too great a thing to have one's mind made up in two or three days. It is possible you may be in some degree disenchanted with hereditary phrases, but it will be a good exercise for you to make yourselves better acquainted with it in your leisure time in these summer months. There is not one emendation in any one leading passage, and not one change that you have not already had indicated to you at one time or another from this pulpit.

Christian Enthusiasm.

Mr. Moody illustrates his idea of Christian enthusiasm by the following:

There was an old man I wanted to see when I first went to Europe in 1867. I was told not to fail to go to Edinburgh and see Dr. Duff at the Assembly. I stayed in Edinburgh a week to get a little of the old man's fire. He made an appeal for India. He pleaded for an hour and a half for India and at the end of the hour and a half he fainted away. They took him up and carried him to the vestibule. When he revived he said: "I didn't get quite through; let me go back and finish." They said: "If you go back it will cost you your life." "Well," he said, "I shall die if I don't." So they carried him back. As they passed upon the aisle the people rose, and tears flowed down every cheek at sight of the old veteran. He said to them: "Fathers and mothers of Scotland, is it true that you have got no more sons to give to India? I have spent twenty five years of my life there, and I have come back to die; there is plenty of money in the bank, but your sons are not willing to go. If a call comes from the Queen to go there in the army, they are ready. It is come to this, that the Lord calls for the recruits for his kingdom and they will not go?" And, turning to the Moderator, he said: "If there is no one to go to India, I will return to them and let them know that there is one old Scotchman that can die for them, if he can't live for them." My friends, that is what I call enthusiasm.

—It is reported that the ice pack travelling southward is one of the heaviest that has ever passed Newfoundland. Wending their way southward over the great bank of Newfoundland are countless icebergs of uncounted size. Several have recently passed within sight of the highlands of St. Johns. One was 2,000 feet in length and 500 feet in height.

The Central Presbyterian.

WHOLE NO. 830.

RICHMOND, VA., WEDNESDAY, JUNE 29, 1881.

VOL. 16---NO. 48.

Central Presbyterian.

OFFICE:
No. 1015 Main street, opposite the Post Office.

TERMS:

Three Dollars a year; six months, \$1.50; three months, 75 cents; payable in advance.—Ministers of the gospel, \$2.50.

Payments may be made to local agents wherever practicable; all ministers of our Church are authorized to act as such. Or by checks, Post-office money orders, or letters Registered by Postmaster. Otherwise it must be at the risk of the party sending it.

Obituaries charged at five cents a line. The party sending can make the estimate by counting eight words to a line. Payment in advance. Advertising rates furnished on application to the office.

Communications and letters on business should be addressed to CENTRAL PRESBYTERIAN, Box 37, Richmond, Va.

Richardson & Southall,
Editors and Proprietors.

[Entered at the Post-Office at Richmond, Va., as second-class matter.]

Our Contributors.

The Revised Version of the New Testament.

BY REV. H. C. ALEXANDER, D. D.
No. 4.

Let us now see exactly at what stage we have arrived in this discussion. The first question that might logically present itself to a disinterested inquirer on this general subject, is, should there be a Bible at all? Of course this question does not arise in this debate. The first question on this subject that at any time actually called for settlement, was this: Should there be a Version of the Bible in English? When we reflect upon the place our mother tongue holds in the scheme of human languages, as well as the influence it has exerted, and is still exerting, on the fabric of modern civilization and on the destinies of the Christian Church, it is manifest that this question turns on another and a wider one, viz: Should the Bible be suffered to appear in any other form than that of the original languages? These questions have already been decided, and decided in the affirmative. The second practical question that came up for consideration was the following, viz: Should the English Bible be from time to time revised? Here, again, the decision evidently turns on the larger question, Should the translated Bible (that is, the Bible as presented in some other form than that of the original tongues) be revised? These questions have been briefly considered in this series of essays. These questions also have been finally decided, and once more the decision has been an affirmative one. The only other question of a strictly practical nature that remains for examination is of a comprehensive character and involves a variety of others which are partly of a practical and partly of a theoretical bearing; and it is this, viz: Should the Revision of 1880 be accepted by our people and churches in lieu of the Authorized Version of King James? This raises at once a number of secondary points on which the issue, it will be clear, must be determined. This subordinate investigation may be reduced to three main lines of interrogation, and four or five auxiliary and dependent, though not perhaps in every case absolutely essential inquiries. The first of these principal, though still related and subordinate questions, is the following, viz: Is the so-called Authorized Version of King James so good as to make further revision undesirable? The second, is this one: Is the present Revision on the whole a decided improvement on King James? The third and final one is as follows: In any case, ought the present Revision to be substituted in lieu of the Authorized Version?

The first of these subordinate questions has been to some extent brought under the notice of your readers in the preceding articles of this series. There is something yet that may be said upon it. It is a truism that nothing of human origin has ever yet reached the acme of perfection. It is by no means so clear, however, in advance of special scrutiny, that a given human production may not have reached a point of excellence so high as to make *laissez faire*, and *noli me tangere*, the safest mottoes in regard to it. Take for instances the Confession of Faith and the Larger and Shorter Catechisms of the Presbyterian Church. They are after all in good part man's handiwork, and therefore capable of improvement;

yet he would be a bold innovator who should contend for the propriety of an alteration. The reason is obvious. In plucking up the tares the revising critics would be in danger of plucking up the wheat also. It may indeed be retorted here that an exceedingly conservative revision, one jealous of all but absolutely necessary changes and such as have been rendered inevitable by the process of time, would be altogether desirable even in the substance, or at all events in the phraseology, of our Church symbols. Admitting the plausibility of this statement, I waive its discussion by conceding the point (as has in point of fact been done already in one of the previous articles) that such a jealous and conservative revision of the Authorized English Bible was on the whole in itself desirable, and might, under the proper guards and restrictions, in all likelihood be ventured upon. Whether more than this should be attempted in the way of a revision—and improvements of a more radical kind should be proposed and carried forward, is a far more delicate matter to determine. It is probably impossible to draw a theoretical line, or frame a general definition, to which the work of revision should be made to conform. It will, notwithstanding, be a comparatively easy task to adjust the results of the actual labor to the standard of sound scholarship, of common sense, of ordinary propriety, and Christian prudence. To that task the writer of these comments, amongst the host of other critics, would now seriously address himself; and what he has to offer will naturally fall under a consideration of the last and most comprehensive of the three subordinate questions already several times referred to, viz: On any view of the previous discussion, is it beyond doubt sure that the present Revision, of 1880-'81, ought to be substituted in lieu of the Authorized Version of King James, of 1611?

Home Missions.
BY REV. RICHARD M'ILWAINE, D. D.
None of our General Assemblies has had the extent and importance of our Home Mission work more clearly set before it than that which has lately adjourned. The Annual Report of the Executive Committee gave, in succinct form, a faithful statement of its hopefulness, its needs, and its dangers; and on the floor of the Assembly these were vividly portrayed by its Standing Committee, and its addresses by brethren from the great missionary field itself. A general feeling seemed to prevail that the prosperity of the Church depends in large measure upon the more earnest and vigorous prosecution of the branches of effort included in this department. Much more must be done than has heretofore been undertaken. Every minister and member of the Church ought to feel his individual responsibility in the premises.

The Sustentation Fund.
This is the most needy of any of these branches of work. Its obligations are at present \$12,000 more than there are funds in the treasury to pay. These have to be met before or during the month of October next, and the comfort and efficiency of one hundred and fifty ministers are involved in the prompt payment of this amount. There is, therefore, a special call upon all who love the prosperity of Zion to come to its help. Are there not many Christians whom God has prospered, who will send forward contributions without delay? The Gospel must be maintained in our feeble churches, and help is urgently needed to secure this object.

Our Evangelistic Work
Was never so promising, either as to the number of laborers engaged in it or the results of their work. Many of the evangelists are doing noble service in planting the Gospel and extending the borders of the Church among the destitute.—Thirty-six of them were added through the Executive Committee last year, and twenty-one in addition are immediately needed. A large increase in funds must be furnished in order to keep the work abreast of the wants of the field and the requests of the Presbyteries.

The Work Among the Colored People.
Is also assuming enlarged proportions, and calls for more liberal support. More churches, ministers, licentiates and candidates are reported under the care of our Presbyteries than at any time in the past. A great work remains to be done, and it behooves our Christian people to foster it by their labors, their prayers and their liberal gifts.

The Invalid Fund
Is, however, the department of effort which at this time specially claims the benevolent regard of all the churches. The time for the annual collection is at

hand. The month of July is now distinguished in our church by the presentation of this cause. More than one hundred families are dependent for assistance upon the effort to be made at this time. Some of these are extremely needy and are kept from suffering by the bounty supplied through this channel. Among them, there are about thirty aged and infirm ministers who are no longer able to work, but who need the ministrations of their Christian brethren. The others are families of deceased ministers, whose widows and orphans look to the Church to be cared for and comforted in their poverty and affliction. Surely ministers and sessions will see to it that a collection is raised in all the churches, and our Christian people will esteem it a privilege to contribute liberally to succor those whose claims upon them are so tender and strong. The fund has been sufficient for several years past. Let the effort be made at the present time to supply abundantly its wants.

Mite Chests for Home Missions.
It is proposed by a friend of the cause to send a "mite chest" to every person, family or Sabbath School teacher who will agree to use them for this cause. The only conditions to be complied with are, 1, it is expected that as far as practicable something shall be deposited in them at least once a week; and 2, they shall be opened at least twice a year, on September 1st and March 1st, and their contents be forwarded to the Home Mission treasury. Any one can obtain a chest by sending his name and post-office address to "the office of Home Missions, Post-office box 331, Baltimore." It is hoped that many of them will be called for. It is believed that our friends, young and old, will be surprised to find how much they will be able to save in this unostentatious way for this great cause which now languishes and is in distress for want of adequate means to support it.

NEWS FROM THE CHURCHES.
Southern Presbyterian.
Rev. Dr. Wm. Brown will supply the Fredericksburg church, Va., during the months of July, August, and September, or until the return of the pastor, Rev. J. P. Smith, from his European tour.
Rev. W. C. Campbell having accepted the call to Big Lick, his Post-office address will be Big Lick, Roanoke county, Va., instead of Harper's Ferry. Correspondents will please note the change.
Rev. Dr. William Flinn, of Clarksville, Tenn., Professor in the South-western University, will preach in the Second Presbyterian church, Cincinnati, during the summer in the absence of the pastor, Rev. Dr. Skinner.
Dr. B. M. Palmer has announced to his congregation in New Orleans that he declines the call to the church of Columbia, S. C., and also to the professorship in the Theological Seminary.
Rev. D. B. Ewing, D. D., of Lewisburg, W. Va., will make a missionary tour during the summer vacation of his school, in the counties of Nicolas, Webster, etc., West Va.
Rev. W. R. Atkinson, of Charlotte, N. C., will teach in the normal school, Chapel Hill, N. C. Correspondents will address him there until July 20th.
Rev. W. D. White, lately licensed by Winchester Presbytery, is supplying the church at Harper's Ferry, W. Va.
Rev. A. Currie's address has been changed from Reidville, N. C., to Hillsboro, N. C.
Rev. F. G. Railey, of Liberty, Va., has been called to the church of Taylorsville, Ky., the church of which Rev. M. H. Houston was lately the pastor.
Licentiate R. A. Lapsley was ordained and installed pastor of the Lauderdale Presbyterian church, Memphis, on Sunday, June 12th. Rev. J. O. Stedman presided and proposed the constitutional questions, Rev. J. M. Rose preached the sermon, and Rev. E. Daniel delivered the charges to the pastor and the people.
Bell's Valley, Va.—I closed on last Friday night, June 24th, an interesting meeting at Craigsville. Some zealous Christians there thought they had noticed an unwonted seriousness and attention, and suggested that when Rev. F. H. Gaines, of Hebron, helped me in my communion services, on the third Sabbath, inst., he should preach at night at Craigsville. He began on the 16th and preached every night until the 22nd. There were fourteen or fifteen that rose for prayer.
There were two additions to our church (Lebanon) and two or three more expected to join us. Most of those interested will join other churches. It was thought that some were aroused by his forcible and earnest sermons, who did not manifest it by rising for prayer. The attendance was large and the attention marked to the last.
Fraternally,
C. L. HOOPER.

Rev. J. H. Ziveley writes to the *Texas Presbyterian*: "On last Sabbath, the 5th inst., I organized a Presbyterian church on Buckner's Creek, Fayette Co., about 20 miles west from LaGrange and 10 east from Flatonia, called the Bethany church; and composed of 13 members, partly by letter, part by examination. Of this church W. C. Jackson and Duncan Carmical are the Ruling Elders; both of whom were ordained and duly installed."

Martinsburg, W. Va.—Dr. B. M. Riddle, of the American Revision Committee, delivered an address on Sabbath last, (June 26th,) in the Presbyterian church in Martinsburg, on the revision of the New Testament. He advised the audience to shun newspaper criticisms, read the Revised Testament for themselves, and they would find ample marginal references explaining why the necessary changes and emendations were made. Of the Geneva Bible, the Bible of Calvin and Knox, the Bible of the martyrs, he could not speak too highly. This Bible and another called the Bishop's Bible was largely and principally used by the translators of the Authorized Version now in use. The aim of the American Revision Committee was to arrive at the truth, and he could testify to the earnestness, devotion, and zeal with which they performed the part allotted to them.

Rev. J. W. Hoyte, of Nashville, Tenn., is preaching in the Presbyterian church in Greenville, (Ky.) A deep interest is awakened, and the meeting will be continued until next week. Dr. Hoyte preaches the truth, and preaches it as the truth. That is the secret of his success. He discerns the truth in its simplicity and presents it in a clear light. He is free from all artifices and affectation of style, and is distinguished by simplicity, earnestness, naturalness, and freedom.

The services begin at 9 o'clock in the morning and 8 o'clock in the evening. The business houses in the town are closed, during the morning service which lasts three quarters of an hour. There have been eleven accessions to the church.
Greenville Echo.

Rev. E. O. Guerrant has been elected President of Austin College, at Sherman, Texas. It is generally understood among his friends that the ties which bind him to the First church, Louisville, are too strong to be thus broken, and that he will remain with his people. But the election indicates that Austin College is full of life and activity, and we hope soon to hear of great prosperity there.—*Christian Observer.*

Dr. Palmer at the Old Stone Church.
A correspondent of the *New York Observer*, writes to that paper as follows of Dr. Palmer's preaching at this church on the Sunday after the meeting of the Assembly:

"On last Sabbath morning Dr. Palmer preached eight miles from Staunton at the old Augusta church, the mother church (as you know) of Presbyterianism in this valley. Many followed him from Staunton to that place. It was a matter of great historical interest to see the old 'Stone Meeting House' (as it used to be called in the days of the Established Episcopal Church in Virginia), which was built by the first settlers with their own hands, in 1747. There was then no wheeled vehicle of any kind in the country. The rocks were hauled on sledges, and the sand brought the same way from Williamsburg, a distance of two hundred miles. And here stands to this day that same venerable edifice, on a commanding eminence and in a magnificent grove, which the traveller will pause to admire as he passes down the macadamized road from Staunton to Winchester. These walls have echoed to the voices of Samuel Davies, of James Waddell (the 'blind preacher'), of John Blair, and Samuel Stanhope Smith, of James Turner (whom Dr. Alexander thought fully the equal of Patrick Henry), of Dr. William Hill, of Samuel Brown—from whom Dr. Alexander says he heard some sermons surpassing any that he ever heard elsewhere. And here, too, Dr. Alexander himself preached his trial sermon for licensure. Here his bosom friend, Dr. Conrad Speece (whose memory is historical), was the beloved pastor for twenty-two years, and he was succeeded by Dr. William Brown in a still longer pastorate. All this was suited to awaken sacred reflections and prepare the worshippers for the delightful sermon in store. It was from those comforting words of the Saviour: 'It is I; be not afraid.' It was a day much to be remembered among the people of that dear old church, and when the young grow old, they will 'tell it to their children.'
OLD ROCKBRIDGE.

Out of the Ruins.—Not a few of our readers will recall the destruction of Rev. Dr. Atkinson's churches at Morgan City and Centreville, La., by tornado in 1879. Some of them had the privilege of contributing towards the rebuilding. They will be glad to know that new houses are rising out of the ruins, slowly but without debt, and they will read with keen interest the account which Rev. Dr. Markham, of New Orleans, furnished the *South-western Presbyterian*, of the dedication of one of these churches and of the progress of rebuilding at other points.—*St. Louis Presbyterian.*

Centreville, La.
Brother Smith.—Sabbath June 5th, by invitation of the Session of the Presbyterian church of that place, I preached the sermon at the dedication of their new house of worship. The day was auspicious—clear and warm, the heat tempered by a refreshing breeze. Services had been held Friday and Saturday afternoons, and Sabbath morning the people gathered with grateful hearts to offer this second sanctuary to the Lord. Their former house was destroyed by that fearful storm of wind that laid waste this beautiful land—September 1, 1879. From Morgan City to New Iberia, its track was marked by the ruins of churches, dwellings, and sugar houses. Of the last named more than eight were destroyed or injured in that dread sweep of sixty miles along the Atchafalaya and the Teche.
The "former house" at Centreville was a model country church, its tower and spire attracting every eye. The latter house lacks these handsome though somewhat perilous adornments, which lie upon the ground beside it, the shapely spire almost as complete as when it stood aloft an inviting mark for that destructive wind.
But, though wanting these, the present house is as neat and tasteful in its external proportions

and interior arrangements as the other. And our brother, Rev. Dr. Atkinson, and his devoted people, are to be congratulated that this house was dedicated free from debt—that incubus that burdens so many sanctuaries—that "upas" shadow that darkens the light of the truth and withers the green and pleasant fruits of grace.

At Morgan City they speak of beginning to rebuild this Summer (epidemic and quarantine have retarded them); and when they do, their appeal to the people of our city for further aid in this work of restoration cannot be made in vain, as the Lord always inclines the hearts of His people to "help those who help themselves."
T. R. M.

Revival at Dalton, Ga.—The Rev. A. W. Gaston, pastor of our church at Dalton, Ga., writes to the *Southern Presbyterian*:

"Twenty-seven members were recently added to our church here upon examination. These, together with a number of others (sixty in all), were brought to confess Christ during a series of meetings held throughout the month of May in the Presbyterian and Methodist churches of this place. While a large number of the converts were children under age, who had been dedicated to God in baptism and trained up in the Sabbath-school and church, an unusual proportion of them were adults; some just grown up, some heads of families, some advanced in life, some few from the world, and many who had received early religious training that had kept them from going hopelessly astray.

The Methodist church has been greatly strengthened by additions to its membership, and some also of the converts have joined the Baptist church. Rev. N. Bachman, an evangelist, was with us during the meeting, laboring and preaching with wonderful energy and power. The meetings were entirely free from animal excitement. Eyes suffused with tears, the face radiant with new-born hope, were the outward manifestations of the silent, mighty working of the Holy Spirit within the soul."

Northern Presbyterian.

The congregation of Grace Presbyterian (colored) church, Baltimore, Rev. Chas. Hedges, pastor, occupied, for the first time, last Sunday, their new house of worship at the corner of Dolphin and Eting Streets. Three services were held during the day. Collections were taken up at each of the services for the liquidation of the debt still resting on the building. The church, numbering 74 members; and the Sunday School numbering 120 members, under the superintendency of Mr. Charles Davidge, are both in a flourishing condition. The members of the congregation feel very grateful to Rev. Dr. Backus, Mrs. George Brown, and Mr. G. S. Brown for their generous contributions. The congregation has already raised \$1,000, earned by hard work at the wash-tub and ironing-board, and made up of small sums, indeed, but requiring no small sacrifice, in many instances, on the part of the givers. \$2,500 still remains to be paid before the church shall be freed from debt; but the members of our white churches should not let this long stand as a reproach to themselves.—*Balt. Presbyterian.*

The Freedmen.—The work of our Church among the Freedmen has been growing in importance for several years. The past year has been one of great encouragement to those immediately engaged in it, and the success attending mission effort will no doubt increase the interest in our churches. The amount expended has been less than \$50,000. This has ensured stated preaching in 128 churches, having a membership of 12,000, aided the work of 9,000 Sabbath Schools, and helped to care for 94 parochial schools with about 5,000 pupils. The committee also report 79 candidates for the ministry, besides large numbers of both sexes who are preparing to teach their own race. This department of our Church work will need more aid each year if we keep up with the pressing demands. The Methodists and Baptists are doing good work in many parts of the South, but they cannot do it all. The great need of the colored people is an educated ministry of their own color, which cannot be attained without increased help.—*Herald and Presbyterian.*

A Presbyterian church of fourteen members was organized at Minden, Neb., May 15th, and a church of twenty-three members at Williamsburg in the same State, May 1. This latter is the first Presbyterian church organized in Phelps county.

Rev. N. G. Parke preached his thirty-seventh anniversary sermon as pastor of the Presbyterian church at Pittston, Pa., June 12. In that time Mr. Parke has welcomed nearly a thousand persons into church fellowship, the membership at present numbering nearly three hundred. Mr. Parke has buried two thousand people, married half as many, and baptized five hundred children.

The Rev. Lewis Hamilton, the pioneer of Presbyterianism in Colorado, is preaching at Irwin, though over seventy years old. The church building is said to be the most elevated situation of any in the world in that denomination, being 10,500 feet above tide-water.

West Union, Ohio.—The Presbyterian church of this place was re-dedicated to the service of the Lord on Sabbath, the 8th inst. The church was organized in 1800, and the present house was built by Thomas Metcalf, afterward Governor of Kentucky, in 1810 for \$250—one-half in trade. Rev. William Williamson preached from 1805 to 1820, and was followed by Dyer Burgess, John P. Van Dyke, and N. M. Urmiston: the first nine, the second twenty-three, and the last four years. The same thick stone walls still stand, good and solid as at first.
(Continued on 5th page.)

The Central Presbyterian.

WHOLE NO. 832.

RICHMOND, VA., WEDNESDAY, JULY 13, 1881.

VOL. 16--NO. 50.

Central Presbyterian.

OFFICE:
No. 1015 Main street, opposite the Post Office.

TERMS:

Three Dollars a year; six months, \$1.50; three months, 75 cents; payable in advance. Ministers of the gospel, \$2.50. Payments may be made to local agents wherever practicable; all ministers of our Church are authorized to act as such. Or by checks, Post-office money orders, or letters Registered by Postmaster. Otherwise it must be at the risk of the party sending it. Obituaries charged at five cents a line. The party sending can make the estimate by counting eight words to a line. Payment in advance. Advertising rates furnished on application to the office.

Communications and letters on business should be addressed to CENTRAL PRESBYTERIAN, Box 37, Richmond, Va.

Richardson & Southall,
Editors and Proprietors.

[Entered at the Post-Office at Richmond, Va., as second-class matter.]

Letter from Dr. Armstrong.

RICHMOND, VA., June 30th, '81.

Messrs. Editors,—I sincerely hope that, being an Episcopalian, I shall not be regarded by you as unreasonable when I ask the use of your columns to make some strictures on your last editorial, bearing the caption, "The New Version on the Episcopate."

In this editorial your endeavor evidently is to persuade your readers that "the New Version" of the New Testament antagonizes and overthrows the position of the Church of England, and of course that of the Protestant Episcopal Church of the United States, on the subject of the ministry. That position is expressed in these words: "It is evident unto all men, diligently reading Holy Scripture and ancient authors, that from the apostles' time there have been three orders of ministers in Christ's Church,—Bishops, Priests, and Deacons." Now is this position true? or is it not true? I affirm: you deny: and you claim that your denial is not only "strengthened" by "the new Version," but also so strengthened by it that those who have been heretofore affirming ought instantor to make the *amende honorable* to those who have been denying.

The question that is sprung in your article is simply whether or not the New Testament Scriptures teach that there are three orders of ministers in the Christian Church. You maintain that they do not, and you support your position by the fact that the terms *episkopos* and *presbyteros* are frequently used to designate the same person. There is one class of people, Messrs. Editors, upon whom this argument will have little weight, and that is intelligent Episcopalian. Why, sirs, these have never thought of denying such Scripture use of these terms. If you were at all familiar with the writings of Episcopalian for eighteen hundred years you would know that they have admitted and reiterated that in all those passages which you quote the terms *episkopos* and *presbyteros* are designations of the same persons, the former having reference to their office, and the latter to their age or dignity. I assume that you have not been familiar with such writings, else you surely would not have tried, as you have done, to produce the impression that until this new revised Version made its appearance we were either ignorant of this Scripture use of these terms, or else we desired to conceal or ignore it. You are quite correct, and I can quote Episcopalian writers all down through these ages to corroborate your statement, when you say that "It seems (we say 'seems' say, it is) beyond any controversy that Paul addresses the elders of the church as *bishops*." And so we say, and so we have always said, with regard to your other Scripture quotations. But what of all this? You surely cannot claim that simply because these terms are thus used to designate the same persons, therefore the persons so designated must necessarily have held the same office, or have been of the same order. You Presbyterians use the term *elder*, for instance, to designate both the pastor and the lay member of the Session or Presbytery, but you do not assign to these the same office or order. The office of the former you call that of the *teaching elder*, the office of the latter you call that of the *ruling elder*. And when St. Peter says: "The elders therefore among you I exhort, who am a fellow-elder," he no more asserts or implies that he and the elders whom he addressed held of necessity the same office than would a Presbyterian pastor in addressing the same words to his "elders" assert or imply that his office and that of the "elder" were precisely the same. The Presbyterian theory, I believe, is that the office of the pastor is higher, or at least broader, than that of the lay member of his Session, and that the latter is included in the former. And our position is that while St. Peter was truly an *elder* or *presbyter*, he yet held another office higher and broader than this, and that gave him the authority to charge upon the elders proper to "tend the flock of God which was

among them," exercising the oversight (acting as *bishops* over them) not of constraint, etc.

In fine, what the Episcopalian claims is, not that the *presbyteros* is not frequently called *episkopos* in the New Testament, but that in the New Testament there actually are, and are recognized, three orders of ministers in the Church; namely, *Apostles, Presbyters or Elders or Bishops, and Deacons*. And it is because each next higher of these orders includes the lower that the higher may with perfect correctness and propriety be designated by the title belonging specially to the lower. And so, Messrs. Editors, if you would overthrow the claims of the Protestant Episcopal Church on the subject of the ministry you must adopt some other and more powerful argument than the Scripture use of these terms. I think, however, that I am not over-presumptuous when I candidly say that for such argument I believe I shall look in vain.

By the way, did you intend to teach that there are "two orders in the ministry" according to the Presbyterian theory? Certainly your article does teach it whether you intended it or not. Will not this be rather novel doctrine to Presbyterians of the Old School?

Very truly yours,
J. G. ARMSTRONG.

CORRESPONDENCE.

The Dells of Wisconsin River.

Messrs. Editors,—On the 17th of this month (June) I started from Madison, at 7 A. M., an excursion to this noted locality. It is one of the great national attractions of this region—many resort here—too often going on the Sabbath. This excursion was gotten up by the M. E. Church; of course no person could be hindered from joining it by scruples for the 4th commandment. It was a mixed company, pretty well filling four railroad coaches. The only condition was that you could show your \$2, which was considerably less than half the regular price of the trip. There were several divines along, all but this correspondent, of the denomination inaugurating the movement. One from the Supreme Bench of the State was aboard, Judge Lyons, with his family. It was as perfect a day as the refreshing summer climate of the Badger State ever affords. It was a fifty miles ride. The town of principal note passed through was Portage, about 4,000 inhabitants, situated on the banks of the Wisconsin river, which is there distant from the town only one mile; a canal between them giving us navigation from Green Bay to the Gulf of Mexico. The highest first class hotel (excuse bad grammar) at Portage is the "Corning House," (where we have been a guest) named after an historic person there. The Presbyterian pastor is a Chicago graduate, who married not long ago a Congregationalist lady, and she brags that within a year after coming into ranks she had attended Presbytery, Synod, and the General Assembly. There is at Portage an old United States fort of which Jefferson Davis, of Mississippi, was once in command. From that danger to excursion trains by rail, of collision, we were on our return detained at this station full two hours, which gave passengers ample opportunity to explore the beauties of this town. Could they have seen it as I once did on a windy day of April, they would have felt like grumbling at the dust of the white sand banks.

Our route had the usual striking point in the analogy between life and a journey, in that there is at the several stations a constant coming on and going off. Only in this case the accessions were alone while bound for the Dells and deductions while bound for home. No better chance for reading human nature than on a pleasure party. And we chanced to hear a half grown young lady exclaim, "Let us hurry to get the best seats"—referring to the cool side of the cars.

About 9:30 A. M., we are at the end of our railroad ride in Kilbourn City, that is twelve miles from Portage, on the same river, higher up. A quiet town of about a thousand. It is the residence of Bordman, who came near being, last winter, elected by the Legislature to the United States Senate. The great attraction of Kilbourn is its very healthful, invigorating summer climate. Through the heated term it is very much crowded—the hotels overflowing and private families filling up with boarders. In this connection we take pleasure to refer to the "Hygienic Institute and Tourists' Home," by Dr. McElroy. About a half mile off, and shows conspicuously from the depot. It is a two story brick building—to accommodate some thirty or forty guests—thick walls, high ceilings, complete furniture, excellent water, generous table, neat housekeeping, and reasonable charges. A free bus connects with every train, and this is a very enjoyable resort. If we must laud "the bridge that carries us safely over," we may be pardoned for giving this word of commendation to the establishment where we ourselves have been pleasantly entertained.

But the two steamers at the wharf are

impatiently waiting our crowd. It is evenly divided between them, and we are off with floating banners. We stem a current of 14 miles, and with a higher stage of water it is proportionately stronger; so that in the narrows (we passed one 52 feet across) even steam can't make headway. That is the reason the Madison Presbyterian General Assembly could not take this trip. For the same reason this very excursion had been twice postponed. Only about a week before a party of seventy-five young people from Oxford, Wis., had come to see the Dells and had to go back "without the sight" because the river was too high for the boats to run.

Well, the eye now became the chief inlet of emotion. What were the objects of interest? Lofty, perpendicular, rocky bluffs—honeycombed yonder, where the swallows have found a nest—presenting the appearance of the bows of ships here, and therefore denominated the "Navy Yard," looking like a pulpit in another place, and hence the designation of "Chapel Gorge;" and yet another point, scooped out at the waters edge, and hence the appellation of "Boat Cave." The steamer makes but two landings; one at the head of our five miles route, where the company takes its picnic dinner. But between the river and that dining hall (150 yards) you pass through stupendous natural wonders in the rocks, that is the Dells, and it is a majestic sight; beyond question, resulting from the action of water. There is a waterfall now of some pretension. A rich feast it would be to the geologist, and not a poor entertainment to the uninitiated. We went with high-wrought expectations, and were not at all disappointed. The second landing was upon our return down the river, where we go afoot half mile to see "the Jug." I trust none of us had thirst in that line; but it was an empty jug awaiting us anyhow. Magnificent imitation, upon a large scale. Here again most palpably the work of water in whirling currents.

Descending the river from the boat's first landing, four of us went to the small expense of being rowed in a skiff, that took us into nooks and corners, and we were more especially rewarded by looking at the precipitous rocky bluffs from a lower base. To us western people, used to the prairie, the grandeur of Wisconsin River scenery is most exciting. Let people of every section come and see for themselves. They will enjoy the views, and they will enjoy the bracing atmosphere.

Madison, Wis., June 30th, '81.

McMINNILLE, TENN., July 5, 1881.

Messrs. Editors,—At Chautauqua last Summer I was appointed on a large committee, Dr. B. M. Palmer of New Orleans, being also appointed, to invite all the chaplains of the late war, North and South, to meet in a grand convocation in August at Chautauqua. The exact date of the meeting is August 5th and 6th. Arrangements will be completed for a happy and profitable gathering on the shore of the beautiful lake Chautauqua, and I can truly say that no place in our country presents such attractions for two or three weeks' sojourn as the wonderful grounds of the great Sunday School Assembly. Of course, no one need stay the whole time, but the longer the stay the more thorough the benefit. If any one who reads this wishes information as to the meeting of chaplains, he can write to me, or to Mr. John O. Foster, Secretary U. S. Christian Commission, Sandwich, Ill.

M. B. DE WITT,
Chaplain 8th Tennessee Reg., C. S. A.

ROCKY MOUNT, VA., July 7, 1881.

Messrs. Editors,—In my acknowledgment of contributions to the Presbyterian church here by the kind friends who sent through me, I made a mistake in the name, it should have been *Rev. S. R. Preston* instead of *C. Martin*, and *R. Walter & Co.*, instead of *Malter*, and *Daniel Miller & Co.*, not *David*.

Please correct and oblige. DAVIS AYRES.

—Mr. Beecher is the recipient of all sorts of confidences. One of the most remarkable was made a few days ago, when a woman wrote to him in great distress of mind over the question of "crimping her hair." She said she had joined the church at the age of sixteen years, at which time she was addicted to this frightful practice, and continued it two years longer before her conscience began to trouble her. It then suddenly broke out as she was putting up her hair in curl paper one night, and told her it was wrong to do so. She gave it up, but the instinctive tendency of woman to crimp her hair was too strong to leave her, and for ten years she had led a morbid and unhappy life. Most women are not so much troubled by the morality of hair crimping as they are about whether it is becoming to them or not.

—Professor Thayer, of Andover Seminary, who was one of the company of American revisers, and who holds the revised New Testament "to be in some sort of tentative work," notes the various differences of opinion in the public mind, suggests some revision of the revision by those who have had it in charge, and adds:—"We are inclined to think that in the two or three years yet to elapse before the Old Testament company finish their work the judgment of scholars will have been passed upon these and other minor differences with such unanimity that (as in the case of the Geneva Version) the New Testament in the completed Bible will exhibit minor improvements over the form in which it has now seen the light."

NEWS FROM THE CHURCHES.

Southern Presbyterian.

Rev. James H. Smith's Post-office address is changed from Lexington to Leesburg, Va.

Rev. M. H. Houston and family have arrived in Yokohama, after a very pleasant voyage. His letter bears date June 10th, which was 18 days after leaving San Francisco. In 16 days this letter reached San Francisco, so that it was 34 days from the time he left the American shore, till his letter reached that shore in return. They would remain with Rev. Mr. Balgah until the 15th June, at which time the regular steamer was to leave for Shanghai.

W. W.

Cook's Creek Church.—During recent communion services at this church, Rockingham county, Va., Rev. Wm. T. Price pastor, two masterly sermons were preached by Rev. Dr. Bowman. Two persons received upon profession, two adults and two children baptized. Three Sabbath Schools, aggregating nearly two hundred pupils, are carried on by the younger members of the church. Deaths and removals make it a hard struggle to hold our own. P.

Clover Creek Chapel.—On the day Clover Creek chapel was dedicated in Highland county, Va., a meeting of session was held during recess under a wide spreading oak. Two persons were received on profession and five children were baptized during the day. At the setting of the sun a private communion service was held in the chamber of a person aged ninety-three years. She has been a member for seventy years, and is perhaps the oldest Presbyterian in the United States. P.

Rev. Dr. Hunter, of Jackson, Miss., is delivering a course of lectures on the Revision of Scriptures. The *Clarion* describes them as very able, and in a high degree interesting and instructive.

First Church, Raleigh, N. C.—Yesterday (June 27) the communion of the Lord's Supper was celebrated in the First Presbyterian Church of this city. We had nine to come forward and cast their lots with God's people on the occasion, four by certificate and five on profession of their faith in Christ. Rev. Daniel Penick, of Virginia, preached an earnest and impressive sermon. Rev. J. S. Watkins, our beloved pastor, announced to the congregation that owing to his continued bad health he would take advantage of the rest they had kindly offered him, and would leave for the mountains during the week to be gone for several months. This step was suggested by his physician, as necessary to his complete recovery in health. This church has been wonderfully blessed during his ministry of not quite two years. Every communion season we have had at least five additions. This should encourage all who feel an interest in the upbuilding of God's kingdom. N. C. Presbyterian.

Second Church, Charlotte.—There were nine additions to the Second Presbyterian church, Charlotte, (Rev. Dr. Harding's) on Sabbath, July 3d.—*Id.*

Concord Presbytery, at its last regular meeting, appointed Thursday, the 14th day of July, as a day of prayer for the success of Prohibition.—*Id.*

Owensboro Junction.—Much interest has been developed at Owensboro Junction, a point in the bounds of Mt. Zion church. A meeting was in progress there in which Rev. Charles Hill had the "assistance of Elder J. H. Hopper, when Dr. Hoyte came to Greenville, at which several professed; but in consequence of the Greenville meeting we had to discontinue this one. We praise the Lord that he has remembered us, and sent us his salvation."—*Chris. Observer.*

Greenville, Ky.—Rev. Charles Hill writes under date of June 28th: "I have good news to communicate to you, and, through the *Observer*, to God's people everywhere. On the night of the 11th of June, Rev. Dr. J. W. Hoyte, of Nashville, began a meeting which lasted for sixteen days; the Doctor preaching twice a day for the whole time. His preaching was scriptural, pointed, and directed right to the heart and against sin. God owned his word, his Spirit was present in power, and his own people were stirred up as they had not been for many years. It was truly a revival. Our little church feels much strengthened, spiritually. We have already an addition of nineteen, and hope for some more yet. There were nearly thirty conversions, a portion of whom have already joined other churches. The converts were largely from the children of the covenant." The *Greenville Echo* states the additional fact that the business houses were closed daily during the morning service.—*Id.*

From the Catalogue of Central University, Ky., we learn that during the year just closed there were one hundred and nine students in its College of Philosophy, Letters, and Science, at Richmond, and sixty-four students in its College of Medicine, at Louisville.

At Davidson College during the past year there were one hundred and one Classical students, six Scientific, and ten Eclectic.

Church Organized.—Rev. W. A. Sample, of Fort Smith, Ark., writes us: I organized on June 25th and 26th, by authority from Presbytery, a church at Charleston, Franklin county, Ark., with eighteen members and two Ruling Elders, all of whom are new comers to the country, and there are others to be added to this number soon. This gives us another vacant field, and increases the hope, that, with its proximity to two others, one sixteen and the other twenty-five miles away, a minister who can and desires to engage in that kind of work,

may be induced to come and stay by it. The country is manifestly growing and why may not our Church grow along with it and for its good?—*St. Louis Presbyterian.*

Rev. Robt. P. Kerr.—This gentleman who recently became associate pastor of the Independent Presbyterian church, Savannah, Ga., and whose many friends in this quarter are always glad to hear from him, adds a postscript to a note to us, saying, "The Lord is blessing us, in every way, and our church is highly prosperous. We have had a present of a \$1000 Baptismal Font, erected by their daughter to the memory of Mr. Geo. B. Cumming and Mrs. Caroline Cumming, his wife. Mr. Cumming, deceased some two years ago, was a Ruling Elder."—*Id.*

Northern Presbyterian.

Brooklyn, N. Y.—The Tabernacle church of Brooklyn is to be closed for repairs and cleansing, until the first Sabbath of September. At the communion on the last Sabbath of June, twelve persons were admitted to the church by letter and profession. Dr. Talmage also stated that during the last 13 months 1,013 persons had connected themselves with the church, the majority on profession of their faith in Christ.

The Fayette avenue church, Brooklyn, is taking advantage of the absence of its pastor, Dr. Cuyler, to make a very important and needed addition to its Sunday school and lecture room. Having purchased the lot in the rear, they are covering it with an extension of 30 feet by 100, which will give this additional accommodation to the Sabbath school and the church. The improvement will be completed by Dr. Cuyler's return, at an expense of \$30,000, which has already been fully provided for. Rev. Dr. Newman has been supplying the pulpit during the pastor's absence.

At the communion in the Woodland Presbyterian church, Philadelphia, Rev. Dr. Crowell's, last Sabbath there was an accession of eleven new members, seven of whom were on profession and four on certificate.

Some of the Philadelphia pastors are spending the summer in Europe. Rev. Dr. H. Augustus Smith, of Northminster church, Dr. John DeWitt, of the Tenth church, and Rev. Dr. Otts, of the Chambers church, sailed some time ago; and Rev. Mr. Colfelt, of the First church, has just gone.

On Sabbath, June 5th, Rev. A. D. Moore organized a church of seventeen members at Rome, seven miles south of Wellington, Kansas. A village will soon spring up there on the railroad, and will be surrounded by a most delightful country.

Dr. Julius S. Taylor, of Kankakee, Ill., has done a kindly thing in presenting a fine collection of mineralogical and paleontological specimens, which he has been more than thirty years in making, to Blackburn University, a Presbyterian institution, at Carlinville, Ill. The collection is said to be the most extensive and valuable west of the Alleghanies, and numbers over 30,000 specimens.

Thirteen persons were added to the Princeton Presbyterian church, West Philadelphia, (Rev. Dr. Henry's) last Sabbath, June 19th, making sixty-two additions for the past year. Nearly all the pews in the new church edifice are taken, and the audiences at all the services are very large.

The Rev. George Sheldon, D. D., a member of the Presbytery of New Brunswick, died at his residence in Princeton, N. J., on Thursday, June 16th, in the sixty-eighth year of his age. His disease was paralysis, from which he had suffered about two weeks. Dr. Sheldon was very widely known, for as District Secretary of the American Bible Society for New Jersey and Delaware, he had travelled for many years through these States, and came into close contact with all the ministers of the evangelical denominations.

Within six years the Presbyterian Church has organized in the Territory of Utah eight churches and twenty three schools, all of which has been done and maintained by contributions from Eastern churches.

The Oxford Presbyterian church, Philadelphia, celebrated its communion on Sunday, June 12th, and nineteen new members were received, making sixty within the last three months, twenty-six of whom were men.

The Rev. Frank L. Robbins, D. D., chairman of the Church Extension Committee of the Central Presbytery of Philadelphia, lately organized a new church, to be known as the "Chandler Memorial Presbyterian church," in Kensington, with fifty-six members, self-supporting from the start.

—We have the pleasure of announcing that Father Hyacinthe, so well-known as the orator of Reform in the Catholic Church, expects to set out on a visit to this country during the latter part of August. His object is to hold in the different cities in this country, a series of conferences, setting forth the condition of affairs in the Romish Church imperatively demanding reform.

His views and principles on this subject will, no doubt, meet a cordial response from many thoughtful persons in this country. During his stay in this country he will visit New Orleans and Baton Rouge. Thousands will no doubt be delighted at the opportunity of hearing one of the most distinguished orators of the day, discourse upon the living themes he understands so well.

We learn that the work in France is progressing favorably. At a recent conference which he held in the city of Lyons, three thousand persons were present.—*South-western Presbyterian.*

Central Presbyterian.

WEDNESDAY, July 13, 1881.

Our Contributors.

The Revised Version of the New Testament.

BY REV. H. C. ALEXANDER, D. D.
No. 5.

The practical issue then is this: without raising again the points already settled, is it on the whole advisable that the proposed Revision be accepted in lieu of King James? This comprehensive inquiry involves two main questions, and several dependent ones. The first main question may be stated thus: is the present Revision, when all things are considered, a decided improvement on the Authorized Version? The second main question amounts to this: in any event, should the Revision be substituted in lieu of the Authorized Version?

It is evident that any answer, whether affirmative or negative, to the second of these questions, would be a decision of the whole matter. It is at least conceivable, however, that an affirmative answer might be given to the first question, and yet a negative answer be given to the second question.

It is obvious, therefore, that the consideration of the first question should precede the consideration of the second. Is, then, the Revision of 1880 a decided improvement on the Version of 1611? This brings to the front at once three of the collateral and dependent questions. The first of these collateral questions is, Were the rules governing the revisers the right ones? The second collateral question is, have the revisers faithfully adhered to their own rules? The third collateral question is, on a view of the whole case, ought the work of the revisers in the new Version to be commended as a decided improvement upon the old? Here, too, it is plain that the settlement of the last of these questions finishes the discussion; but that the first and second might be determined in the affirmative, and yet the third be determined in the negative. It is clear, therefore, that these collateral questions should be considered in the order in which they have been stated. The first and second of these questions are not exactly essential, and at the same time are highly important. No matter whether the revisers' rules were good or were bad; no matter whether the revisers' rules were observed or departed from: if only the revisers' work be approved, the main question is settled. It must be borne in mind, though, that the preliminary inquiries, as to the rules, will tend to facilitate the more practical inquiry, as to improvement; and besides, that the preliminary points have an interest and value of their own, irrespectively altogether of any comparison between the Versions. It might on some accounts be better to take up the second of the preliminary and collateral questions before taking up the second: in other words, to inquire how the revisers have kept their rules, before inquiring as to the value of the rules themselves. Such a transposition, even had it otherwise been judged to be advisable, is rendered wholly unnecessary by the circumstance that with perhaps one or two exceptions the intrinsic value of the rules will be immediately conceded. Then, too, the previous statement and estimation of the rules will make more intelligible the subsequent investigation as to the manner in which the rules have been observed. Exceptional points for debate or criticism may be reserved for a later stage of the inquiry; but the rules in general will be taken up and estimated without delay. The question then immediately before us is this: were the rules which governed the revisers good rules? This, of course, raises a further question of a preliminary nature, (which, however, may be dismissed in a few words), viz: What were these rules? The fundamental resolutions adopted by the Convocation of Canterbury, May 3d and 5th, 1870, were the following:

1. That a revision of the Authorized Version of the Holy Scriptures be undertaken.
2. That the revision be so conducted as to comprise both marginal renderings, and such emendations as it may be found necessary to insert in the text of the Authorized Version.
3. That in the above resolutions we do not contemplate any new translation of the Bible, or any alteration of the language, except where in the judgment of the most competent scholars such change is necessary.
4. That in such necessary changes, the style of the language employed in the

existing version be closely followed.

5. That it is desirable that the Convocation should nominate a body of its own members to undertake the work of revision, who shall be at liberty to invite the co-operation of any eminent scholar, to whatever nation or religious body they may belong.

The principles and rules agreed to by the committee of Convocation, May 25th, 1870, were the following:

1. To introduce as few alterations as possible into the text of the Authorized Version consistently with faithfulness.

2. To limit, as far as possible, the expression of such alterations to the language of the Authorized and earlier English versions.

3. Each company to go twice over the portion to be revised, once provisionally, the second time finally, and on principles of voting as hereinafter is provided.

4. That the text to be adopted be that for which the evidence is decidedly preponderating; and that when the text so adopted differs from that from which the Authorized Version was made, the alteration be indicated in the margin.

5. To make or retain no change in the text on the second final revision by each company, except two-thirds of those present approve of the same, but on the first revision to decide by simple majorities.

6. In every case of proposed alteration that may have given rise to discussion, to defer the voting thereupon till the next meeting, whensoever the same shall be required by one-third of those present at the meeting, such intended vote to be announced in the notice for the next meeting.

7. To revise the headings of chapters and pages, paragraphs, italics, and punctuation.

8. To refer, on the part of each company, when considered desirable, to divines, scholars, and literary men, whether at home or abroad, for their opinions.

In general, as has been before allowed, there is little to object to in these rules. They will be seen to relate chiefly to the text, to the translation, and to the divisions and mode of printing. The great guiding principle was that the thing to be done was not to make a new version but to revise an old one. Certainly this principle was the only correct one. It is true that a brand new Version of the Scriptures has sometimes been called for even when another Version into the same language was actually in existence. This has only been, however, when the existing Version was a radically bad one; and even in such a case, the existing Version must have been worthless indeed, before it could be deprived of all claim to occasional notice in the construction of the new one. The line between a new Version and a mere revision is not an easy one to draw. Even a new Version may sometimes revise an old one; and a mere revision, when it goes deep enough, necessarily sometimes renders a passage anew from the original. But the line exists, and is an important one, and the revisers of the almost incomparable Version of King James, have done well in adhering to it, in theory, at all events, if not also in practice. The question may be reserved as to whether a critical text should have been adopted in place of the *textus receptus*. We are none the less persuaded that the *textus receptus* has nothing but prescription, and that a comparatively recent prescription, to stand on, and is in itself entitled to no authority whatever. The rules in regard to corrections of the translation could hardly be improved upon, unless indeed it were judged wise and best to restrict the liberty of the revisers within narrower limits. The question as to the degree of freedom that ought to have been given to the revisers in this essential matter will also be reserved awhile. We have no exceptions to take, at present, to the new divisions into paragraphs and chapters, or as to the mode of indicating the verses and poetry.

Theistic Evolution.

BY REV. T. A. HOYT, D. D., NASHVILLE, TENN.

The *Princeton Review* for March has an article on Evolution, which deserves the careful consideration of both Christians and scientists, since the writer, Dr. Joseph Le Conte, belongs alike to these two categories: He is a Christian, and he is a scientist. For this reason, it is to be expected that he will treat the subject in a manner unlike that of a Christian who is not a scientist, or of a scientist who is not a Christian.

It may be that Christians will be more curious to know what so distinguished a man of science, who is yet one of themselves has to say on the subject, than will be scientists to learn what so eminent a Christian man, who is also one of their number, has to offer.

That Dr. Le Conte is standing on slipping ground in his attempt to reconcile the dogmas of modern science, with the teachings of Scripture, is evident. He, himself, confesses as much. He says, (pp.

153-154), "The characteristic tendency of the present age is undoubtedly, Materialism. Materialism (or else that modified form of Materialism, called Agnosticism) impregnates the thought, and permeates the literary atmosphere of the age." * * * "If this be the tendency of the age, it is still more the tendency of modern science, for it has been largely originated, and is chiefly directed by science. As a citizen of the age, I have deeply sympathized with its characteristic tendency. As a scientist, and especially as a biologist and geologist, I have still more deeply felt its force. During my whole active life I have stood in this stream of tendency just where the current ran swiftest, and I frankly confess that I have been sometimes almost swept off my feet."

We think we can point out an instance in which he was not only almost, but altogether swept off his feet: In his book on "Religion and Science," pp. 319-321, Dr. Le Conte treats of the "Efficacy of Prayer in the realm of nature beyond the reach of our activity," and among other subjects, discusses the propriety of our praying for rain, or sunshine, and protection from tempest and lightning, floods and drought. He says: "My friends, I again repeat, still more emphatically, we cannot, ought not, must not expect interference in external nature." It is true, he partially recovers himself, and adds, "Must we not pray for these things, then?" Consistency would have required him to answered decidedly, "No: for how can we pray for what we have no right to expect?" But his faith would not allow this, and although it could not quite overcome his theories of mechanical law, it was strong enough to hold them in abeyance, and to extort the irrelevant but pathetic reply: "My Christian friends, I cannot say, no. If we were all strong and calm and wise, if we could appreciate the transcendent importance of spiritual blessings, and the insignificance of material blessings in comparison, I might, perhaps, answer, no. But when I remember our weakness, our darkness, our ignorance, I cannot, I dare not say, no."

But though this Christian scientist be perplexed, he is not in despair; though he be cast down, he is not destroyed. He resolutely addresses himself to the difficult task before him, by declaring that: "It is the part of reason—yea of manhood—not to float on the surface, but to stand at the bottom: not to follow a mere fashion of thought, but to test all things; and accept only what is rational," *Princeton Review*, p. 154.

His discussion of the genesis, plausibility, and falseness of materialism is admirable in the clearness of its statements, and the skill of its dissection. He utterly repudiates materialism as being a gross fungus upon science, and labors to detach the doctrine of Evolution from all complicity with it. "Let it ever be borne in mind," he says, "and strongly insisted on, that Evolution is one thing, and Materialism another, and quite a different thing. The one is a sure, or almost sure fact of science, the other a doubtful and more than doubtful inference of philosophy. Let no one then imagine, while under the guidance of certain material scientists, he is carried step by step in the paths of Evolution, from the inorganic to the organic, from the organic to the animate, and from the animate to the rational and moral, until finally he lands, as he supposes, logically and inevitably into absolute Materialism—let no such one, I say, imagine that he has been walking all the way in the domain of science. On the contrary, he has stepped across the boundary of science into the domain of philosophy. But under the skillful guidance of these leaders the step seems so easy, so natural, and so necessary, that most persons do not perceive any such boundary at all. They do not distinguish between the inductions of science, and the inferences of philosophy, and all is accredited to science and seems to carry with it the certainty which is supposed to belong to scientific results."

We have observed in other writings of Dr. Le Conte, as well as in this, a disposition on his part to attribute all the false deductions of science not to science, but to philosophy. The moment a scientist reasons badly, he has passed the line between science and philosophy. Why there may not be a false science, as well as a false philosophy, does not appear. His allegation throws the distinction between the two into utter confusion: this distinction is not, the greater liability to error of one or the other; but they differ in their subject matter, and in their methods of investigation. But when the facts in either case are ascertained, they

are subject to the same logical process. Logic is the science of the laws of thought, not of philosophical thought merely, but of scientific thought as well—indeed of all thought. Now there may be fallacies in the logic of the scientist as well as of the philosopher. The inductions and deductions of science may be as imperfect as those of philosophy. When one pursues the theory of Evolution until it leads him into Materialism, it is not philosophy which has misled him, but false science, and bad logic.

But not to dwell longer on this side issue, the *motive* of the article in the *Princeton Review* is revealed in the following extract: "We have said that the age is materialistic; that this is especially true of modern science; that among sciences, it is true in a peculiar degree of biology; and finally, that in biology this tendency reaches its acme in the doctrine of Evolution of the organic kingdom. This doctrine, therefore, may be regarded as the stronghold of modern Materialism. It is here, therefore, that I wish to attack it." He does not, however, attack Evolution by attempting to destroy it, or even by denying its truth. On the contrary, he embraces it; he says, p. 159, "I frankly avow my belief in Evolution, as a scientific theory." He adopts the theory of Evolution, which he confesses to be tainted with Materialism, and endeavors to extract its poison. He says: "I wish to show that Evolution not only does not imply Materialism, but it does not add a feather's weight to the argument in its favor; that a theistic Evolution is not only the highest and truest, but is also the most religious philosophy."

Dr. Le Conte was not always so completely enamoured of Evolution, as he now professes himself to be. On the contrary he tells us that he "came to this conclusion" (that Evolution is a true scientific theory) "after much thought, and at first with much reluctance. As a pupil of Prof. Agassiz, I had deeply sympathized with his views of development. It seemed, and still seems to me, a very noble conception; but I now regard Evolution by derivation as a far nobler conception." Has it never occurred to our friend, that "Evolution," like "development," may be a passing "fashion of thought"—that in another cycle of seven years, it too, may give place to a newer and "nobler conception" of the derivation of species.

He himself intimates as much in his book on "Religion and Science," published in 1874. Then he regarded Evolution as only "a probable theory, but by no means proved." He says, p. 24, "My own very strong conviction, (and I think many others are coming to the same conclusion) is that no theory of Evolution yet proposed explains the origin of species, that the factors mentioned above" (i. e., several theories, evolution among the rest) "may produce varieties but not species, much less genera, orders, and classes; that the great factor of change and the real cause of Evolution is still unknown."

How do we know that in seven years more this "great factor" will not be discovered, and overthrow the Evolution theory of Darwin, as that has overthrown the development theory of Agassiz? Let us wait and see.

The theistic use of Evolution by Dr. Le Conte, may be exhibited in another article.

For the Central Presbyterian.

The General Assembly of 1881

No. 3.

Are We High Church or Low Church? Our Position!

The memorable discussion between Dr. Charles Hodge and Dr. Thornwell, in the Rochester Assembly in 1860, will not fade from the minds of the old men now living, who were in the Church's services at that time. Dr. Thornwell I then thought had the better of the argument; but Dr. Charles Hodge had the backing and support of the large and preponderating element (semi-Presbyterian and semi-Congregational) which always kept back the old Church from taking the true and consistent Presbyterian stand.

In one of his speeches Dr. Hodge emphasized the expression—"Low Church! Low Church!!"

Dr. Thornwell, in his rejoinder, exclaimed: "This is what Dr. Hodge calls 'Low Church! Low Church!!' But it is what I will call 'No Church! No Church!!'"

In that debate Dr. Thornwell plead for the express assertion of the *jus divinum* for all that we hold in our Standards of Doctrine and Polity. That, Assembly were not ready for a pure and incisive Presbyterianism. The admixture of congregational ideas, in the heads of the great majority of the North, disinclined them to Dr. Thornwell's position.

I allude to this subject, because that debate was substantially the issue then

started between the two sections of the old Church, and the Rochester Assembly unwittingly set up the stone which marks the departure of the Southern Presbyterians from the realms of *Erastianism and New England Congregationalism* . The Southern Presbyterians, almost to a man, were in accord with Dr. Thornwell. They had been surfeited and made sick since 1835 with the spawn from that wonderful marriage of Presbyterians and Congregationalists in 1801, in the "Plan of Union." But that hatchet I won't dig up! It was suitably buried by us in 1864. The reform of the Presbyterian Church could not take place whilst the North outvoted us in the Presbyteries and in the General Assemblies. It became possible, yes, certain, after 1861. The Presbyteries of all the South, by their own choice, and by the strange compulsion of our Northern brethren in their political deliverances, went out with the stigma of "Heretic! Rebel! Blasphemer," etc., ringing in the ear of the whole world, and formed the Presbyterian Church of the South. Yes! thank God for the way He led us; and for the exodus from the bondage to an overlying majority whose views of Presbyterian doctrine and of Church polity are so very different from those we cherish.

Well does the writer remember the spring of 1861, and the sadness he felt to see the *conservatism* and the Scriptural claims of our Church to be "a kingdom not of this world," all overthrown in one day by the bloody, the fiery and the unchristian deliverances of our Church—the Church of our fathers.

I had not then recovered from the sorrow of losing my own dear father, who had left the altars, where he had ministered 47 years, and had gone up to higher and sweeter ministering above!

"Well," my heart said, "this *Abolition war* may take the negroes, but it can't take our Church and our religion!" When lo! the first May that brought its roses to deck my father's grave, brought also the *abolition* of the Church of my fathers, and introduced to my attention that loyal, semi-political thing which sat in council with the Flag of the Union floating over it.

Well! the Southern Presbyterians, now outlawed, were forced into the course they adopted. In the fall of 1861 the first Southern Assembly met. Dr. Thornwell was there, and the best and the wisest men of our Church were selected and sent to this Assembly, to start our young Church upon her course of conservatism and of love. Ah! the All-Seeing One alone knew the prayers and the tears of our people and of their commissioners, when this little craft was launched on the sea of a frenzied world of opposing abolitionists. The dark and bloody years of the war were not favorable to the changing of Church constitution and laws. This was generally felt and owned. So there was a pause in the revision work. But after the war, it went forward slowly and cautiously. The result was reached in 1879, and now we have a Book of Church Order and Discipline, which will do to read, and no Presbyterian who reads it will ever blush at incongruities, or wonder if there is any Popery at one pole or Erastianism at the other, of our system.

I advocated one change which was not made; it was Dr. R. J. Breckinridge's crotchet that the "W. C. s." should have no voice in our courts. I proposed one thing which was put in these books, i. e., the *Back Door* to the Presbyterian Church and Ministry.

I don't believe in the "indelible taint" of ordinances. But I do believe in the Scriptural doctrine, that the vows of God are irrevocable and without repeal. What is bound on earth is bound in Heaven. But let this pass. It may prove that I was wrong, as I often am; and then, if otherwise, the Great Head of the Church will show the error to those who come after us. He is wise!

As I sat in the Assembly of 1881, and was musing on the ways of the Lord in leading our little Church, there was brought in by Dr. Hoyt, the Chairman of Committee on Bills and Overtures, a report on an overture from the Synod of South Carolina, asking the Assembly to define more sharply than in last year's deliverance the extent of Church power. The Chairman reported an answer, which was discussed by men eminent for wisdom and power. (By the way, there is scarcely any question in the range of human wisdom more intricate and subtle.) It was felt by the Assembly to be a question of grave moment. A question of Church power, or no power—of Church authority, or no authority—no not as much as a Debating Society.

What shall we say as to the binding force of Church law? and of good and necessary consequences from the Church law?

Shall we have the Romish idea of the Erastian idea? or shall we bring forward the historic Presbyterian idea and formulate it for our people and our courts? The answer of the Committee was not enough. It swept too far toward the idea of the Romanists (though doubtless without any "malice prepense")—or that the Church is to be obeyed, because it is the Church. The report was laid over to the next day. Then that man of marvelous power of thought and of word (for he can use words better than any one I have ever heard), Dr. B. M. Palmer, brought in a substitute which was adopted with great unanimity, and which saves our Church at a very critical juncture from what might have been a de-

The Central Presbyterian.

C. F. Johnston
918 Main st. Jun 82

WHOLE NO. 834.

RICHMOND, VA., WEDNESDAY, JULY 27, 1881.

VOL. 16--NO. 52.

Central Presbyterian.

OFFICE:
No. 1015 Main street, opposite the Post Office.

TERMS:

Three Dollars a year; six months, \$1.50; three months, 75 cents; payable in advance. Ministers of the gospel, \$2.50.

Payments may be made to local agents wherever practicable; all ministers of our Church are authorized to act as such. Or by checks, Post-office money orders, or letters Registered by Postmaster. Otherwise it must be at the risk of the party sending it.

Obituaries charged at five cents a line. The party sending can make the estimate by counting eight words to a line. Payment in advance. Advertising rates furnished on application to the office.

Communications and letters on business should be addressed to CENTRAL PRESBYTERIAN, Box 37, Richmond, Va.

Richardson & Southall,
Editors and Proprietors.

[Entered at the Post-Office at Richmond, Va., as second-class matter.]

CORRESPONDENCE.

Letter from England.

SOUTHAMPTON, July 9th, '81.

Messrs. Editors,—Southampton harbor plays no unimportant part in the maritime prosperity of England—a prosperity now so great that the very shifting of the winds at sea, delaying incoming vessels, has made a difference in the aggregate of the June imports of thirty-three millions of dollars. The broad open bay presented from the earliest period an inviting anchorage for vessels, and its proximity to the very heart of the island, a favorable base of operation for the sea-kings and marauders. Here the Romans landed, and Southampton harbor is supposed to be the Antonia of Tacitus. Thither the fiercer Danes came, and committed dreadful ravages during the eighth and ninth centuries until Canute succeeded in displacing Egbert's posterity from the throne of England and made Southampton his occasional residence. It was while staying at Southampton that the beautiful incident occurred in which Canute gave deserved rebuke to his courtiers for their absurd and profane flattery. During the reign of the Roman kings the London merchants were profoundly jealous of the commercial importance of the harbor and procured an order that wine, &c., from the Canaries should be landed only in the Thames.—It is even said that they went so far as to assassinate a Genoese merchant, who undertook to make Southampton a great shipping port. In the bay attacking fleets of the French oft rode, and English transports rendezvoused for the carriage of troops to France in the wars waged between the two nations with such varying fortunes in the fourteenth and fifteenth centuries. Thence the army embarked for the fight at Ajnour, and here also kings and queens, Charles V., Edward VI., Philip of Spain, and Queen Elizabeth, met to treat and decide the destiny of nations in those troublous times. Though London has swelled to proportions of greatness rendering jealousy now an absurdity, and Liverpool has pressed far ahead because of her contiguity to the great manufacturing centres, Birmingham, Sheffield, &c., yet Southampton will always be an important station for the Transatlantic steamships, especially those bound for the cities of the North Sea, and for the mailships of India, and for the steamboats plying between England and the Channel Islands and the western ports of France. The facilities of travelling to London, requiring but a railway journey of two hours, render it superior even to Liverpool as a landing point for tourists.

The city of Southampton bears impressive evidence of its ancient historical importance as well as its modern commercial prosperity. In the midst of busy streets devoted to traffic are curious relics of the old walls, battlements, double ditches, and watch towers. The bar-gate crossing the principal street of the town still remains entire. It is a semi-octagonal arch terminated at each extremity by a semi-circular tower. The ancient battlements crowning the whole have escaped modern innovation and disfigurement, and their aspect is remarkably majestic and venerable. On the north front of the tower are two figures representing the famous hero of romance, Sir Bevis of Hampton, and the giant Ascart, whom he slew in single combat. Sir Walter Scott, quoting from an ancient manuscript copy of the Romance of St. Bevis, alludes to Ascart in the first canto of Lady of the Lake. Ellis gives the modernized version of the same passage in his "Specimens of the Early Romances."

"This giant was mighty and strong,
And full thirty feet was long.
He was bristled like a sow;
A foot he had between each brow;
His lips were great and hung aside,
His eyes were hollow, his mouth was wide;
Lothly he was to look on than—
And liker a devil than a man;
He staff was a young oak—
Hard and heavy was his stroke."

Of St. Bevis there are other memorials besides the bar-gate, all going to show

that his saintliness was of the physical rather than the moral type. Indeed, all over England we behold the tokens of the fact that to the English imagination the fighter, the military hero is perhaps the best foundation for a saint. Carlyle hit the popular chord in his erection of hero worship into a definite philosophy, we might also say creed. For while it may not be down in the articles, no one can mark the monuments of England which have been jealously guarded from the ruin of centuries, no one can enter the cathedrals and read the inscriptions, without recognizing that the reverence of physical prowess, of military courage and heroism, is an important element of English religion. True the inscription of an inventor, or poet, or philosopher, or orator, is to be found here and there in the great Abbeys, but they are few in comparison to the monuments of those who have distinguished themselves on the field of battle. The saints of England to this hour are her Nelsons, her Wellingtons—and everywhere in public streets, the great squares, and in the proud fanes of religion, are the evidences that next to the worship of God in England, and closely allied to it, is the worship of the heroes who waxed valiant in fight and out to fight the armies of the aliens.—With such thoughts in mind we entered our first Sabbath morning in England the

Cathedral of Southampton.

and joined in the English worship. If we have found the service of the English Church strained and affected apparently in the great cathedrals, such as St. Paul and Westminster, the reverse has been the case in our smaller cathedrals and churches. The common people enter with an evident earnestness into the worship of God; and, reverently conducted, there is something very impressive in the ancient ritual of the Established Church, and in the thought that the humble woman by my side is repeating the prayers and chanting the songs in which father and mother before her, and fore-elders, generations before them, worshipped the Most High God. There is a hoary grandeur about the worship of the Ancient of Days in an old English church very restful to the soul after coming from the midst of a bustling world with all its innovations and mutations. But in my soul I despise this *mimicry of Catholicism which is fast creeping into the English Church*, and I feel a sensible pain in witnessing sturdy Englishmen ducking and bowing at each recurrence of the name of Jesus in the songs. What real reverence there can be in such posturing I cannot imagine. In some respects, this and other practices only teach too forcibly the fact that in some aspects the Established Church is but a cheap imitation of the Catholic Church, and is coming to be all too rapidly the real common school for the education of England for the Papacy. The rector of the Church and the preacher of the day—the son of the great statesman Wilberforce—gave the people a most evangelic discourse. His theme was

Conscious Pardon the Inspiration of Christian Love.

"Whether of the twin will love him most?" "He to whom he forgave most." Starting with the brutishness of man—(a good vantage ground for an English audience)—and the inspiration to rise to spiritual power and purity—he emphasized the necessity of a solid point to rise from in order to ascend to the kingdom of heaven. That point—that firm rock is the finished righteousness of Christ. The righteousness is perfected. It included the race by virtue of the solidarity of humanity. God is reconciled. Everything is done. Yet everything remains to be done. The redemption is to be appropriated by you and me and all. It is the appreciation—the personal appreciation of the forgiveness of Christ which is salvation—regeneration, the new birth, &c., with Christ's death and resurrection.—Redemption is sufficient for all. With my personal appreciation of it, that redemption is efficient for me. Thenceforward the sense of forgiveness produces and perpetually feeds the love of the soul toward the Forgiver. That love binds the spirit to Jesus Christ, inspires on a human scale his divine sacrifice, and works in this and the future the similitude of Christ's sanctity and glory. Such is the dim outline of the simple yet profound gospel discourse which fell from the lips of the worthy son of the great father.—More of an orator than English preachers are usually found to be, we marvel not that he is canon of St. Paul, London, as well as rector of Southampton. There was an absence of all convention in the preacher, and an avoidance of theological terms, an intellectual honesty and manliness which seems to tell that amid all the pomp of the English ritual there are many hearts among her ministry that will not bow to vanity, and which react powerfully from the tyranny of dogma. But for the surroundings, we would have taken the preacher for a Nonconformist, and the sentiments those befitting a conventicle of the olden time. Indeed, with all the rigidity of the State Church of England there is perhaps more independ-

ence among her ministry than in any other body in the world. Not dependent for a living upon the people, they require not to trim their sentiment for the popular ear. It is an independence capable of the best results in the hands of an earnest, God-loving man—it is an independence of the most injurious character in those of an insincere man. Thus the Church of England carries within her organization the greatest rigidity in her ritual and the largest liberty in her pulpit of any sect in Christendom.

L. M. C.

Dr. Plumer.

We have received from a member of the late Dr. Plumer's family the following correspondence, with the request that we publish it in order to correct a statement to the effect that the money referred to had been received by the family:

COLUMBIA, July 12, 1881.

S. S. Bryan, Esq., Alleghany, Penn.

My Dear Sir,—By order of the Board of Directors I now send you as executor of the estate of the late Dr. Wm. S. Plumer, check on New York for \$250 being balance of his salary to January 1st, 1881.

Yours truly,

H. MILLER, Treasurer.

Please send me receipt for the above.

H. M.

STAUNTON, VA., July 18, 1881.

To H. Miller, Esq., Treasurer, Col. Sem.

Dear Sir,—We herewith return to you a draft on New York for \$192.92. We decline to receive from the Directors of the Seminary any amount above that due our father for the twenty-one days of October 1880, in which he lived, viz: \$57.08. Respectfully,

KATE PLUMER BRYAN.

E. DOUGLAS PLUMER.

NEWS FROM THE CHURCHES.

Southern Presbyterian.

The Rev. S. E. Axson writes us that "one of our (Cherokee) candidates for the ministry, Mr. Hillhouse, has taken the Princeton prize of \$100 for the best essay on the Agnosticism of Herbert Spencer."

Licentiate J. L. McLin, of South Carolina Presbytery, is supplying the Turkey Creek and Centre Point churches, Presbytery of Harmony, being the field lately vacated by the Rev. Roderick Henderson. Mr. McLin's Post-office is Hartsville, S. C.

Installation of the Rev. Dr. Vaughan. Lexington Presbytery held a special meeting on Friday 15th, at New Providence church, in this county, and, after having received the Rev. C. R. Vaughan, D. D., as a member of the body, placed in his hands a call for his pastoral services, which had been made to him by that church. Dr. Vaughan declared his acceptance of the call, whereupon the Presbytery duly installed him pastor, according to the usages of the Presbyterian Church.

The Rev. C. L. Hogue preached a sermon appropriate to the service; the Rev. J. Kirkpatrick, D. D., delivered a charge to the newly installed pastor, and the Rev. James Murray a charge to the congregation. Although it was a week day and occurred during a very busy season, the large house was well filled by a congregation, evincing by the most earnest attention the deep interest they felt in the occasion.—Lexington Gazette.

Camp Meeting at Belton, Texas.—Our church has a committee to see to making all necessary arrangements for the camp meeting. We will, take pains to build a commodious arbor, a sufficient number of days before the time appointed. We expect, among others, Rev. Messrs. R. K. Smoot, D. D., of Austin, A. P. Smith, D. D., of Dallas, S. A. King, of Waco, and probably Neander M. Woods, of Galveston. A few brethren will do the main part of the preaching, but we expect others to be in attendance who will give their assistance. Rev. C. H. Dobbs, who has taken so active an interest in camp meeting and evangelic work, has promised to give us the benefit of his aid and counsel. The grove is so near town that supplies for men and horses can be conveniently obtained without the necessity for having these kept on the ground.

Those coming from the South will come by the G. C. and Santa Fe railroad, or on the Texas Central to Hearne, thence on the Santa Fe to Belton. Those from the North will come on the Texas Central to Hearne, thence to Belton as described above.

The first service will be held on Thursday night, August 4th. The meeting is to continue but one week, and we hope to see a large number who will continue with us for the entire time. C. W. PEYTON.

At the Ebenezer Presbyterian church, Charleston, last evening (July 17th) Mr. Lewis Jones was installed into the office of ruling elder, and Messrs. Fred Wragge and Arthur Fogartie were installed as deacons. An appropriate and interesting sermon was preached by the pastor of the church, the Rev. R. A. Mickle, setting forth the doctrine and usages of the Presbyterian Church in matters of government, and explaining the duties and obligations of officers and people.—Charleston News and Courier.

Rev. H. B. Rose, of Bagdad, Texas, was seriously injured on Friday the 8th inst. He was riding in a wagon with a family, whose guest he was, five miles west of Cameron. The horses ran, and all were thrown out, and several of the party injured, but none seriously but Mr. Rose.—Texas Presbyterian.

Hopewell, N. C.—A writer in the North Carolina Presbyterian gives an account of the erection of a chapel at a preaching station within the bounds of Hopewell congregation in Mecklenburg Presbytery, and of its occupation for the first time on the last Sabbath in June. He proceeds: "On this occasion a large audience was present, and after the sermon, the Session having met for the purpose of conferring with candidates for church membership, we were most agreeably surprised to find so large a number. Eight persons presented themselves. Two of these, heads of families, were received on certificate from the M. E. Church, and six on profession of their faith in Christ. One of the last named was a grandfather in his 81st year, being the oldest person that we have been privileged to receive into the church. On the last Sabbath, at the usual hour, 5 P. M., services were again held at the chapel and a Sabbath School was organized with scarcely less than fifty pupils. The friends of this enterprise are greatly encouraged."

Dr. J. A. Lyon and family have removed to Murfreesboro, Tenn., where they will in future reside. They leave behind them a host of warm friends who will regret their departure, and carry with them the best wishes of our entire community. Dr. Lyon resigned his chair in the University on account of ill health, and goes to Murfreesboro in the hope that the climate of that place may prove beneficial, which we sincerely hope may be the result. There is no one for whom we have a higher esteem or more affectionate regard, than this worthy Christian gentleman.—Oxford (Miss.) Fal on.

Keytesville, Mo.—The good people at Keytesville are building a manse for their minister, Rev. S. M. Watson. This undertaking, involving a good deal of self-denial, will prove a very wise step and a profitable investment. The church will find it easier to get a minister and to support him.—St. Louis Presbyterian.

Philippi, Barbour County, W. Va.—Rev. Dr. Strickler, Rev. J. E. Booker, and Rev. J. W. Rosebro appointed by the Presbytery of Lexington to preach at Philippi, Barbour county, W. Va., will preach there on the fifth Sunday in July and the first Sunday in August.

Northern Presbyterian. On Sabbath, July 3d, the Rev. J. M. Newell organized a Presbyterian church with twenty-five members at Los Gatos, Cal. Los Gatos is ten miles west of San Jose, on the Narrow Gauge or Coast Railroad.

During the past year forty-five persons have been added to the Presbyterian church, Sedalia, Mo., and three hundred and seventy-seven members have been enrolled in the Sabbath School.

Within six years the Presbyterian Church has organized in the Territory of Utah eight churches and twenty-three schools, all of which has been done and maintained by contributions from Eastern churches.

The following will show the number of additions to some of our churches in Colorado during the past year: Denver Central church received 125 members; Colorado Springs, 50; Leadville, 39; Golden, 33; Denver, Seventeenth-street, 26; Fort Collins, 25; Boulder, 23; Pueblo, 34; Canon City, 22; Silver Cliff, 22.

An addition of seventy-three persons has been made during the past year to the First church of Williamsport, Pa., Rev. S. E. Webster, pastor. A commodious house for a parsonage has been purchased and handsomely remodelled. A lot on the adjoining corner has been also purchased, and the plans and specifications are now being prepared for the erection of a new church edifice and lecture room.

Rev. Irwin P. McCurdy was ordained and installed pastor of the Presbyterian church, Frederick, Md., July 8th. This church was established about one hundred years ago by Rev. Stephen B. Balch, D. D., of Georgetown, D. C. The church in that time has had eleven pastors and eleven stated supplies. It has now a large membership. The new pastor was a graduate of Princeton Seminary last year.

Cincinnati and Chicago propose to exchange. Rev. Thomas H. Skinner, D. D., pastor of the Second Presbyterian church of Cincinnati, was recently called to the chair of theology in the Theological Seminary of the North-west at Chicago. His decision has not yet been made public. In the meantime Rev. R. W. Patterson, D. D., who for eight years has been professor of Apologetics in the Chicago Seminary, has resigned and accepted an appointment as permanent lecturer in the same department in Lane Seminary at Cincinnati. Dr. Patterson graduated at Lane in 1841; his permanent home will still be in Chicago.—Presbyterian Banner.

The work in the great North-west goes on. On the 2d of July a Presbyterian church was organized at Angus, Minn., by the Presbytery of Red River, and eight persons were lately added to the First Presbyterian church, Pembina, Dakota, a church which is only four months old. In Wisconsin the Rev. J. Irwin Smith has been installed pastor of the Presbyterian church, Galesville, Wis., and has also been elected Professor of the Latin Language and Christian Evidences in Galesville University. At the first communion in the church, July 12th, twenty persons were added.

A youth was heard to remark to a jolly and fat Teutonian, as the circus pageant passed the City Hall: "Haven't I seen you before? Your face looks familiar." "Is dot so?" said Hans. "When you get so old as me your face will look familiar too."

Monthly Review.

We have a letter from Mr. Houston, dated Yokohama, Japan, the 10th of June, mentioning that he and party had reached that place in comfort and safety, and were expecting to leave for Shanghai on the 15th of the same. From Soochow our letters are dated as late as the 30th of May. All there were in good health and spirits. Mr. DuBose and family, with the concurrence of the committee, were expecting to leave for this country in July, for a temporary sojourn here, for general recreation, and especially in the hope of recruiting the health of their oldest child, who has been an invalid for several years past. Miss Safford communicates several interesting incidents connected with her missionary labours. She conducts a Bible class for women, which she hopes is bearing rich spiritual fruits. Mr. and Mrs. Davis were reported as being in good health, and were prosecuting their work with their usual zeal.

We have a letter from Campinas to the 1st of June, and one from Pernambuco to the 15th of the same. Nothing of special interest is communicated in the first, except that the missionaries were well, and were pursuing their work as usual. Mr. Wardlaw states, "our congregations are good, and we have some new faces almost every night." A letter from Mr. Boyle of the 31st of May states, "we are in our usual health. The two churches of Moggy Mirim and Penha are in an encouraging condition."

We have letters from Matamoros to the 22d of June. We were sorry to learn that Mrs. Hall's health had been seriously impaired, and that she was compelled to return to her native home for medical aid, and for the benefit of mountain air.

From Greece we have intelligence to the 4th of June. Mr. Sampson states, "We are moving along as usual in our work: Dr. Kalopothakes has returned, after three weeks absence at the Baths, improved. Mr. Mercurius, who is not on an evangelistic colportering tour, writes very encouragingly, and has had great success in selling the scriptures and other religious books," &c.—The Missionary.

Spectroscopic Observations on the Comet.

In the visible portion of the spectrum the observations at Princeton, and we presume elsewhere also, have established the fact that, in this comet, at least, the comet spectrum agrees with the so-called first spectrum of carbon, obtained from the flame of a Bunsen burner, and not with the second, which is given by a Geissler tube, containing carbonic acid or some hydrocarbon vapor.

So far as could be made out with a dispersive power of four heavy flint glass prisms (sufficient to divide E easily), the coincidence between the bands of the comet spectrum and those of the flame spectrum was absolute; and this was confirmed by careful measurements of the wavelengths of the principal band, compared with the magnesium lines.

The discordance, on the other hand, between the spectrum of the comet and that of the Geissler tubes was simply staring under the high dispersive power, and was evident enough with only one prism.

The brightest band of the comet spectrum was also seen by several different observers at Princeton to be marked with three fine, sharp, bright lines, coinciding very exactly with those which are visible in the corresponding band of the flame spectrum.

We thus have almost overpowering evidence that the gaseous substance of this comet is a hydrocarbon and in a molecular state, corresponding to that at the base of a gas-flame. It is not necessarily, however, at a very high temperature, since the experiments of Wiedemann, Hasselberg, and others tend to show that, under certain circumstances, gases may become luminous and give their characteristic band-spectra at temperatures even below that of boiling water.

It is an interesting question whether this first spectrum of carbon, which is usually obtained from the blue light at the base of a gas-flame, can also be produced by electric discharges in a rarefied medium.

It is worth noting that when the comet was brightest the bands and lines in the spectrum (though, of course, brilliant and conspicuous) were much less sharply defined than some days later. In fact, on June 25th and 26th the limits of the bands were so indefinite that no satisfactory measures were possible at Princeton. Princeton, N. J., July 9th, 1881.

Independent.

—Col. Robert G. Ingersoll when on the platform caricaturing Christianity and misrepresenting the Bible, by his wit and blasphemy, can always "bring down the house," such as the one to which he speaks. But when he comes to express himself in type, where buffoonery and exaggeration must be repressed to a great extent, he appears to much less advantage. Some enemy must have tempted him to write an article on the Christian religion to be reviewed by Hon. Jeremiah S. Black, in the North American Review for August. Even the admirers of Col. Ingersoll must admit that he cuts a sorry figure under the skilled and heavy hand of Judge Black, who mercilessly shows the incorrectness of his statement concerning the present condition of Christianity, his misunderstanding and misrepresentation of both the Old and New Testaments, his historical mistakes—to give them no harsher names—and the utter inconclusiveness of his reasoning. The following quotation from the Merchant of Venice with which Judge Black starts out is an indication of the estimate of Col. Ingersoll, which he (Black) leaves upon the mind of the reader. "Gratiano speaks an infinite deal of nothing, more than any man in all Venice; his reasons are as two grains of wheat hid in two bushels of chaff; you shall seek all day ere you find them; and when you have them, they are not worth the search."—Presbyterian Banner.

—We recently noticed the decease of Rev. J. I. Bonner, D. D., editor of the Associate Reformed Presbyterian and President of the Due West Female Seminary. At a meeting of the alumni of that institution, steps were taken to collect a fund to be used in the erection of a suitable monument to his memory. The unanimous action of the association showed the strong hold he had upon the hearts of those who had been under his instruction and training. We think this a fitting tribute to a great and good man.—Herald and Presbyter.

—The richest copper mine in the world is the Calumet & Hecla, of Michigan. They have taken out \$27,000,000 worth of copper in thirteen years from it. The stock, which was formerly 7, has gone up to 82.

Central Presbyterian.

WEDNESDAY, July 27, 1881.

Our Contributors.

The Revised Version of the New Testament.

BY REV. H. C. ALEXANDER, D. D.
No. 6.

The first point to be considered more particularly has reference to the text. The committee sets out with the avowal that a revision of the Greek text was the necessary foundation of their work. The discussion of this statement falls under the head of one of our reserved questions. The next avowal is, that it did not fall within the province of the committee to construct a continuous and complete Greek text. This proposition will not be disputed, and is, indeed, incontrovertible. In many cases the question of the text did not need to be raised at all. These were cases where the English was judged to represent correctly either one of two competing readings in the Greek original. The body of deviating readings (that is deviating from those supposed to underlie the Authorized Version) will hereafter be printed by the University presses in connexion with complete Greek texts of the New Testament.

On the assumption that the committee was to revise the text we have nothing material to advance in opposition to the principles of textual criticism adopted as laid down in the Preface to the Revision, and as so admirably expounded and defended by Dr. Roberts in his Companion. The rule was imperative (and it could not be bettered) "to follow the authority of documentary evidence without deference to any printed text of modern times, and therefore to employ the best resources of criticism for estimating the value of evidence." The delicacy, the difficulty, the importance of these investigations are fully recognized by the committee. Textual criticism, like other special sciences, can only be satisfactorily dealt with at the hands (using the term somewhat generously) of special experts. But any one possessing the requisite qualifications can make himself an expert, and it is precisely in this way that such men as Tregelles and Scrivener came to be, in a preëminent sense, experts.

The committee also makes full recognition of the existence and beneficial influence of different, and to some extent rival, schools of criticism, even after discounting the value of schools that proceed on a basis that is manifestly erroneous. The principal difference now that separates one critic, or school of criticism, from another, at least as it seems to your correspondent, is not a difference as to the importance to be attached to ancient as distinguished from modern evidence, or even as to the value of the ancient documents considered as uncorrupted witnesses to the ancient text; nor does it relate to the general correctness of the practical working rules, in the form of maxims involving subjective critical judgments, which are used to aid in the recovery, or determination, of the *ipsissima verba* of the inspired oracles. On all these matters there is, and with a few important exceptions there has always been, substantial agreement. Critics from the beginning have insisted on the paramount authority of ancient evidence. Any other attitude in the premises would be absurd. The only question that has divided them on this point has been the question as to documents, which were to be relied on in preference to others, those of a comparatively ancient or those of a comparatively modern period, as in general containing the most ancient testimony to what was anciently regarded as the genuine text. The earlier critics, from Erasmus down, (with the exception of Wetstein, Matthaci, Sholtz, and a few others of less note, together with certain theologians and commentators who, however distinguished in other fields, were not experts in this business,) did not differ one iota even on this last head from the most "stalwart" critics of our own day—in other words agreed with them in the conviction that in general the ancient documents are the most trustworthy vouchers for the ancient readings. The only difference as to this matter between Erasmus, Stunica, Stephanus, Beza, etc., on the one hand, and Walton, Usher, Fell, Marsh, Hill, Bentley, Lachmann, and the host of more recent critics, on the other, is that the men of the earlier period were not as well acquainted as the men of the later period with the marks and proofs of documentary antiquity. As the most audacious pioneer in

this department once remarked, "it is not every one that knows an old manuscript when he sees it." It must not be forgotten, too, that the resources of the earlier textual scholars in the way of documentary evidence were very narrow in comparison with *l'embarras des richesses*, that now perplexes the inquirer. Wetstein, Sholtz, and some others of similar pretension, unlike Erasmus and Beza, undervalued the ancient documents with a clear perception of their antiquity, deliberately and as it were with *malice prepense*. This was because the comparatively few old Greek manuscripts that have come down to us were supposed to have undergone corruption at the hands of revisers of the fourth century; whereas the great mass of more recent copies were regarded as based upon a text of equal, or greater antiquity, and one that had been in a considerable degree preserved from error by the pious efforts of learned scribes at Byzantium and elsewhere in the East, or even (as was urged by some) by force of ecclesiastical authority in the Greek Church. This entire view has now been almost universally abandoned by the *cognoscenti*; and on two grounds, viz: first, the variations in the modern copies are too great to accord with the hypothesis, and second, the general consent of versions and patristic testimonies anterior to the fourth century precludes altogether the notion of wholesale corruption in the readings that are found inscribed at first hand on the oldest parchments. Here and there, indeed, the Macedonians and Arians, and perhaps other heretics, may possibly have tampered with a few particular passages of a dogmatic character and importance; though such an idea is not, as a common thing, seriously entertained by those best acquainted with this subject. Even the one eminent critic (Scrivener) who still attaches much weight to the mass of cursives, distinctly prefers uncial evidence when attainable and harmonious. It is admitted on all hands that these statements are only true in a general way, and must be received with a measure of qualification.

For instance, as is well known, cursive writing came into vogue and continued to prevail after the style of writing in uncials, as they are called, or capital letters had declined; and yet certain cursive manuscripts are allowed to rank higher than certain uncial manuscripts, on the ground that the cursives in question differ from the body of the cursives in general in presenting what has been determined *alivunde* to be the characteristic readings of antiquity, and this divergence from the ordinary style of readings that is found to distinguish the mass of the more recent copies is satisfactorily accounted for by the assumption that the readings followed in these particular codices were taken from very early sources. In the same way, and for the same reason, certain of the later uncials rank higher than some that are of earlier date.

The real difference of main importance that now divides the critics, and the critical schools, is a difference as to the relative value of critical rules otherwise admitted to be sound and proper, in comparison with the authority of absolute evidence as derived from the positive testimony of the ancient witnesses and as expressed in the form of the accredited documents. This is precisely the point of difference that separates (or has separated) such stern adherents to external authority as Bentley, Lachmann, Tregelles, and in the main Westcott, and T. S. Lightfoot, from the advocates of a more liberal but a more dangerous view such as Tischendorf, and a swarm of textual commentators such as Meyer, Lange, Oosterzee, Ellicott, and to some extent Alford. The difference is, however, of even more importance in practice than it is in theory. We should have been pleased if the committee had uttered a less uncertain sound as to this point, but so far as they have gone, and have left us the data for a judgment, there is not very much your essayist opines, to condemn either as to their principle or their work. The minute regulations which they have observed in coming to a final conclusion in a given case, as well as their critical devices in the margin, appear to be judicious, but need not be detailed here. Many cases remain, of course, in which anything like a peremptory decision was not to be thought of. In such cases, where the importance or interest of the variations was believed to justify it, alternative readings have been suggested.

* When thou art obliged to speak, be sure to speak the truth, for equivocation is half-way to lying, and lying is the whole way to hell.

For the Central Presbyterian.
The General Assembly of 1881.
No. 4.

Do we want a Prayer Book? Do we want much revision of our "Directory for Worship?" I think a few simple changes in our Directory to adapt it to the changes in our Form of Government and Rules of Discipline, is all that we need.

One of the important things claiming the attention of our Church, is the present effort at revision of our Directory for Worship. The Committee seems zealous to go forward and complete their work. They reported last year, and again this year. The chairman read the report to the Assembly, and it was ordered to be printed and sent down again to the Presbyteries for criticism. The friends of revision were unwilling to pause long enough to submit the question to the Presbyteries, whether they wanted it at all.

A distinct motion was made by Rev. A. C. Hopkins that the subject be sent down to the Presbyteries to vote fairly and squarely on the question whether they wanted this revision or not.

This was voted down in the Assembly. Dr. Adger (who in the discussion on R. and R. was the champion of the rights of the Presbyteries), opposed the submission of the matter to the vote of the Presbyteries.

If a majority of the Presbyteries wanted revision, all would have acquiesced cheerfully and the work would have gone forward towards its completion.

One of the Committee made a speech giving the origin and history of this the third act in "the Revision." He said that in 1878 a large Presbytery overtook the Assembly to revise the Directory for Worship. This the Assembly of 1878 rejected. That, again, in 1879, several Presbyteries overtook for the same object, and then the Assembly ordered the Committee to prepare a revision of the Directory for the Assembly of 1880. This was done and reported, and the Assembly ordered it to be printed and sent down to the Presbyteries for criticism; and now the Assembly of 1881 have the results of their criticism, etc. That only six Presbyteries had opposed revision and the balance favored it and sent up their criticisms.

Mr. Hopkins expressed the belief that a majority of the churches were opposed to any considerable revision. But the Assembly of 1881 hearkened to the advice of the revisers and ordered this year's report to be printed and sent down to the Presbyteries for criticism. So it goes on!

But I really believe that if the true history of the thing had been exhibited at the right juncture, the Assembly would have made a pause, and Mr. Hopkins' motion would have prevailed.

Let me now give my understanding of the history of this movement. In the Richmond Assembly, (1869) there was an overture from a good and prominent Elder, of Lexington Presbytery, who was a Commissioner to that Assembly, praying the Assembly to appoint a committee to prepare a "Prayer Book" for our Church. And though he fought long and hard, his project was flatly put down by an almost unanimous vote. In 1878 the Presbytery of Lexington (of which this good and prominent Elder is an important element) sent up an overture to the Assembly to get up some forms of prayer for the Presbyterian Church. This overture was likewise squelched!

There was no overture in 1879 from any Presbytery or person to revise our Directory for Worship. But in that Assembly (on whose motion I cannot know) the Committee on Revision was enlarged by adding the name of Rev. Dr. Lefevre, of Baltimore. Now the old Revision Committee was not done. The Rules of Discipline were finally disposed of in this Assembly. The Committee was not yet discharged.

Now, this enlargement of the Committee, by the addition of Dr. Lefevre, is put forth in a subsequent paper, to which the Assembly yielded an assent, as the wish of the Assembly, for the Committee to go forward with revision of our Directory.

Thus, according to my reading of the minutes of the Assemblies of 1878, 1879, and 1880, this movement for revision of our Directory has commenced and has gone forward thus far without the request of any Presbytery or of any person. Do we want this revision done? Who says so? Let us hear!

Instead of there being this large demand from a number of Presbyteries, there was no overture from any quarter on the subject. The thing originated in the Assembly of 1879, and that 'oo, upon the assumption that Dr. Lefevre's addition to the Committee on Revision, meant work. I am satisfied that the Presbyteries don't want much more revision. But men will acquire "habits." Some men who are not aggressive love to remain as they are and have things remain as they are. This is old fogy? Well some men are aggressive, they love change, they study change, and they get into the habit of formulating their notions of change. They soon get to love formulation. Woe to the State or the Church that falls into the hands of formulators! The good men who have been hammering away on our Standards for a number of years, will have to hammer away! But when shall we get done with it. If I had a right to make a suggestion, I would beg the Gen-

eral Assembly to appoint about three committees on Revision, and let the formulation of Church Government, Church Discipline and Church Worship, pass through three mills and then send it home to the Presbyteries as "a finished job." I deny that I am an old fogy! I voted for the Revised Book of Church Order and for the Rules of Discipline. But when are we to stop?

If I could appeal to all the Presbyteries this fall, I would beg them to do two things, 1st. Vote a fair, square vote, as to whether you want any material revision; and 2nd. Criticise well and fully the revision now submitted for your inspection and criticism.

If this be done our Church will be saved from the liturgical disease or tendency. Thank God it has not yet become epidemic. But if it be not checked, who knows but our Southern Presbyterian Church may in the next forty years become as marked for *liturgy* as the German Reformed Church has become. Forty years ago, she was as pure as the purest. Who are the advocates of this liturgical departure? They are few—may they never multiply. They are first a very few exquisites of the pulpit and a still smaller number of elders, who would wish to be regarded as Reformers of the rose-water kind. These from their flattering associations with the high-flyers of another Church, which I don't care to name, think that a beautiful liturgy is a great charm, which will stop the leak by which a certain class of men and women are lost to our Church. I have seen for forty years, this tendency in the worldly and unconverted part of our Church, to fall in love with the forms and fashions of a liturgical Church.

But shall we make our whole Church liturgical, in order to save this loss? Shall we sink our boat to the bottom in order to stop her leak? No! I would say, let that class go out from us, for they are not of us. It may be the process by which the good Lord saves our Church from worldliness and formalism.

There is a robustness about the make of a Presbyterian character which can't be well counterfeited. They have no strong leaning towards church millinery, robes, and surplices; towards church decorations—the religious finery which appeals to the *imagination* and the *senses*, rather than to the *intelligence* and *sense* of worshippers.

They do love prayer, I think; but they don't love prayer furbe-lowed and prayer genuflections, and prayer with rufflings on, etc.

Such a people (and I think they are the best in this poor fallen world) you can't fit by any Prayer Book. Claverhouse and his dragons tried to put it on our Scotch forefathers; but it really couldn't fit. The Presbyterian Church has too much masculine power in its limbs to be able to wear the dress and the adornments which fit an effeminate body. More anon. SIGMA.

For the Central Presbyterian.

Another Letter from Dr. Armstrong.

RICHMOND, VA., July 15th, '81.

Messrs. Editors,—I regret very much that press of matters growing out of my preparation for leaving the city prevents me from giving to a reply to your last editorial on the Episcopate that time and attention which the weight of the editorial merits. I feel, however, that I might expose myself to some misjudgment by your readers did I not make a few brief strictures upon it. In doing so, too, I shall endeavor to emulate the Christian courtesy which you have so manifestly evinced. "Sectarian controversy" need not "engender bitterness of feeling between Christians"; nor will it, provided that the impelling force be love of the truth, and the honest aim be its discovery in order to its acceptance, and that the controversy be "conducted in an amiable, candid, and good-tempered spirit."

The primary and pivotal question between us is—Do the Scriptures recognize and teach three orders of ministers in the Christian Church? It is not, what inferences may or may not be logically and righteously deduced from the admission and maintenance of the affirmative of this question. It is not, whether or not on the ground of such admission and maintenance the Anglican Church and the Protestant Episcopal Church are justifiable in refusing to recognize the validity of ordination by Presbytery. We are first to determine what are the teachings of the Scriptures as to matters of fact, and we may afterwards inquire with regard to the inferences legitimately deducible from them. I agree with you that "it is well to narrow a discussion down."

Now although you made the attack—in a very kind Christian spirit I take delight in recording—upon the affirmative position on this question which the above named Churches occupy, I yet fail to discover in this editorial any attempt to disprove this position. You have indeed shown, and I have followed and approved the showing, that what you and I both regard as one order of the ministry was designated in the Scriptures by different names. But you have left untouched the position, which is the crux of the matter at issue, that whatever may have been the names used, there were in existence and exercise three distinct and separate orders—distinct and separate in that some possessed authority which others did not, and that some exercised

functions which others did not. Were there not the Apostles from whom all authority descended—who not only preached and baptized, but also ordained Presbyters (Acts xiv: 23), and Deacons (Acts vi: 6)? Were there not Elders, or Presbyters, or (if you prefer it) Bishops, who received authority from the Apostles to preach and baptize, and (Acts xv: 28; 1 Peter v: 2) to "feed" and "tend the Church of God," but who never ordained? And were there not Deacons, who received authority also from the same source to preach and baptize, but whose work had to be supplemented by "the laying on of the Apostles' hands" (Acts viii: 12-17)? You say "the deacon is a minister; diaconate means ministry; it need not necessarily be a ministry of the word." But were not all the above, the Deacon included, "ministers of the word"? Is the Presbyterian Deacon, however, "a minister of the word"? If so, then the Presbyterian has two orders of ministers of the word, and the theory of parity or of *primus inter pares* is overthrown: if not, then the Presbyterian Deacon is not the New Testament Deacon.

But you quit the New Testament and appeal to the fathers. Well, to the fathers let us go. You say,—"The Episcopate did undoubtedly spring up in the primitive Church at a very early date—not a diocesan or prelatic episcopacy." By the way, I should like you to tell me, at or about what date diocesan or prelatic episcopacy in your judgment *did* spring up. Was it about the middle of the second, or of the third, or of the fourth century? You will admit, I think, that at least at the last date it was fully formed and widely spread. Now if Presbyterianism was the first form, you have even on this admission some strange things to account for. 1. Where are "the records" of any Presbytery during those years—of the election of Moderators, of the Presbyterial ordinations of pastors, of elders, or of deacons, etc.? 2. Where do we find protests by his fellow-presbyters against the usurpation on the part of one of their number of such prelatic authority and functions? The Presbyterians of those days were not of the same brave and uncompromising spirit of those of more recent times if, regarding "prelacy" in the same light as do the latter, they did not thunder loud and clear against such usurpation, and if they did not secede or excommunicate their efforts to conserve and propagate truth within and through the existing organism fruitless. But of neither protest nor secession or excommunication have we any record. Have we? 3. It is surely a strong presumptive argument against the divinity of the origin of a teaching and remedial organism that it actually lost its existence as an organism in two or three hundred years. It surely did not possess much power of self-perpetuation. It surely did not give very strongly probatory evidence that to it belonged the blessed assurance—"Lo, I am with you always, even to the end of the world;" or, "The gates of Hades shall not prevail against it."

But I meet the assertion of the second part of your sentence that I have quoted with a respectful yet positive denial. I maintain that the organization of the Church on her first appearance in post-Apostolic times was Diocesan Episcopal. Wherever the Church was organized it was on the distinctly Diocesan type, with one Bishop as the head and with Presbyters of greater or less numbers. "The Apostles in first planting and establishing the Church, wherever they found a civil magistracy settled in any place, there they endeavored to settle an ecclesiastical one, consisting of a Senate or Presbytery, a common council of Presbyters, and one chief President above the rest, commonly called the *protopos*, or the apostle, or bishop, or angel of the Church." See *Bing. Anti. IX.* Consequently Eusebius has given us a successional list of the Bishops of the Dioceses of Jerusalem, Antioch, Rome, and Alexandria, with that of others of Dioceses of less importance; and his history extends from the days of the Apostles down to A. D. 324, just one year before the assembling of the Council of Nice. In addition to all this the form of Church government described by the Apostolic fathers without an exception was that of the three orders of Bishop, Presbyter, and Deacon—all "ministers of the word"; the highest authority being exercised by and flowing from the Bishop, as in more strictly Apostolic times it was vested in the Apostle. I can ask space to make only a few quotations though the number that might be made would argue conclusively the importance which those fathers attached to this doctrine. Clement of Rome (A. D. 91-100), speaking of the Apostles, says: "And thus preaching through countries and cities,—they were evidently missionary Bishops—"they appointed (or ordained) the first fruits of their conversion to be bishops and deacons over such as should afterwards believe"—"Blessed are those presbyters who having finished their course before these times, have obtained a fruitful and perfect dissolution." (1 *Ep. Ad. Cor. ch. 19.*) Ignatius (A. D. 67-107) says: "Seeing then I have been judged worthy to see you by Damas your most excellent bishop, and by your worthy presbyters, Bassus and Appolonius; and by my fellow-servant Sotio, the deacon;"—"Your bishop presiding in the place of God; your presbyters in the place of the Council of the Apostles; and your deacons, most dear to me"; "as also there is one bishop, together with his presby-

The Central Presbyterian.

WHOLE NO. 836.

RICHMOND, VA., WEDNESDAY, AUGUST 10, 1881.

VOL. 17---NO. 2.

Central Presbyterian.

OFFICE:
No. 1015 Main street, opposite the Post Office.

TERMS:
Three Dollars a year; six months, \$1.50; three months, 75 cents; payable in advance.—Ministers of the gospel, \$2.50.

Payments may be made to local agents wherever practicable; all ministers of our Church are authorized to act as such. Or by checks, Post-office money orders, or letters Registered by Postmaster. Otherwise it must be at the risk of the party sending it.

Obituaries charged at five cents a line. The party sending can make the estimate by counting eight words to a line. Payment in advance.

Advertising rates furnished on application to the office.

Communications and letters on business should be addressed to CENTRAL PRESBYTERIAN, Box 37, Richmond, Va.

Richardson & Southall,
Editors and Proprietors.

[Entered at the Post-Office at Richmond, Va., as second-class matter.]

CORRESPONDENCE.

Letter from Canada.

A Short Letter—The Harvest—The General Assembly—A Good Year—The Colleges—Missions—The International Sunday School Convention.

CLAUDE, ONT., July 25th, 1881.

Messrs. Editors.—"Too hot for a long letter," do your readers say? Well, I am content, let it be a short one. At any rate, the town is too intent on holiday, and the country on harvesting, just now, to read whole columns. The harvest in Ontario, with which the farmers are now wrestling, is above the average, especially as to the full grains. In some sections the fruit was almost wholly destroyed by June frosts. It will be short, but of excellent quality. If the Lord's treasury gets its proportionate share of the year's ingathering, the work of the churches will be not only sustained, but enlarged. The outlook in connection with our own Church is full of promise. At the recent General Assembly all the great funds, with the exception of one, for which a special effort had been made the previous year, were in a better state than when reported twelve months before.

It was a source of unusual gratification that Montreal College, the youngest, but not least enterprising and useful theological college of the Church, had, during the year, received not only the gift of buildings valued at \$60,000, of which I have already written you, but also an endowment, from a prominent merchant of the city, of \$50,000 for a chair, and the partial endowment of another chair—\$20,000 from a wealthy Christian lady, widow of one of the founders of the institution. This college has also taken a new departure for Canada, in offering for competition, at the close of next session, a travelling scholarship of \$500, to be used by the winner in further prosecuting his studies in the old world. The full endowment of all its colleges is a matter earnestly engaging the attention of the Church. Progress is being made toward it; but not so rapidly as it might be made, were some of our wealthier people to realize the importance of allowing the great stream of the liberality of the congregations to flow unbroken into the missions treasury. God is giving us the men; our anxiety is now for their education and their maintenance in the mission field. The colleges report in the neighborhood of 100 in Theology, and 130 more, as preparing for the study of divinity, and this in a Church of 685 settled ministers and 767 pastoral charges.

An encouraging fact in regard to our financial outlook is that year by year increasing effort is made to interest our Sabbath Schools and Bible classes in missions, and that the result of this is seen in a steady advance in the contributions from these sources. This year they amount to about \$13,000.

The presence of Rev. Dr. McKay, the pioneer missionary to North Formosa, China, at the Assembly, where he was hailed with enthusiasm, brings the statistics of that mission into prominence. Ten years ago it was virgin soil. In 1871, Dr. McKay landed at Tawsui, a stranger, and ignorant of the language. To-day, through his exertions chiefly, but aided by Rev. Dr. Fraser, who labored from 1874 till 1877, when severe domestic affliction caused his return home, and Rev. K. F. J., who went out in 1878, there are 20 chapels, each with a well trained native helper in charge, 300 members in full communion, 2,000 waiting regularly on the means of grace, and two well sustained mission hospitals. What hath God wrought? Our foreign missions, in addition to those in the New Hebrides and Trinidad, referred to in a previous letter, include work among the Indians—four laborers—and at Indore and Mhow, Central India, with a staff of five. The General Assembly of 1881 was acknowledged on all hands to have been a most delightful one. A special source of gratification was that the dividing lines (we were four distinct bodies prior to 1875) seem to be almost obliterated.

"That they all may be one," is evidently not an unheeded prayer.

Toronto was favored a month ago with the International Sabbath School Convention. A report of the meetings is now out of season. You will allow your correspondent to say how greatly we in Canada enjoyed the visit of our American Sabbath School workers, and the quota from the South, not the least. The most promising thing in reference to the continued usefulness of the Convention, and the healthy development of the Sabbath School enterprise, was the prominence given to the aggressive work of the school among the lapsed in the large centres, the "unclassified" in the long settled portions of the country, those whom the churches have failed to overtake in the newer districts, the unevangelized foreign element in America, the untaught nominal Protestants of the European continent, and the vast mass of the unreached heathen. If the Sabbath School takes a strong grip of mission work, there is no fear of the future, either for the school or for the missionary cause. R. D. F.

Letter from Massachusetts.

Martha's Vineyard—Its Early Colonial History, Religious and Political—Its Present Interest as a Great Camp-Meeting, Summer, and Sea-Side Resort.

MARTHA'S VINEYARD, Aug. 1, '81.

Messrs. Editors.—I think, when last heard from, we had landed at Oak Bluffs, Cottage City, Martha's Vineyard. This is the largest island on the New England coast—twenty-one miles long, and from seven to ten wide; about seven miles from the main land. Says a renowned tourist: "The sail across the sound is more than beautiful; it is a poem. Trending away to the west, the thirteen Elizabeth Islands, like a gate ajar, half closes the entrance to Buzzard's Bay. Among them, nestles Cuttyhunk, where the very first English spade was driven into New England soil. Straight over in front of the pathway the steamer is cleaving, the Vineyard is looking its greenest and best, with oak-skirted highlands enclosing the sheltered harbor of Vineyard Haven, famous on all this coast." A very truthful and accurate description, and said so much better than I could say it, I adopt his language for my own. This island is so full of interesting history and places that I shall find it very difficult to do justice to the subject without making my letter too long. The faculty of condensing is one of my lost arts (if I ever had one). It is interesting to every American, but especially to all the descendants of the "Mayflower" and "Plymouth Rock"—quaintly, but caustically denominated "the great Blarney Stone" of New England—for all New England swears by Plymouth Rock, and lie by it. Of its cemetery and antiquated memorial stones, truly may it be said, "here lie the dead, and here the living lie."

Martha's Vineyard is divided into four townships. The first in chronological order, Tisbury, was incorporated in 1671; Edgartown, the second, incorporated in 1671, was the first point touched by ship, 1603, and is of special interest because of the location of "these Headquarters," "Cottage City," of which more anon.

The Indian name of Martha's Vineyard was Kapawack, and when first discovered in 1603, was inhabited by strong and ferocious tribes. It was on this island that John Mayhew opened the gospel as first missionary to the Indians, and demonstrated the possibilities of missionary success, and laid the foundation for the plans and successes of John Eliot, the honored Indian missionary, in 1643. In a few years eight Indian priests and 250 natives embraced the gospel. So rapidly and wonderfully did the gospel have free course among the Indians, that in 1695, just about half a century, in Massachusetts alone, there were thirty Indian congregations, and over 3,000 converts. I learn from a history now before me, that John Mayhew was succeeded by Presbyterian ministers in 1694, 1713, 1761, and last by John Thaxter, ordained in 1780, and maintaining his pastorate for forty-seven years, memorable of glorious results.

It was here, and in Nantucket, that the great whaling interests were first inaugurated, and became such an important factor in the wealth of Massachusetts. The discovery of kerosene has almost entirely destroyed this great interest.—Where whales did once abound largely, only now and then a straggler is beached on these rock bound coasts. Even as late as last year one of considerable size was stranded, and gave the antiquated whalers one last, long, lingering look at an object once so familiar, but now an object of memory only. But the old battered hulks of whaling captains are still pleasant and interesting objects of acquaintance, as they take pride and pleasure in detailing and retelling their yarns, and "fight their battles o'er again" as they revamp for the hundredth time, their "hairbreadth scapes" from the perils of tide, and flood, and whales; extracting from the wearied hearer the exclamation, "Very like a whale; Polonius." These

objects of ancient history are very interesting to a sojourner among these people and places, but slightly so to one not on the spot, so I pass over many fascinating points and places to a period in the immediate present.

As intimated, in the earliest days of discovery, Martha's Vineyard has been notable, in long intervals, as the theatre of some wonderful religious developments. Here, under the boasted light of nature, Indian paganism had developed into a wild, weird, strange worship; and remitted to us of the present, legends and stories as strange as startling. Every where are to be found the foot-prints of these strange legends and worships in the names which yet mark strange places, such as must be visited to be appreciated, viz., the "Devil's Den," etc. It was here that Christianity fought some of its most brilliant battles with this Paganism and won. Later, here Puritans and Quakers, and Roger Williams, fought and won the great fight for civil and religious liberty—"freedom to worship God." And it was on this island—though last, not least—less than forty years ago, were instituted and inaugurated, under the lead and direction of the Methodist and Baptist churches, those world-renowned, largest, and most remarkable Christian camp-meetings the world ever saw. I quote: "Christian camp-meetings are an American product. They originated in Kentucky in 1790, under the revival labors of two brothers, McGee, one a Presbyterian, the other a Methodist. From the happy results, the idea of open-air meetings soon spread abroad. God's great unveiled temple enjoyed new honor."

Martha's Vineyard, rather "Cottage City," with its 1,500 cottages—literally no two exactly alike, architecturally—varying in cost from \$700 to \$15,000, is the outgrowth of a Methodist camp-meeting, a little camp of nine tents, held in August, 1835. August has been the consecrated month ever since. The spot where was held this first camp-meeting is beautiful for situation, and the joy of the whole earth. "It has no equal for calmness and salubrity. Its temperature, compared with that of the mainland, is several degrees cooler in the summer, and warmer in the winter, by reason of its proximity to the gulf stream. I learn from the permanent residents that deep snows are very rare and very transient. The truth of this I see verified every morning by the thickness, rather the thinness, of the ice delivered at my cottage by the ice wagons—not more than five or six inches thick, though the last was an exceptionally cold winter.

I said the first camp-meeting of nine tents was held in August, 1835. In 1880 there are 1,500 cottages! The number present in 1835 was about 1,000, in 1880, about 40,000!! In 1865 a few persons came to spend the whole summer. In 1869 this had become a genuine watering place. Besides the strong religious element pervading every thing and everywhere, the intellectual and aesthetic is not ignored. Every day lectures on various topics, and readings from celebrated authors, from distinguished professors, are delivered in the "Summer Institute," and many students wait on these courses. Thus with the religious flow of soul is mingled the feast of reason, and time needs not hang listlessly on the invalid's hands. There are five churches and tabernacles. The Iron Tabernacle seats comfortably 4,000 persons; and such singing!! Oh! Thomas Hughes, author of "Tom Brown at Rugby," was once here, and said that it "was worth a voyage across the Atlantic to hear such singing and look in the face of such an Assembly." It is said that during the season 60,000 persons visit the island.

Besides the "Wesleyan Grove," a distinctly Methodist encampment, the Baptist have, since 1870, a regularly incorporated association, denominated the "Baptist Vineyard Association," modeled on the pattern and conducted after the modes of the Methodists. They have their annual camp-meeting, usually preceding the Methodists' meeting by a week or so. While there are two distinctly denominational divisions of Cottage City, there is religious accommodations for all. Besides the two, each Baptist and Methodist churches, there is one called the "Union Chapel," sustained and attended by all denominations. "Behold how pleasant it is to see brethren dwell together in unity," is happily and lovingly illustrated here. So far a holy emulation, as to which can do the most good, characterises all denominations. So note it be—ever. I have more to tell you "in the sweet by and by."

W. B. F.

If our souls indeed thirst for the living water, then will they drop as the rain and distill as the dew, reviving every plant of our Father's planting, bringing up "instead of the thorn the fir tree, and instead of the brier the myrtle."

—Edward Irving, in one of his letters to Carlyle, spoke of Dr. Chalmers as "our honest Demosthenes, or shall I call him Chrysothom? (Boanerges would fit him better)."

Letter from England.

WINCHESTER, ENGLAND, July 22d.

Few spots in England are more worthy of a visit than that portion of Hampshire known by the general name of

The New Forest.

To the lover of scenery it presents alternations of wild and wood-land, upon which there is no trace of the hand of man, with interspersions of exquisite retreats and highly cultivated patches here and there, forming a contrast delightful as can be well imagined. True the oaks rise not into lofty stems, limbless for forty feet as in our American forests—but they have a unique character nevertheless, striking out branches that would delight the soul of the shipbuilder in search of knees and elbows, and twisting themselves into the most fantastic and picturesque forms. The New Forest looks like a vast area of giant trees thrown into convulsions, suddenly transfixed and forever rooted in an agony of contortions. Gustave Doré must have made a pilgrimage to it before he illustrated Dante's Inferno.

In the depths of its sixty-four thousand acres it is not a difficult matter to lose oneself, and with the natural gloom of its solitudes it is not strange that popular superstition has long peopled its dark glades with horrid spectres. Here the fiend himself was said and believed to have appeared to the Normans announcing the punishments in reserve for the Red King and his wicked counsellors.—Many a fearful accident happened in the chase, which the kings of those days barbarously obtained by driving out the inhabitants and afforesting their lands.—Richard, son of Duke Robert, was killed while hunting. William II, surnamed Rufus, on the August following, came to his hunting seat in the forest with a goodly train of knights.

"The Red King lies in Malwood keep
To drive the deer o'er lawn and steep,
He's bound him with the morn.
His steeds are swift, his hounds are good,
The like in covert or high wood
Were never cheered with horn."

The night before the hunt the king was disturbed by a frightful vision. On the morning, when the king and his followers were mounting for the chase, all boisterously gay, a messenger arrived from Serleu, the Norman Abbot of Gloucester, to inform the king that one of his monks had dreamed a dream foreboding a sudden and awful death to him. The king laughed the omen to scorn and mounted, crying, "Give the monk an hundred pence and bid him dream of better fortune to our person. Do they think I am to give up my pleasure because an old woman happens to dream or sneeze. To horse!"

Death of King William.

During the chase the King drew bow on a deer, but the string broke. Unprovided with a second bow he shouted to Walter de Poix, "Trahe, trahe arcum ex parte diaboli!" Shoot, Walter, shoot, in the devil's name. It was a fell incantation. Tyrrel drew his bow and the arrow turned aside in the flight by an intervening tree, struck William on the left breast, which was exposed by reason of the King having lifted his hand to shade his eyes from the glare of the sun. The accidental assassin remounted his horse, and, without informing any one of the catastrophe, galloped to the sea-coast and embarked for a sanctuary in the dominions of the French monarch.

Such is the historical explanation of the triangular stone marking the spot on which the tree stood against which the fatal arrow glanced. The monument bears the following inscription: "Here stood the oak tree on which an arrow, shot by Sir Walter Tyrrel, at a stag, glanced and struck King William II on the breast; of which stroke he instantly died on the 2d of August, 1100. It was not necessary that such accident as this should occur in order to develop in the popular mind a bad opinion of the Forest. Some landscapes are essentially villainous. They suggest naturally superstitious thoughts, if not worse. They develop an obscure intelligence and a dimly lighted conscience. In the presence of such landscapes that engender optical illusions and unexplained terrors one is tempted to excuse man and condemn nature.

Standing in the midst of New Forest, with the gloomy mist brooding upon it, with its piteous chirp of the twile—the appropriate bird of desolation—with its constant shadows—we felt that if the truth were told these stories of accidents of the olden time were in reality stories of murder. The place itself is a provocation; fit of all others we would think for hallucination, or jealousy, or hate, to hold the torch that lights on to brutality. The wild openings in the trees were enough in those times of small restraint to push men on as it were to mad and atrocious deeds.

Beautiful Lands.

What a contrast it is to emerge from this gloomy forest, with its stories of accident and assassination, to the beautiful lands that lie along the banks of the

Itchen, and skirt with Southampton water. The fields flame with harvest colors. The men and women and children, with bright colored clothes on, are all in the field a-haying. It seems like a gala scene. Familiar with the discomforts of hay-harvest on a Pennsylvania farm—the broiling heat, the flying seeds, the sweat—the intolerable closeness of the mows in the great barn—this scene in the English meadows, with the workers so delightfully cool—the women in their white aprons, was a revelation.

Reading Thompson's Season in our boyhood, we used to grow very indignant over the poetic license that could turn hay-making into an ideal, but now we can bear it better. If English workmen receive less reward, they certainly toil in the fields under less hot and exhausting conditions. The life of an outdoor laborer in England, we should think, much more endurable than a like condition in America. The sun is almost an unknown quantity in the farmer's calculation here. Two years ago the sun was so distant and coy that they were reduced to the extremity of praying for him to shine *once more in mid-summer*. This year is a notable exception, and in consequence (let American farmers take notice)

The English Wheat Harvest

promises to be abundant. For once the English are at wit's ends regarding the conduct of the sun. They ask, Has the sun gone mad? Has he had a row with his wife, the moon? Why! Forsooth because he shines and there is warmth and splendor and summer weather in summer time! Never before have we experienced ought in England at this period but cold clammy air, sullen clouds, drenching rains, and a fog betimes that might be kicked? Oft have we thought that England has the most beautiful landscapes, the most umbrageous oaks, the richest royalty of flowers, the finest dower of greenery in the world if she but had a sun to paint and transfigure it all. And now for the astonishing period of two weeks we have had the golden sunbeams and the violet sky. Not once have we been so ungrateful as to growl about the heat or lift an umbrella over our unmanly heads to protect from the effluent rays which glorious Apollo deigns for once in a generation to munificently emit upon this isle, famous (clear from the chronicles of Egbert's time) for nothing so much as its rain and mist and gloom. L. M. C.

Letter from Rockbridge Alum Springs.

ROCKBRIDGE ALUM SPRINGS, VA. }
August 8, 1881.

Dr. Read returned last Saturday, and there was a very general desire to hear him again on yesterday. He preached at 11 A. M. to a large assembly. In looking over the audience, representing various parts of our country, one could but feel how good and how pleasant, how beautiful it is for Christians to worship together in unity! The sermon, founded on 1 Cor. iii: 21-23, was just what we needed—full of instruction, comfort, hope; setting aside man and man's devices, and exalting Christ. I believe many esteemed it a blessed privilege to be there. I heard a lady say yesterday, "it seems to be the fashion here to attend divine service;" and it is true that not only those who presumably are habitual church-going people, but the young of both sexes, who appear so gay and bright and thoughtless during the week, are seen on Sunday giving decorous and interested attention to the preaching of the gospel.

While conversing with a thoughtful, intelligent gentleman the other day, a ruling elder in one of our Virginia churches, he said that in mingling very freely among the gentlemen guests he found many of the apparently indifferent, caviling men of the world were profoundly interested and eager to talk on the subject of personal religion. How can it be otherwise with rational, immortal beings? Yet I fear they are often chilled and discouraged from the lack of sympathy and tact in professing Christians.

Fine rains here Saturday night, and a heavy shower yesterday afternoon, and this morning the atmosphere is perfect! Surley while inhaling the pure, health-giving, delicious air, and gazing at the near and the distant mountains, it does not require a very extravagant flight of the imagination to fancy one's self in Switzerland!

Candidates for the Ministry.

MEMPHIS, TENN., August 5, '81.

Messrs. Editors.—Five candidates for the ministry from Texas, (and there may be more) will have to make their way to institutions of learning, some of them in the eastern part of the country. Their travelling expenses will be considerable. Another will have to go from south Georgia, to Kentucky. Ought their travelling expenses to come out of their limited appropriations? They are all endorsed as worthy, good men. Here are concrete cases. Who will help them without interfering with the regular collection in November.

E. M. RICHARDSON,
Secretary of Education.

C. F. Johnston
918 Main St
1882

Central Presbyterian.

WEDNESDAY, August 10, 1881.

Our Contributors.

The Revised Version of the New Testament.

BY REV. H. C. ALEXANDER, D. D.
No. 7.

One of your correspondents, signing his paper with four asterisks, presented your readers with a critique of the new version in advance of its issue from the University presses. This was somewhat after the fashion of the lightning calculator in New York who undertakes to give the answer to a sum in arithmetic before all the terms of the problem have been announced. One thing that this astute critic took the revisers to task for, was their alleged omission of all the longer passages that are in dispute amongst the textual experts, such as the concluding verses in Mark and the account in John of the adulterous woman. What this writer desired was that such passages should be retained, but that the degree of uncertainty attaching to them should in some way be brought to the notice of the reader. Now, as is apparent to everybody, this is precisely what the revisers have done; and we may reasonably surmise that their anonymous judge, the propriety of whose ideas as to what ought to have been done in regard to these passages has thus been so amply vindicated by the action of the committee, will step forward at once and make the *amende honorable*. We refer to this point simply to illustrate the method of the revisers in important cases of this sort, where the evidence is divided. Where the evidence against a given passage was considered to be decisive, the plan of the committee was to leave the passage out altogether, and at the same time, if there was any considerable ancient testimony in favor of its retention, to indicate that fact in the margin. This is certainly all that could have been expected of them, provided only they were to be encouraged to form a new text. Just here (as this topic may perhaps not come up again) the wisdom of the revisers may be questioned in leaving a blank margin at 1 John v: 7 and 8. It is true that "the testimony of the heavenly witnesses," as it has been styled, is not found in any ancient manuscript of the original Greek and is commonly looked upon as spurious. It can, however, be traced back to a point of respectable (though not the highest) antiquity in the Latin documents, and is possibly recognized in the writings of one or more of the fathers. In this one instance, then, it might have been judicious to deviate from the general rule and make a fair statement of the case in the margin. The total obliteration of so familiar, and so momentous, a proof-text without note or comment would seem to have a tendency to disturb the confidence of many pious but uninstructed readers.

The next point which demands a more particular scrutiny, is that of the translation. Under this head may be considered two things, viz: first, the adequacy of the version to represent intelligibly to the reader the vocabularies and idioms of the original, in other words the translation proper; and second, the character of the English into which the Greek has been turned, in other words the language.

The first of these things to be discussed is the merits of the translation proper. And on the threshold it must be conceded once more that in many points the older versions, not excepting King James', were at fault and needed amendment. Aside from individual and, as it were, casual blemishes, the Authorized Version, in common with its forerunners, is marred by a number of characteristic errors which appear and reappear with a steady and almost uniform constancy. There are also certain peculiarities of the Version of 1611 which were evidently the result of design, and was evidently designed to gratify the readers' taste, that undoubtedly tend, nevertheless, to obscure the exact meaning of the inspired penmen, and that without being directly opposed either to the lexicon or to the grammar are yet, for the reason just intimated (as well as on higher grounds of taste) rather unfortunate and had better be removed. These characteristic and exceptionable habits of the Authorized Version have been for the most part corrected in the Revision. Whether in doing thus much the revisers have not fallen into equally censurable paths themselves remains to be determined.

The service of sin often proves expensive.

For the Central Presbyterian.
"Sigma" on the Late General Assembly.

This venerable correspondent of the *Central* (and some other) Presbyterian papers falls into some mistakes which, with great deference to his many years of service to the Church, it may be proper to point out for the information of all interested. Touching the Revised Directory, for example, he certainly errs in what he supposes to be the true history of the movement. The first step, he says, was in 1872, at the Richmond Assembly, when an overture was presented by an elder of the Lexington Presbytery, "praying the Assembly to prepare a prayer book for our Church." Evidently "Sigma" is not aware that Col. J. T. L. Preston (the elder referred to) offered this very resolution to the Charlotte Assembly which met eight years before the one at Richmond, and sought in vain to introduce it again the next year at Macon. So then it is clear, that he is not very well posted on the history of this subject. The chronological error, however, is the least important. Because it is a *flagrant injustice* to Col. Preston to say that he wanted a committee to prepare "a prayer book" for our Church. He only wanted "in accordance with the principles and early usages of the Presbyterian Church," with a view "to promote the decorum and devotional character of its public services," that "a few scriptural and well considered forms" with "responses on the part of the congregation" should be introduced into the Directory "for optional use" on the part of pastors. A "prayer book" means a book of enforced liturgical forms and is contrary to that liberty of free prayer which we all value and for which our fathers suffered. But Col. Preston proposed no such invasion of the freedom of his brethren. What he wanted was liberty for himself and others who might agree with him. The constraint has now come to be on the other side—on the side of those who dislike forms of prayer. The liberty of those who would like to use such forms is denied them. How often history repeats itself with variations!

But "Sigma" is unjust not only to the elder from Lexington Presbytery, but to that venerable body itself. He charges that six years after the Richmond Assembly this Presbytery, in 1878, sent up an overture to the Assembly at Knoxville "to get up some forms of prayer for the Presbyterian Church," which overture, "Sigma" elegantly says, "was likewise squelched." The injustice to Lexington Presbytery appears on the face of the Minutes for 1878. It is said, (p. 611) "An overture from the Presbytery of Lexington concerning a revision of the Directory for Worship was referred to the committee on the Book of Church Order." And then on page 621, "The following report was adopted: 'The committee on the Book of Church Order, to whom was referred an overture from Lexington Presbytery asking that the Assembly take steps to prepare a revised Directory for Worship, report recommending that the Assembly return an answer to said overture that it is inexpedient at the present time to move in this matter.' The Assembly was at that very time much absorbed with the final disposition of the Book of Church Order, and it was evidently inopportune to move just then for action regarding a revision of the Directory.

So, likewise, "Sigma" seems to be very unjust to the originators of the Directory revision when he signifies that their object was to promote Col. Preston's plan. This looks like a wholly gratuitous charge. Their movement preceded Col. Preston's. At the time the Assembly first moved in the matter of revising the Directory, Col. Preston's resolution about optional forms had not yet been heard of. It was in 1864, on the motion of Dr. John H. Rice, that the Assembly directed the committee on the Form and Discipline to take up also the Directory. (See Minutes for 1864, p. 270.)

But our venerable friend errs in regard to the later as well as the earlier history of the Revision movement.

1. He says that in 1879 "the old Revision committee was not done * * * The committee was not yet discharged." He is mistaken. The whole work of revision was suspended and the committee entrusted with the same discharged at Little Rock in 1873. (See Minutes, p. 329.)

2. He says that the Revision of the Directory movement "originated in the Assembly of 1879." This is clearly another mistake, for as has been shown the Assembly of 1864 began it.

3. He says "it originated in the Assembly of 1879 * * * on the assumption that Dr. Lefevre's addition to the Committee on Revision meant work." And what else except work can it ever mean for the Assembly to appoint a committee or add a member to it?

4. He says: "According to my reading of the Minutes of the Assemblies of 1878, 1879, and 1880, this movement for revision of the Directory has commenced and has gone forward without the request of any Presbytery or of any person." But it has been proved that the Presbytery of Lexington in 1878 did request it.

5. As to the Assembly of 1879, on p. 35 of its Minutes, one reads: "A resolution in regard to a revision of the Directory for Worship was referred to the committee of Revision to make report to the next General Assembly, and the Rev. Dr. James A. Lefevre was added to this committee." Who offered the resolution or whence it came, is of no consequence

—it is enough that the Assembly referred the resolution to its standing committee on the Book of Church Order, having then no longer any Committee of Revision. The standing committee report (see Minutes for 1879, p. 54) that it has considered all the papers committed to it, and then adds, "Your committee understand that the Assembly has decided to revive the Revision Committee, having voted to appoint as a member of it the Rev. Dr. J. A. Lefevre. Your standing committee would, therefore, recommend that the papers and questions named above, be referred to that Revision Committee." And then they proceed to say that in reviving the Revision Committee it will be necessary to reorganize it, and they recommend the names of parties to constitute it. And the Assembly approves and adopts their report *nem con*. Now what is there in all this that warrants "Sigma" in his insinuations that some body stole a march on that Assembly, and that what was done at Louisville in 1879 was dishonestly or unfairly done?

And yet, after all, "Sigma's" most serious error is not any one of all these referred to, but the error of imagining that the Assembly must needs ask a square vote from each separate Presbytery before it may recommend any constitutional rule for the adoption of them all. The Assembly is *all the Presbyteries met together by representatives*. Presbyterianism is for these representatives to take counsel together and not to take separate votes without mutual conference. It is clearly the right of the Assembly to originate all revisions or other alterations of our constitution, and the idea that it must first consult the individual Presbyteries separately, is simply absurd. The Presbyteries have rights which ought always to be defended watchfully and zealously. On the other hand the General Assembly also has rights which ought to be guarded by us all with equal jealousy.

One very unworthy feature of "Sigma's" article on the Revised Directory, is the ridicule he has essayed to cast on the persons of those who differ from him by favoring revision. They are "formulators"; "hammering away on our standards"; "exquisites of the pulpit"; "rose water elders"; "associates with high flyers of another denomination"; "leaning towards church-millinery, robes, and surplices, church decorations and religious finery"; "lovers of prayer furrowed, and prayer genuflections, and prayer with ruffles on." And he must even point his argument by an invidious reference to "Claverhouse and his dragons who tried to put a prayer book on our Scotch forefathers, but it really couldn't fit." Old as "Sigma" claims to be—with his forty years' experience of Church matters, he will probably live to be ashamed of this sort of argumentation.

There is an especial unsuitableness in all this, when it is considered that the occasion of these offensive personalities was not any attempt to impose forms on those who dislike them, but simply the proposal to suffer those who approve of forms of prayer to have their liberty. The Revision Committee reported to the Staunton Assembly that in compliance with the wish of many Presbyteries all forms of prayer, except one, had been stricken out of the Revised Revision. And now the way that our venerable friend thinks it handsome to meet this concession on the part of those who have equal rights with himself, is to utter these sneers and jeers at his more generous brethren.

For the Central Presbyterian.

A Criticism.

Public writings as well as public acts are proper subjects for public criticism. The July No. of the *Southern Presbyterian Review* contains an article on "The General Assembly of 1881," which I think is unjust in its account of the debate on retrenchment and reform, and is calculated to foster a spirit of discontent with the Assembly's vote on that subject. With affectionate admiration for the eminent author of that article and sincere pain in antagonizing what he says or wishes, I must submit some criticisms, not a refutation, of the article indicated.

1. Its statement of the question proposed by Mr. Martin is either fatally obscure or it is inaccurate in an important particular. On page 544 it mentions Mr. Martin's "proposing amendments," whose number is "limited to two" (page 545), and which are then arranged under two distinct and numbered heads, viz: 1. As to Education. 2. As to Evangelism and Home Missions. Reference is made (p. 547) to "Mr. Martin's resolutions," and again "Dr. Adger then advocated the two measures proposed by Mr. Martin," (p. 554.) Mr. Martin's amendment must then be the thing meant.

But Mr. Martin's amendment covered only one of these points, Education. There was a strong reason why Mr. Martin touched only one instead of two of the schemes—and why he selected Education. For, in the language of the Review article, "The Education collection is the unpopular collection." Mr. Martin's amendment made the single issue of remanding Education to the Presbyteries; and that single issue was decided adversely by a large vote of the Assembly after its advocates had enjoyed the fullest liberty of discussion for several days.

But even this amendment was not the symmetrical thing represented in the ar-

—it is enough that the Assembly referred the resolution to its standing committee on the Book of Church Order, having then no longer any Committee of Revision. The standing committee report (see Minutes for 1879, p. 54) that it has considered all the papers committed to it, and then adds, "Your committee understand that the Assembly has decided to revive the Revision Committee, having voted to appoint as a member of it the Rev. Dr. J. A. Lefevre. Your standing committee would, therefore, recommend that the papers and questions named above, be referred to that Revision Committee." And then they proceed to say that in reviving the Revision Committee it will be necessary to reorganize it, and they recommend the names of parties to constitute it. And the Assembly approves and adopts their report *nem con*. Now what is there in all this that warrants "Sigma" in his insinuations that some body stole a march on that Assembly, and that what was done at Louisville in 1879 was dishonestly or unfairly done?

And yet, after all, "Sigma's" most serious error is not any one of all these referred to, but the error of imagining that the Assembly must needs ask a square vote from each separate Presbytery before it may recommend any constitutional rule for the adoption of them all. The Assembly is *all the Presbyteries met together by representatives*. Presbyterianism is for these representatives to take counsel together and not to take separate votes without mutual conference. It is clearly the right of the Assembly to originate all revisions or other alterations of our constitution, and the idea that it must first consult the individual Presbyteries separately, is simply absurd. The Presbyteries have rights which ought always to be defended watchfully and zealously. On the other hand the General Assembly also has rights which ought to be guarded by us all with equal jealousy.

One very unworthy feature of "Sigma's" article on the Revised Directory, is the ridicule he has essayed to cast on the persons of those who differ from him by favoring revision. They are "formulators"; "hammering away on our standards"; "exquisites of the pulpit"; "rose water elders"; "associates with high flyers of another denomination"; "leaning towards church-millinery, robes, and surplices, church decorations and religious finery"; "lovers of prayer furrowed, and prayer genuflections, and prayer with ruffles on." And he must even point his argument by an invidious reference to "Claverhouse and his dragons who tried to put a prayer book on our Scotch forefathers, but it really couldn't fit." Old as "Sigma" claims to be—with his forty years' experience of Church matters, he will probably live to be ashamed of this sort of argumentation.

There is an especial unsuitableness in all this, when it is considered that the occasion of these offensive personalities was not any attempt to impose forms on those who dislike them, but simply the proposal to suffer those who approve of forms of prayer to have their liberty. The Revision Committee reported to the Staunton Assembly that in compliance with the wish of many Presbyteries all forms of prayer, except one, had been stricken out of the Revised Revision. And now the way that our venerable friend thinks it handsome to meet this concession on the part of those who have equal rights with himself, is to utter these sneers and jeers at his more generous brethren.

For the Central Presbyterian.

Letter from Ireland.

JULY 17th, 1881.

Dr. Cumming prophesied that the world would end in 1868. But mundane affairs were not then wound up, but continue as they have been, and will so continue for many years to come. The Doctor outlived the world thirteen years. The end has now come to him and he is dead. His mind gave way and he passed under an eclipse some time before he died. He is in the light now—has emerged from under the cloud into the light of perfect knowledge—to a mount of perfect vision where he shall see all things accurately. Twenty-five years ago he was London's most famous preacher, and Crown Court was crowded every Sabbath. Many notables, members of the nobility, fashionable women, not a few, and men whose names are now historical, attended on his ministry. He hated Popery heartily, intensely, and continuously—lectured against it, preached against it, and wrote against it. As a preacher he was clear, able, eloquent, and evangelical; as a lecturer he was popular and attractive; as a controversialist he had not many peers; as a writer he was the most voluminous of all his contemporaries; as a prophet he was a hobbyist of the inveterate type, and a distinguished failure. It is all over now, and the busy brain and tireless pen are both at rest.

And Dean Stanley is gone, and his death removes one of the busiest and best known men of the present time. He was sixty-six years of age, being born in 1815. Canon Farrar administered the sacrament to him before he became unconscious, and the Archbishop of Canterbury was with him in time to speak a few words to him, and remained at his bedside until the gentle and courteous Dean was quietly breathing away his last. He was liberal in his views, but maintained the dignity of his position and was priestly enough in some things. He was generally beloved. Even those who considered him a dangerous religious teacher admired and loved his noble Christian spirit—never disturbed, equal to any emergency, and beautiful always.

The Rev. John MacNaughtan will celebrate the jubilee of his ministry in a few days. He was ordained in 1831. He settled in Belfast in 1849, when Edgar and Cooke, Gibson and Goudy, Denham and Brown were leaders in the Irish General Assembly. These princes in Israel have all fallen, and their places are occupied by others who, if they have not sustained their renown, have kept on unbroken the efficiency of the Church in which they stood conspicuous. Mr. MacNaughtan at once took a high position and kept it, and now he is not only the Nestor of the Assembly but is honored and venerated by all its members. He took an honorable position in the stirring times of the Disruption, and the character which he then manifested he has always sustained. He has taken a leading part in the debates of the Assembly, and in every movement occupying the attention of the Church. He is an able and eloquent preacher. We join in this general congratulation and hope for the venerable and distinguished gentleman a long and peaceful evening without a cloud-fitting preludes of eternal day. The town

in Scotland which gave him to Ireland has just drawn upon Ireland for one of its ablest ministers, the Rev. Robert Macloy, of Ballymena. Mr. Macloy has accepted a call to Paisley. He is a man of fine presence and an eloquent preacher.

The Conference of the Irish Methodist Church has appointed three ministers to visit the United States and Canada to solicit aid to relieve Irish Methodism of some necessary liabilities resulting from the union which was effected a year or two ago.

The Wesleyan Methodist Conference meets to-day in Liverpool. More than one thousand ministers are expected to be in attendance, and when the mixed Conference meets, 238 laymen. It is too large a body to do business promptly. It is not yet known who the President is. Several prominent men are spoken of as likely to be elected, but only one can enjoy the honor.

HIBERNICUS.

For the Central Presbyterian.

Christian Education.

We who were reared on the soil of Old Virginia have known from early boyhood that the old State is "the mother of States and statesmen." We all know too that she has been, in the South, the leader in the cause of liberal education. Some of her sons and others, in the South-west, would like to speak a few words in her ears to tell her of what we are doing in the way of Christian education, and to ask for sympathy and help. The war closed, leaving all Presbyterian schools and colleges in the South-west prostrate. Of the colleges, several tried to rally, but our denomination not being strong in these States the effort, with one or two very limited exceptions, wholly failed. Under these circumstances the six South-western Synods of Nashville, Memphis, Alabama, Mississippi, Arkansas, and Texas, united and determined, if possible, to establish one first-class University at Clarksville, Tenn. We succeeded in procuring the buildings of Stewart College, a Presbyterian institution of that place, and now have a very handsome, commodious University building, 24 acres of ground, splendid, healthful location, in a town of 6000 inhabitants, in the midst of intelligence and refinement, on the Louisville & Nashville Railroad, easy of access from all parts of the country. We have also a Faculty composed of men of the very best character and all of them accomplished in their several departments. The chancellor, Rev. J. N. Waddell, D. D., LL. D., was for nearly twenty-five years a Professor in or chancellor of the University of Mississippi, and is known all over the South-west as a scholar, teacher, and disciplinarian, equal to the best. Of the other Professors, the Rev. Dr. J. B. Shearer, Prof. S. J. Coffman, and Prof. E. B. Massie, are Virginians, well known to many of your readers; and they, as well as Dr. Caldwell in the chair of Natural Sciences, and Professor Hemphill in the chair of Ancient Languages, give every guarantee for the best of work in the way of educating the youth who go to their care. Now, I wish to emphasize a very important point. Our main object in founding this institution was to give the usual education to be had in first-class colleges, and along with this to

Teach the Bible.

We have come to the conclusion that a real Christian education can be given in no other way. We are not satisfied with bringing a general religious influence to bear upon the students, nor with having chapel prayers morning and evening, together with a Bible class on Sabbath. We hold that if young men (it matters not what vocation they follow in life), are to be able to "contend earnestly for the faith once delivered to the saints," they must be made so by their study and knowledge of the word of God itself. Hence every student who goes to Clarksville, (it matters not what other studies he may pursue), is required to study the Bible course. This course begins with Genesis and extends the first year as far as Kings, the second year through the Old Testament and over the intervening history to the coming of Christ, and in the third year through the N. Testament. After going thus once thoroughly through the Bible—by reciting three times each week upon its lessons—separate topics, such as the Sabbath, the Family, the Covenant with Abraham, the Priesthood, &c., are studied specifically. Then follows on a course of history from the close of the New Testament to the present time, and thus every student who goes through this institution must go away with a knowledge of the Bible account of creation, of man's ruin in sin, of the promised Redeemer, and of the history of the work of Redemption so far as it has been carried on, and of the prophecies which refer to future developments. And thus each graduate must have a correct understanding of the history of this world as it gathers around and radiates from its central point, the cross of Jesus Christ. Such an education is the best that earth can give. This, and I do not hesitate to say, this only, fits educated young men as they ought to be fitted for a work in the Master's cause. It is not surprising that we have adopted this course at last; the wonder is that the Church has ever supposed that it could properly give a Christian education in any other way. This course is taught at Clarksville by Dr. Shearer. I see that an address on the subject, delivered by him recently before the Hampden Sidney trustees, led that institution to take steps to move into line. No Christian college in the country

The Central Presbyterian.

WHOLE NO. 840.

RICHMOND, VA., WEDNESDAY, SEPTEMBER 7, 1881.

VOL. 17--NO. 6.

Central Presbyterian.

OFFICE:
No. 1015 Main street, opposite the Post Office.

TERMS:

Three Dollars a year; six months, \$1.50; three months, 75 cents; payable in advance.—Ministers of the gospel, \$2.50.

Payments may be made to local agents wherever practicable; all ministers of our Church are authorized to act as such. Or by checks, Post-office money orders, or letters Registered by Postmaster. Otherwise it must be at the risk of the party sending it.

Obituaries charged at five cents a line. The party sending can make the estimate by counting eight words to a line. Payment in advance. Advertising rates furnished on application to the office.

Communications and letters on business should be addressed to CENTRAL PRESBYTERIAN, Box 37, Richmond, Va.

Richardson & Southall,
Editors and Proprietors.

[Entered at the Post-Office at Richmond, Va., as second-class matter.]

CORRESPONDENCE.

Letter from England.

LONDON, ENGLAND, Aug. 6.

Messrs. Editors.—It is seldom the case that the London season continues so far in the summer, or Parliament sits so late as the date of this letter. Ireland and its miseries is the cause of the prolonged session this year, and furnishes an unusual opportunity for the visitor to attend the debates.

Respecting the architecture of the English House of Parliament

It is sufficient to say that there is little originality and an excess of ornamentation. The lofty Gothic walls, the formidable towers, the vastness of the proportions, the sombre color deepened by volumes of smoke from the manufactories, the gilded angles of the high cupolas lighted up by the mysterious rays of a deeply veiled sun—all this would leave on the mind a stronger impression were the building crowning a hill as our own capitol at Washington, instead of standing as it does on the low-ground of the Thames embankment, and suffering by contrast with the finished glory of Westminster Abbey, and the massive grandeur of the Foreign office on Pall Mall. And yet above the impression of every other building in London is the indefinable grandeur of the Parliament House—the grandeur of the sovereignty it represents—which has been so great by the consent of ages. What one admires most is not that which meets the eye, but all that is thought and done under those vaulted roofs—the extent of English liberty—the progress which nothing interrupts—the prestige of a race that has known how to protect its rights from the universal serfdom into which all others fell in the 16th century when absolute despotism prevailed. I take special joy in entering the House of Commons under

The Premiership of Gladstone

for more than any statesman of England, he represents the power not of trickery but of conscience in politics. The deceased Disraeli drew men in his train by the power of his remarkable genius. His policy was dramatic, full of political *coup d'état*, which dazzled and oft alarmed the English mind. An "Adventurer" he was called at home, and truly his schemes were venturesome. Not long could he have bullied Europe and meddled everywhere without involving England in war. Gladstone is a slower but safer man, seeking ends by scrupulous and sure rather than revolutionary means. To arrive at ends, no matter what the means, was Disraeli. To arrive at good by the means of good, to rule human nature by ideas more than compulsion, to govern a people as conscience governs an individual, awakening in them with the voice of duty a nobler political morality—never to sully a great cause by a crime not even for the palpable welfare of the country—this is as I take it Gladstone and the only saving principle of politics in any land.

On entering the House of Commons one can readily perceive that

Talk in England is at a Discount.

for such a stumbling, stuttering, hemming, having lot of speakers it has never been my lot to listen to. English parliamentarians speak slowly, conduct their arguments with many a painful pause that would be scouted by American auditors. Verily glibness is of much less worth apparently to a member of parliament than capacity of work. Oratory, as we idealize it, is unknown among the Queen's benches. Even John Bright, the greatest of English speakers, talks in slow and measured phrase until he arrives at his peroration, which is usually written and pronounced with some spirit. Gladstone is a mechanical talker, depending for his impression on his thought rather than passion. He would not be regarded as an eloquent but an able man in America.

The Land Bill for Ireland.

which was passing its final reading during our visit, is a fair illustration of the colossal working ability of the Premier. Whatever may be the result of this law

when experimented, the measure is essentially a master-piece of constructive statesmanship. It covers the whole field of the rural and social economy of Ireland. In comprehensiveness and minute adaptation of means to ends, it displays qualities seldom combined in one intelligence. It is a stupendous parliamentary effort to cure the woes of Ireland. Obstructions and difficulties have resisted its passage, so that even the Premier's opponents acknowledge its passage to be the greatest feat of a long and illustrious career. Months of uninterrupted sittings have been occupied. The campaign through Scotland, closing with the Lord Rector's address to Glasgow University, was deemed a physical and intellectual exhibition beyond parallel. But the endurance of Gladstone during this parliament, his address and patience, his flexibility and firmness, his unsleeping vigilance, and his unflinching resources of logic and rhetoric are an example of powers not declining but ripening to their completeness and perfect use. "Grow old along with me," says one of Mr. Browning's heroes, "the best is yet to be, the last of life for which the first was made." Fit expression of the life-discipline which has fitted the noblest statesman of English history for the great achievement which the Parliamentary session of 1881 has witnessed.

But we fear that no Parliamentary tinkering will ever satisfy Ireland.

The Land Troubles are not Confined to Ireland nor to Laborers and Renters.

They embrace the whole kingdom, and I might add the Eastern States of America as well. The causes of the trouble are deep-seated and manifold. But first what is the trouble? It is simply this that the bottom has fallen out of agriculture as conducted in Great Britain from time immemorial. The farmers are said to have lost one-third of their capital—many put it one-half during the last few years. The number who have failed has increased six times in the last ten years. Thousands more have paid their debts and been ruined; most of them are in debt all round, to their landlords, to their bankers, their manure merchants, their seed merchants, and to their friends. All they can scrape together goes to pay interest on borrowed money. In all directions farms are being thrown up, in many places land is going out of cultivation. The wheat area has diminished one-fourth or a million acres. The corn returns for 1879 were the lowest since agricultural returns were first published. Crops have fallen off; there are a million less sheep; half a million less lambs; fewer pigs, fewer horses than there were last year.

What is the State of the Landlords?

who receive little but merit a great deal of sympathy. Their plight is as sad as that of tenants. The rents of their lands have fallen 25 per cent in the last three years, and the capital value 30 per cent in the last five years. Like the tenants, they are plunged in debt, and the *Times* has published that the whole land of the united kingdom is charged and mortgaged to the extent of 58 per cent. Thousands of landlords on succeeding to noble estates have found to their dismay that they could scarcely pay their way; that their inheritance was, to use an Italian proverb, merely "un eredita di olivetti antichi"—financial olive trees past bearing.

What causes can be assigned for this state of things? Well, some blame

Bad Seasons.

and no doubt the united kingdom has had a succession of unfavorable seasons—but did England ever have a succession of good ones? Bad seasons are normal, and it is no use growling about moist weather in England as long as the gulf stream flows where it does. It is a constant quantity accounted for in past and prosperous times as it must be now. Bad seasons alone do not now account for agricultural distress—it is poor seasons combined with something else. That something else is deemed by many to be

Free Trade and American Competition;

but free trade is a necessity in the political economy of England, however it may revolutionize agricultural conditions.—Nevertheless we maintain that while free trade may change the agriculture of England it cannot ruin it, if the agriculturists are but capable of adopting the changes which necessity suggests. It is absurd to talk of ruin and land going out of cultivation with butter at 30 cents a pound and beef and mutton at 16 cents a pound. If the English farmer cannot hold his home markets against the grain of the great West, intelligence would indicate that he had better turn to the cultivation of specialties where he will be safe from competition. And herein we perceive the great cause of the land troubles of England and Ireland. It is the conservatism or lack of adaptation of the British farmer. He talks of abolition of primogeniture, landed proprietorship, free trade, &c., when the chief thing he is interested in is the abolition of his own ignorance. Free land does not of necessity mean better farmed land. The British farmer needs above all else a quick intelligence to adopt every improvement that science and experience can suggest. But he is

following the old ideas of practices long after they have been played out. He is raising wheat in a climate always hostile to wheat farming, and knocking his head against the farmers of the great West where nature does more for the wheat grower than all the capital and labor of England can. Fool! Why does he not take a new departure, and leave the cereals for dairying. During the last twenty years the price of meat has risen 50 per cent and the price of dairy products 100 per cent, and in the meantime wheat in England has fallen 20 per cent, but the English farmer ignores all this revolution. Labor-saving machines have been turned out but he goes on in the old groove. A landowner told us that it was at the risk of losing his bailiff that he got him this year to use a mowing machine. At first he refused, but on his master begging him to try the machine quietly, for he dared say it was likely a humbug and would not work well—he finally acceded, and now is quite satisfied to mow the whole place sitting in his position as driver—a station of exaltation over his fellow-workmen, quite satisfactory to his pride. Inconceivable is the stupidity displayed by English agriculturists in neglecting economical methods, in using two laborers to do the work of one—in turning aside from the species of cultivation for which his soil is adapted and clinging to the raising of grain after so many hard knocks. From their soil, their climate and umbrageous character, England and Ireland are far away the finest grazing countries in the world.—There is no country on earth where you see so many green fields all the year round as in England. England and Ireland therefore, with proper farmers, ought to be the finest dairy countries on the globe; instead of that they are the last—absolutely the last. Foreigners undersell here also with the cheeses of the self-same make. Everywhere American and Canadian Cheddars, Russian and Dutch Derbys beat the home-made in quality and price. What means this defeat in spite of every advantage on the side of the maker at home? It is certain, it is not the fault of pastures or climate—it is entirely a case of manipulation, of care, of good management, of knowledge, of skill, of common sense. What the English and Irish farmers want more than land-laws is Brains—Brains! L. M. C.

Holston Presbytery.

STRAWBERRY PLAINS, E. TENN., }
August 29, 1881.

Messrs. Editors.—Holston Presbytery has just closed an interesting and profitable meeting at this place. It was opened with a sermon by the Rev. Geo. T. Lyle from Zeph. i: 12. The Rev. James B. Converse was chosen Moderator by acclamation.

Three items of special interest are:—First. The inauguration of the pastoral relation. The Rev. James B. Converse, who has been serving the Holston and Knoxville Presbyteries very efficiently for over a year, signified his acceptance of a call from the church at Blountville, Sullivan county, for one half his time, and a committee was appointed to install him on the fourth Sabbath of September. Hitherto the churches, with a single exception, have been served by stated supplies. It is hoped that other churches will follow the example set them by the Blountville church, and our churches will be no longer pastorless.

Secondly. A step was taken toward healing the long existent and very injurious divisions. Every little town, with few exceptions, have Northern and Southern Presbyterian churches which mutually cripple each other. The division in Rogersville, Hawkins county, a town of eight hundred people, dated back to the Old and New School schism. It had assumed a peaceful character, and did as little harm as unnecessary divisions can ever do. But the two pastors, the Rev. J. C. Cowan and the Rev. S. V. McCorkle, felt that the division was pernicious and they have succeeded in convincing their people of the fact. The Presbytery cordially and unanimously sanctioned the effort to unite the two churches into one, the ecclesiastical connection of which will be settled by a majority vote of its communicants. In its consummation Mr. Cowan and Mr. McCorkle may be left without charge. Both are very acceptable ministers. We hope that other communities may imitate the good example set by Rogersville.

Thirdly. Holston Presbytery has again commenced an effort to establish the pastoral oversight of the Presbytery over its ministers and churches, strange as it may seem in other sections, in upper East Tennessee there has been no presbyterial oversight of ministers and church sessions. Every one did what was right in his own eyes. The ministers never asked the consent of Presbytery in supplying the churches, and the church sessions never sought the advice of Presbytery in looking for ministers. The results of this anarchy have been deplorable. Presbytery grouped its churches into fields, which groups are to be reviewed and altered at each spring Presbytery, so as to

promote the highest welfare of all the churches.

The Rev. A. W. Wilson, who expects soon to settle at Dodd City, Texas, was dismissed to the Presbytery of Paris in the Synod of Texas.

The spring meeting will be held at Morrilton on Wednesday before the full moon in April. Yours, X.

NOTTOWAY C. H., VA., Sept. 3, '81.

Messrs. Editors.—In the brief article which you were kind enough to publish, I find two slight errors, which, as the present reading does not convey precisely my meaning, I will thank you to correct. In the last sentence but one of the article, beginning "the history contained in the twelfth chapter of John," instead of "where" read "when," and in the last words of the same sentence, instead of "on his apostles" read "of his apostles." Yours fraternally,
THEODORICK PRYOR.

NEWS FROM THE CHURCHES.

Southern Presbyterian.

Richmond and Manchester.—On last Sabbath Dr. Read, who had just returned from a vacation of a few weeks, preached in the First church, to the united congregations of that church and the Grace Street church. During Dr. Read's absence the congregations were supplied by Dr. Preston, and now in turn in the absence of the latter, Dr. Read will preach to the united congregations.

Dr. Hoge gave notice that he would be absent for a few Sabbaths, but that his pulpit would be supplied in the mornings. Since his return from Europe a year ago, he has preached to his people every Sabbath except two, and has remained through the summer.

Mr. Scott, of the Third church, was absent in the early part of the summer, chiefly on account of sickness in his family, but returned some time ago.

Mr. Campbell, of Manchester, is still away in the mountains of Virginia, seeking restoration of health. His church has been supplied the most of the time.

Olivet Church, New Kent County, and Bethany Church, Charles City Co., Va.

—On Sunday, August 28th, by request of the Session of Olivet, Rev. R. R. Howison of the Samuel Davies church, Hanover county, attended at the Olivet church and preached in the morning and afternoon, to full and very attentive congregations. Immediately after the morning service a congregational meeting was held, according to previous notice, and, by unanimous vote, Rev. Dr. James A. Waddell was elected pastor, and a call was prepared in due form, and the two elders, Dr. S. P. Christian and Captain Charles Trevillian, were appointed commissioners (either being empowered to act) to present and prosecute the call. Bethany church, Charles City county, had previously taken similar action. It is hoped and understood that Dr. Waddell will accept these calls, and continue his valued work among a people by whom he has so long been esteemed and loved.

Rogersville, Tenn.—The two Presbyterian churches of Rogersville (Northern and Southern) agreed to unite, as our readers have been informed. The re-union was accomplished on August 28. At half-past ten o'clock the First church met in their house. "Nearer my God to Thee" was sung, the seventeenth chapter of John was read and prayer offered by the pastor, "I love Thy Kingdom Lord" was sung. The vote was then taken on the union and was a unanimous one. Trustees were elected. The Second church had taken similar action at their house. The pastors had drawn lots to see which should come to the other; and it had been determined that the Second church should come the First. Alternate seats had been left vacant for them; and as they came marching in as a body, the hymn was sung "Blest be the tie that binds." The ballot was then taken to determine the ecclesiastical connection of the united church, and resulted in 102 votes for the Southern and 46 for the Northern church. The officers, beginning with the two ministers, offered their resignation, which was accepted. The officers were re-elected. Then followed prayer and benediction, and hand-shaking, and a quiet dispersal. It was a touching, impressive, wonderful scene.

Walthourville, Ga.—The Presbyterian church of this place was blown down by the tornado of the night of the 28th of August. The wind blew with fearful violence for about six hours, from west of north. We regret our loss the more because the Presbytery of Savannah is to meet in this place the last Tuesday in October. We hope to rebuild. M.

Rev. Edward Lane, of the Campinas Mission, Brazil, has returned to this country for a short time, on business connected with the mission work. He first went to Brazil about ten years ago.

Morrison Church, Mecklenburg Presbytery, N. C.—The Morrison church has indeed friends who remember her welfare. In 1838 the church was organized under the name of Ebenezer. The name was retained until about 1875. Brother Alfred J. Morrison, of blessed memory, supplying the church at that time, succeeded in inducing the people to pull down the old house of worship and build a new one in a more central place. With his own hands (as we learn from many credible witnesses) he aided in cleaning away the rubbish

for the new church. Mrs. Morrison also encouraged the undertaking by her presence on that occasion. Brother Morrison aided also materially in the building. The church was afterward called Morrison in honor of his labors there. Since that time this struggling church has been aided by other Morrisons. One sister has given \$20, a part of which paid for the erection of the pulpit, another sister gave a hand some pulpit Bible. Recently another sister, Mrs. James P. Irwin, gave a pair of beautiful pulpit lamps. But favors are not confined to this one family, there are other Morrisons. The family of Rev. William N. Morrison and his niece, through the agency of Mrs. William N. Morrison, gave the church a handsome hymn book for the pulpit. It is interesting to note that the first wife of a presiding minister visiting this field was Mrs. William N. Morrison. She visited this field in 1842. Thirty-nine years have not erased the interest of this servant of Christ for this people. It may be stated for the pleasure of those manifesting such interest, that the church is pretty well equipped now, and will be dedicated as soon as convenient. All it lacks of completion is painting and hanging of blinds.

Surely these labors of love are not lost. They are greatly appreciated, and the donors have a cherished spot in many throbbing hearts. Many thanks are tendered to these friends of Morrison church. Though absent, they speak to us through their beneficence, and incite us to praise and magnify the Lord who bought us.—N. C. Presbyterian.

Mark's Creek, Fayetteville Presbytery.—Rev. S. C. Alexander writes August 23d, 1881:

We closed last Thursday another delightful meeting at Mark's Creek. We continued it seven days. Our beloved brother Ferguson assisted me three days. The Lord was gracious and gave us much joy. Twelve members were added on examination and there were seven baptisms, making in all since the 10th of last August, about a year, thirty-six members added to our roll, and fifty-one baptisms. That church has adopted the "acre system," each family according to its ability has measured off an acre, or one half acre, for the church, so that all the children can help work the Lord's acre. They plant this in cotton, so that it can easily be converted into money. I think this system is the best for country churches that has been presented. Our pastors will all live without being cramped so much, and our benevolence in the various departments would be greatly enlarged, if the churches would all adopt it.—Ib.

A series of meetings was begun at Manning, S. C., on the 19th ult., and continued six days. The pastor, Rev. James McDowell, was assisted by the Rev. Dr. Mack and Licentiate F. P. Ramsay. Nine communicants were added to the church on profession of their faith. During Dr. Mack's visit, between \$400 and \$500 were subscribed towards the endowment of the Theological Seminary.—Southern Presbyterian.

Rev. J. C. Grow writes us: "During a five days' meeting recently held at Danielsville, Ga., eight persons were added to our communion—seven by examination, and one by certificate. Two others expressed a hope in Jesus, but will join another denomination. There were about fifteen others who manifested considerable interest in their souls' salvation, and we hope soon to hear of these rejoicing in the pardon of their sins."—Ib.

The Rev. C. M. Hutton writes us: "Bethel church, of Tuscaloosa Presbytery, has just received a gracious outpouring of the Spirit. Rev. M. C. Hutton, of Corinth, Miss. [brother of the stated supply of the church], assisted us in a meeting beginning Friday, August 12th, and continuing nine days, resulting in the addition of twelve members (three colored) upon profession of their faith in Christ. Members of other Presbyterian churches and other denominations attended in large numbers, some rendering valuable aid. Among these was a venerable ruling elder of Gainesville church, Wm. F. Fulton, formerly an elder of Bethel, and identified with its earliest history. Some features are worthy of note: 1. Of the nine whites received, five are the children of ruling elders. 2. Of the remaining four, a mother and daughter were the first of a family of eight or nine members to make a profession of religion. 3. The large attendance of the colored people, many of whom were inquirers after the way of life. The preaching was solemn and heart-searching. It has been ten years since Bethel enjoyed such a refreshing shower of grace. To the Lord be all the praise and glory."—Ib.

Midway, Ky.—Rev. R. H. Kinnaird sends us good news: "I am happy to report that our church has been visited with a season of refreshing. A series of services, continued for eight days, closed on Monday last. I was assisted by Rev. J. W. Hoyte, of the Presbytery of Nashville, whose fervid, able, and convincing preaching was greatly blessed to our people. As the immediate result, eight young persons, members of the Sabbath school, and two others, a German Lutheran and his wife, were admitted to the communion of the church. This precious ingathering is, I trust, only the first fruits of a bountiful harvest yet to follow the seed-sowing of these eight days. The saving truths of the Gospel, preached with remarkable simplicity and power, have made a profound impression upon the hearts of very many, and will continue, we trust, for many days to come, to be blessed of the Holy Spirit to the edification and reviving of God's people and the conversion of the impenitent."—Christian Observer.

(Continued on 5th page.)

Central Presbyterian.

WEDNESDAY, September 7, 1881.

Our Contributors.

The Revised Version of the New Testament.

BY REV. H. C. ALEXANDER, D. D.
No. 8.

It has already been mentioned that owing to the state of Greek scholarship at that time certain errors in translation appear in King James's Version with a steadiness approaching to uniformity. Notice has already been taken of the fact that these characteristic blemishes have been almost entirely removed from the Revision. Other blunders of a more casual nature have also been obviated. These mistakes viewed at large may be thrown into classes. Under this head, however, your own editorials have left little new to say. The first class that we shall refer to (following the order observed by Professor Roberts) are mistakes in the rendering of Greek words. Thus instead of "Simon the Canaanite," we now have "Simon the Cananean," answering to Aramaic term for "Zealot." Instead of "instructed," at Matt. xiv: 8, we now read "put forward," which conveys the just sense of the original. Herodias, as Trench points out, doubtless had to bring all her influence to bear on the reluctant girl. The word "for" is correctly substituted at Matt. xv: 27, for the word "yet." The argument of the Syrophenician woman, which is wholly overlooked by the Authorized Version, is derived from the very illustration by which she had been seemingly rebuffed. At Matt. xxvi: 15, the rendering is made to conform to that of Zach. xi: 12 (where the same Greek verb occurs in the lxx) by substituting the term "weighed" for the term "covenanted."

Luke iii: 23, is now intelligibly and accurately rendered, "And Jesus himself, when he began (to teach), was about thirty years of age." The word at Luke ix: 32, rendered "when they were awake" is now represented by the expression, "having remained awake." There may be some hesitation here, but Dr. Roberts might have supported the new rendering by an apposite passage in Herodian, where (if our recollection is not at fault) the phrase occurs *diagregoresantes dia pases tes noctos*. It was the income and not the assets of the Pharisee that is referred to by the verb now translated "get" (instead of possess) at Luke xviii: 12. Only the perfect tense requires, or even allows, the rendering of the older Version. Luke xxii: 56, is made more exact as well as more graphic by the Victorian scholars. The fire-light chancing to fall on the apostle, disclosed to the sharp gaze of the maid, the companion of the Galilean. The meaning of the word at Luke xxiv: 25, is tolerably well brought out by "foolish men" instead of "fools."

The strange, though liberal, rendering at John ix: 17, is now replaced by the satisfactory words to be found in the new Version. The connexion at John x: 14, 15, between the two verses is much cleared up by the revisers. The transposition of the words "sat still," at John xi: 20, removes the ambiguity of the older phrase.

It should be "distributed tongues," instead of "cloven tongues," at Acts ii: 3. Accordingly the Revision has it "tongues parting asunder (or parting among them)." At Acts iii: 19, 20, the rendering should be "in order that" instead of "when." The revisers correctly render, "that so times of refreshing may come from the presence of the Lord, and that he may send, etc." Acts xxvi: 28, has been ably discussed in one of your instructive editorials. Whilst the rendering "almost thou persuadest me," etc., may be justly regarded, to say the least doubtful, the form given by the new version to the ambiguous Greek, "with but little persuasion thou wouldst fain make me a Christian," is by no means absolutely certain, and indeed is exegetically considered far from being completely satisfactory.

We now come to the epistles. The Revision is right at Rom. iii: 25, in the rendering, "because of the passing over of the sins done aforetime in the forbearance of God." The universal opinion of scholars now sanctions the change of the words "blinded" and "blindness" at 2 Cor. ii: 14 and Eph. iv: 18, into "hardened" and "hardness," as at Mark iii: 5, vi: 5, and John xii: 40. There is a reference, however, in the lxx to Leah's eyes that gives a faint color of plausibility to the Authorized terms.

There is an apparent mistake in King James at 1 Cor. iv: 4, which Dr. Roberts thinks might perhaps have been classed amongst the archaisms, but which would not readily be detected as other than a palpable blunder. It is where the translation stands in the Authorized Bible, "For I know nothing by myself; yet am I not hereby justified; but he that judgeth me is the Lord." The Committee here correctly render, "For I know nothing against myself," etc. Eadie aptly cites a parallel instance from a contemporary writer, where Cranmer is represented as saying to Henry VIII, "I am exceedingly sorry that such faults can be proved by the Queen," meaning "against the Queen." The idea of the Apostle seems to be that although he did not feel that he had in anything wronged the Corinthians, he notwithstanding did not rest his defence on that circumstance, but referred the arbitrament of his righteous cause to an all-seeing God.

2 Cor. ii: 14, is now made to conform to Col. ii: 15, by the rendering, "But thanks be unto God, which always leadeth us in triumph in Christ." The allusion is to the procession of the Roman victor up the *via sacra* with his spoils and captives. The paradox, as Bishop Lightfoot remarks, of the vanquished one exulting over his own conquest is very striking.

Gal. v: 17, is amended so as to read, "that ye may not do the things that ye would," instead of "so that ye cannot do the things that ye would." The extent to which the particle of design (*hina*) had come to be used to denote mere consequence is a moot point, but the finest scholars take the strictest view on this subject.

The translation of the revisers at Eph. iv: 29, is a felicitous attempt to get nearer to the true sense of the Greek, "Let no corrupt speech proceed out of your mouth, but that which is good for edifying as the need may be, that it may give grace to them that hear." The English words here are good and their meaning is sufficiently plain, though their collocation may involve a little idiomatic awkwardness. The generic or characteristic relative (*hostis*) is almost regularly mistranslated in the older version. A curious instance of this inaccuracy may be found at Phil. iv: 2, 3, where the Authorized rendering leaves the impression that the "women" referred to are other than "Euodias" and "Syntyche," whereas they are the same. The English now stands, "help those women for they labored with me in the gospel," etc.

At Col. ii: 8, the obsolete verb "spoil" is used instead of the phrase "make spoil" as in the Revision. This, however, cannot be set down as an error.

The rendering at 2 Thess. ii: 1, should be, and now is, "Now we beseech you brethren in regard of the coming of our Lord Jesus Christ."

1 Tim. vi: 5, should be made to read, "Supposing that godliness is gain," or as the Committee have it, "a way of gain."

"Greeted them from afar," is a happy change at Heb. xi: 13. The image, as Chrysostom pointed out, is that of mariners hailing the first approach of land.

The difficult expression at 1 Peter iii: 21, is strictly and wisely rendered, "the interrogation of a good conscience toward God." The margin reads, "inquiry" and "appeal."

In Revelation, the word *zoon* should be always "creatures" or "living ones," not "beasts."

For the Central Presbyterian.

Potentiality.

Professor Benjamin Pierce is quoted as saying:

"The original chaos must have been invisible. Luminousness is evidence of living force. Yet we can imagine what chaos is from what we see about us. The grains of sand, the cold planets, and dead suns may be potentially chaos."

We had supposed that the Nebular Theory was the precise converse of this—that chaos was potentially sand, planet, sun, and everything else! Which statement is most credible? Each is equally unintelligible. It reminds us of a paragraph in a late newspaper which attributes to Prof. Alcott the following deliverance at the late philosophical seance at Concord: "Actuality is the thingness of the here." Whereto the editor modestly subjoins—"It is with reluctance that we differ from such eminent authority, but to our humble view it rather seems that 'actuality' is the hereness of the thing." S. L. C.

It is possible to know a great deal about Jesus Christ, and yet not to know him as our Saviour. This second-hand, and as it were, arm's-length knowledge, will not save us. You must come closer and take hold on him by a living and appropriating faith.

Look on slanderers as direct enemies to civil society: as persons without honor, honesty, or humanity.

For the Central Presbyterian.

"The American Bible Society Attacked."

Under the foregoing caption, the *New York Weekly Sun* has recently transferred to its columns (where it probably had a hundred thousand readers) a communication that originally appeared in the *Independent* over the full name of Leonard Woolsey Bacon, who is, I believe, a Congregationalist minister of some prominence.

Amongst the remarkable statements contained in that communication are the following: "The Revision will demonstrate how utterly unnecessary is this enormously rich, expensive, and respectable, but not lively corporation for the production of Bibles." The Revision will make it plain by practical experiment, that the American Bible Society is "the principal hindrance to the circulation of the Scriptures." (!) "The Revised New Testament will perhaps be the occasion of demonstrating the imbecility, the lunatic idiocy, (pardon the inadequacy of the expression) that directed the form of constitution of the Bible Society, and of all the Societies that are fashioned on that model. By dexterous avoidance of divisive questions, by backing down from their right and duty for fear of an agitation, the management of the Society have kept from the knowledge of the public the grave fact that its constitution is rotten in every timber;"—which are followed by the yet more remarkable statement—"I seriously believe this fat, overgrown, lazy monopoly to be a public nuisance; hindering the circulation in this country, and accomplishing nothing in any country that would not be better done if it were removed"! I sincerely hope that Rev. Leonard Woolsey Bacon feels better since he has gotten rid of all this bile, which has evidently been accumulating for sometime in his stomach. My feelings on reading this fierce and bitter arraignment of the American Bible Society were those of mingled surprise, pain, and indignation:—of surprise, at its boldness; of pain, that a minister of the gospel should lend his name to such an attempt to discredit one of the noblest institutions in our country—one that for seventy-five years has been scattering its blessings all over the land by circulating untold millions of the Word of God exactly at the cost of production when sold, besides vast numbers gratuitously;—and of indignation, when the object became manifest, which is nothing more nor less than to aid a ring of greedy book-publishers to reap a golden harvest out of the Revised New Testament, which the said book-publishers are now actively engaged in pressing upon the American public at prices just about double those at which the American Bible Society and its auxiliaries furnish New Testaments of a similar size and style of binding.

None but such as are perfectly blind can fail to see that a tremendous pressure has been brought to bear upon many of the leading minds of this country, to engage their influence in securing the acceptance at the earliest possible day of the Revised New Testament. This the book-publishers hope to accomplish in a variety of ways, not the least important of which is to get the American Bible Society out of their way. In doing this, it becomes necessary to disparage the Version in common use by pointing out and magnifying its alleged faults and imperfections; at the same time claiming superior excellence for the Revision, for these book-publishers well know that until this superiority has been well established in the public mind, it cannot be expected that the old will be given up for the new. Hence we see many ministers of the gospel, some big and some little Doctors of Divinity, preaching up and writing up the new Revision with a zeal worthy of a better cause, and sometimes as though the cause of truth and righteousness were in danger of suffering unless the public made haste to procure this marvellous Revision that is to accomplish such wonders. But when these good people are asked to show any improvement of the new over the old Version; what new truth has been brought to light, or what old truth has been made clearer to readers of the English Bible, the answer is by making a vast parade of learning, and talking about the "science of biblical criticism"; about a purer Greek text, and about *uncial* and *cursor* manuscripts lately discovered. But they do not show where this amazing new "science of biblical criticism" comes in to enable a reader of the English Bible to understand it better; nor do they show in what way the mind of the Divine Spirit that inspired these Scriptures has been communicated to the revisers of 1881, more clearly than to those of the Authorized Version so as to make any improvement in the translation of the original tongues. After all, this is the important question in the whole matter, and until this is settled to the satisfaction of English-speaking people, it is idle to expect that the new Revision will be accepted as an improvement on the one now in use. *Is it an improvement?* On a question like this, which just now so agitates the public mind, it must be expected that there will be different opinions; and that extreme opinions will be held on both sides. For instance, Dr. Talmage can see no good in the Revision—pronounces it "a literary botch," a wretched failure, and ridicules the pretensions to superior scholarship of the English and American revisers. This is perhaps an extreme view of the case. But is it less so, or in any way more ob-

jectionable than the flippant and sneering notice of the Revision by Dr. Holland in the August number of *Scribner's*? What value can be placed on the opinion of such a free-thinker as Dr. Holland when he says in the most oracular way that "the superiority of the Revised New Testament is patent?"—and who outrages the feelings of the Christian public by intimating that the reverence in which the English Bible is held is little more than a downright superstition—a sort of fetish—and that the Bible is held in such reverence only by fools and bigots. He even goes to the astonishing length of saying "it would be a real benefit to Christendom to break up the idea that there is anything sacred in the language of the old English Bible—to kill out the reverence for the old forms in which truth has been conveyed"—besides much more of the same sort of stuff.

To return to the question—*Is the Revision an improvement?* Well, Dr. Schaff says so, and so do his American associates in the Revision; but they qualify their approval by insisting on the expression of their preference for nearly three hundred readings and renderings, as may be seen in the Appendix to the Revised New Testament. Dr. Rogers, one of the English Committee, also contends most strenuously that the Revision is an improvement; and has published a small book or pamphlet stating the reasons for making some of the most important changes. But many of these reasons are so unsatisfactory, that one is sometimes reminded in reading them, of the criticism once passed upon the judicial decisions of an eminent jurist—that he often gave very bad reasons for very good opinions, and thus frequently impaired the value of his decisions. More than this, Dr. Rogers is candid enough to add a note specifying several changes for the worse in the Revision, in one of which he says that *no sense* is expressed in the translation; one that in which *the wrong sense* is expressed; and the note closes with the following words: "Speaking generally, it seems to me that too many minute variations from the Authorized Version have been admitted." If an outsider had said such things, it would immediately be charged that it was done through ignorance and prejudice; but coming from an avowed friend, and found in a small book or pamphlet which was expressly prepared with the view of bringing the Revision before the public in the most favorable light, they can only be regarded as *damaging admissions* which the opponents of Revision will be sure to make the most of. And now come another of the English Revisers, Dr. J. Vance Smith, who, in the *Nineteenth Century* for June, seemingly forgetful of the homely proverb—"it's an ill bird that fouls its own nest," reviews the Revision with a good deal of freedom, not to say *vim*, showing how the Revision Committee had violated the rules established by themselves in the outset, especially the first, which required them "to introduce as few alterations as possible consistently with faithfulness"—as to which the reviewer says—"I must frankly say I do not think this *fundamental rule* has been observed so well as it ought to have been. The alterations, in my humble judgment, are not as few as possible, but the contrary," the last word in his own italics, which is no doubt to express the idea that so far from being as few as possible, they are as many as possible. One might have supposed that Dr. Smith, who is a Unitarian, would have been so well pleased with the omission from the text of the Revision (and without even a marginal note of explanation) of the famous passage (1 John v: 7-8) concerning the "three heavenly witnesses," that everything else in the way of change would have been all right with him. But he seems to be very hard to satisfy, and is obviously intent on relieving himself of all responsibility as to some of the more important changes, such as are made in the Lord's Prayer, especially "the evil one" for *evil*, besides many others equally objectionable. In fact, Dr. Smith does not mince matters, but presents a formidable array of salient points in the Revision, which, like those of Dr. Rogers above referred to, are not likely to aid the Revision in winning its way to public favor. Already a number of adverse criticisms have appeared, both in this country and in England, and no doubt others will follow in due time, so that it will soon be made to appear that the world will not die with the Revisers of 1881. They may be learned men—very learned in the Greek and Hebrew languages; but their translation of the New Testament shows (even Dr. Rogers and Dr. Smith being judges) either that they had forgotten their mother tongue in their life time digging about the roots of Greek verbs, and their microscopic examination of Hebrew jots and tittles; or that they had never paid that close attention to the English language in its structure, its idioms, and its nicer shades of thought and meaning as to qualify them for making an improvement on the English New Testament now in use. Indeed, the Revisers themselves seem to have anticipated such an objection, for they are careful to say in their Preface, "our work was revision not translation." What they mean by this is not very plain, but it may mean, that they were more solicitous that the world should be supplied with a plain Greek text, than that English-speaking and English-reading people should have the New Testament in language best adapted to convey divine truth to the mind of the unlearned as well as the learned. The result is, that the Re-

vised New Testament, if not actually a failure and a "literary botch" (as Dr. Talmage and others think it is) is certainly no such improvement on the one now in use as entitles it to our confidence, and still less to our reverence as the inspired Word of God. F. J.

For the Central Presbyterian.

The Empire of the Rising Sun.

BY REV. H. C. DUBOSE, MISSIONARY TO CHINA.

3.

Yokohama.

As you leave Kobe, you go thirty miles within the bay before you enter the sea, the land being in sight nearly all the time, till you get in the Bay of Yeddo, in thirty-six hours. Yokohama is the principal port of Japan, steamers from all countries coming to her harbor. Houses are not built so large as in Shanghai, on account of the earthquakes. The business part, on the plain, is regularly laid out, and the native shops filled with curiosities. Many of the residents live upon the "Bluff," or a large range of hills, and the residences are beautiful, with commanding views of the hills, the city, and the harbor. A railroad of twenty miles connects it with Tokio, (Yeddo) the great capital. From Yokohama we went to see the famous idol of Japan,

Daibutsu.

or "Great Buddha." Roads differ according to the weather. Unfortunately our trip was after and during the rain, and so it was through the mud. Had I known of the condition of the roads, I would not have gone, from sheer pity for the men, though we paid a good price, about \$1.25 for two. I cannot but think that the Japanese are the most athletic of the races. Here were ten men pulling five foreigners in jirrickshas from early in the morning till 10 o'clock at night, thirty-five miles in the mud. At this late hour, when they struck the fine roads near Yokohama, they dashed along at a full run. Horses would have been tired out with the day's journey. Truly the Japanese are a nation of legs. The first object that strikes the traveller is the muscular limbs, which they scorn to cover. You see the Japanese military officer dashing along at a fast trot, and his *betto* (horse-boy) at a leaping gallop in front. It is said to be nothing for a Jap to run twenty miles.

We went to see Daibutsu by one road and came back by another. Through a valley, with the hills on each side, often making a turn and passing through a gap and out into a valley more beautiful still, up a mountain road, till we pass through a tunnel too small for a buggy; by temples with venerable groves of fir, along avenues of tall cedars, amidst the rice-fields, by the side of the bay, through a gap, the precipices evenly cut on both sides, the mountains varying in figure and luxuriant in foliage; up a winding path overhung by lofty trees, where the scenery was grand; on a narrow ridge with deep valleys on each side; through villages and hamlets; up, climbing up and up the mountain side to the highest peak, where the panorama of the "plains of heaven," with a sea of mountains, beautiful meadows, the bay and the city, all open to the view, but alas! as often in life, the "plains of heaven" were covered with dense clouds, and, although on the low land, we could enjoy the sights. On the heights the view was shut out from the eye. In a lonely dale, alone, without a shelter, stands the Great Idol.

In height fifty-two feet. He is sitting, and would be near twice that height if standing. However Buddha may have looked, his images are all exactly the same. This preserves the likeness perfectly, and is in fine proportions. He can always be known by the curly hair and the knot on his forehead. His hands are folded in front (complete repose); his thumbs as large as a man cut off at his knees. You can climb up on him, the folds of his garments making fine steps. Within the circle of his hands a good party may be seated. Standing upon the end of his finger and looking up to the giant towering above makes one feel his littleness in this world. This image is of bronze, cast in plates 2x3 feet and two inches thick, and nailed together. This was A. D. 1252. A door at the side leads you within the spacious idol, all hollow (a type of the religion he founded), and by a flight of steps you go to a platform where are two heavy bronze windows in Buddha's back. From these you get a fine view of the mountains round about this mountain image. The priest sells photographs, which he says he takes himself. There is a book in which foreign visitors register their names. A plan of a temple to cover the great Buddha is shown, and the subscribers' names are conspicuously placarded.

This monument has stood 600 years, and has withstood the shocks of many thousand earthquakes. The isolation of his position excites your wonder. He is not in the crowded marts, or among the bustling multitudes, but solitary among the hills. Besides him is a tall cedar, but this patriarch, upon whose shoulders (thirty feet broad) rests the weight of mediæval years, makes the forest blush. The rain wears away the stones, but the ring of his bronze is as clear as a bell. Little worship is offered to him. He stands upon the globe as the tallest peak among the Buddhist Himalayas.

The Central Presbyterian.

WHOLE NO. 842.

RICHMOND, VA., WEDNESDAY, SEPTEMBER 21, 1905.

VOL. 17--NO. 8.

Central Presbyterian.

OFFICE:
No. 1015 Main street, opposite the Post Office.

TERMS:

Three Dollars a year; six months, \$1.50; three months, 75 cents; payable in advance.—Ministers of the gospel, \$2.50.

Payments may be made to local agents wherever practicable; all ministers of our Church are authorized to act as such. Or by checks, Post-office money orders, or letters Registered by Postmaster. Otherwise it must be at the risk of the party sending it.

Obituaries charged at five cents a line. The party sending can make the estimate by counting eight words to a line. Payment in advance.

Advertising rates furnished on application to the office.

Communications and letters on business should be addressed to CENTRAL PRESBYTERIAN, Box 37, Richmond, Va.

Richardson & Southall,
Editors and Proprietors.

[Entered at the Post-Office at Richmond, Va., as second-class matter.]

CORRESPONDENCE.

Letter from France.

HARFLEUR, FRANCE, Aug. 29.

Messrs. Editors.—We have oft paused at the market-places in French cities to note the peculiar forms and strange modes of

The Peasant Population.

A brawny, muscular, hoarse voiced race it is, and a worthy off-spring of those poissardes who in the Revolution helped to storm Versailles, and for mere pastime as they passed thither, tore a horse into a hundred fragments, devouring him raw as a sweet morsel. Their faces are coarse and lack intelligent meaning. In their broadly built and lusty frames, however, are revealed strong capacities for toil and endurance. They are in general comfortably and tastefully clothed in velveteen or blue coats, and invariably about the neck of each is bound a parti-colored handkerchief. We wish we could paint the French peasant in his economical dress. He is as brightly attired for his rank as any nobleman, and as content apparently with himself. As an illustration of peasantry they are models for the world. Fashion affects them not. On them the political tornadoes, upturning so much in France, have left but slight influence. They talk in the same *patois* as ever. They move in nearly the same narrow spheres of action and of enjoyment as did their grandparents, content to accumulate a little gold and hide it away. They come to the city in the same awkward vehicles, and they bargain with their customers in the same grimaces and shrugs which for ages have characterized the French. Attracted by the appearance of these French country-folk, we decided to seek them in their actual, every day life, and try

A Ramble Through the Farm Lands of Normandy.

the richest and most fertile agricultural region in France. Accordingly, after railroading some fifteen miles from the city of Havre, we alighted at Harfleur, and went upon a ten-mile tramp into the pure country. We entered upon a smiling valley sprinkled with villages, and characterized by a pleasing gracefulness and remarkable fertility. It offered that blending of pastoral life, with arable land, farming and gardening, which is always so agreeable to the eye and imagination. The only stilted and ungraceful element in this rural scene, as indeed of all France, was the forest trees which are not suffered to grow as they will, but are denuded of their limbs for utility, but surely not for beauty's sake. And yet the woodlands, so bare of branches, permitted more vivid glimpses of the beautiful green beneath and beyond. The French will not allow even their trees to be melancholly, and compel nature to assume a bright and jaunty air. Through the valley there flowed a stream, turned off from its bed and put to work in turning the wheels of industry. Almost every bank or hill-side had its flowing rivulet, the waters of which, from the percolation through the chalk formation, were singularly transparent. Villages and flouring mills on the banks of the stream, at frequent intervals rustic bridges thrown across the bed—and cattle lowing on the brink, continually serve to make out a rural picture very cool and pleasant even on a hot August day.

Thus we walked on, amid shade and singing birds, and streams leaping and laughing to their own music, until we emerged on the broad plains of Normandy, much like the Illinois prairies—great, far stretching downs covered with generous harvests and far spreading carpets of clover, and odorous thyme and wild flowers, that could not be trodden upon without delight to more senses than one. Among the chief features of Norman scenery we would remark, first of all—

The Orchards and Gardens.

France is, *par excellence*, the land of fruits and vegetables, and flowers, and we saw, in the ten miles of our tramp, more of these than we have ever beheld in all our travels combined. True the

only plants natural and indigenous to France are the fig, the apple, the pear, the plum. But patience and industry have naturalized hundreds beside. The cherry tree, brought from Asia by Lucullus, as well as the vine, and first planted in France by the Romans, now surpasses in her soil the world beside. The Greek colonists, on the coasts of the Mediterranean, transported the olive and the raspberry bush. From the discovery of the new world, France obtained the acacia, the yucca, the lycopersicon of Mexico, and the potato of Virginia. The humble parsley has been brought from Sardinia, and the cardoon from Barbary. The orange and lemon came from China, the apricot from Armenia, and the peach from Persia. The gardens and the orchards are adorned now with the productions of Asia—the white mulberries, the walnuts, and melons, which latter, for depth of the edible part and mellow muskiness, are incomparable. Lastly, the kidney bean, white endive, and lettuce, have passed from the burning climate of India to this temperate land of western Europe, and in her gardens have reached their finest perfection. The gardeners of France—without their equals anywhere—have, by their art, preserved the lily of Palestine, the sunflower of Peru, the dahlia of Mexico, the balsamine of India, the reseda of Egypt, the angelica of Lapland, the tuberose of Ceylon, the tulip of Turkey, and the inodoros ranculus, the only monument of St. Lewis' pious expedition into Syria. All these fruits and flowers and vegetables, and many besides in wondrous profusion, we beheld in our ramble along the highway of Normandy. Never before did we dream that this mother earth could be turned into such a paradise, or be rendered so fruitful by the hand of man. On walled-sides, pear trees loaded with fruit flattened themselves, economizing the space. From bowers of vines the great round melons shone. In beds of various colors, vegetables grew as if no weed ever attempted to disturb their peace of mind—while from inconceivable spots and corners, started beds of flowers or strange fruit bearing trees.

The Homes of the Peasants.

neat and tasteful, not so much in themselves architecturally, but in the gardenesque touches added to them by their occupants—are grouped together rather than scattered over the land as with us. In the Oriental civilizations, whose history the Bible relates, they farmed from the city. Babylon was, to some degree, but a walled farm. France, in this regard, betrays her eastern origin, as well as her dread of loneliness and isolation. And we are persuaded that the French method of farming, from the village instead of the lonely farm house, is the more human plan. In America insanity is pre-eminently common among the agricultural classes. It is doubtless because in homes separated by wide distances from any other human habitation, the farmer and his wife are deprived too much of the social element. It savors of the solitary confinement principle in prison management, which has proved to end so often in the same results. The farmer is at his labor the day long. When man and wife do come together, it is with weariness of body and under conditions of familiarity which prevent any sense of social or mental excitement in each others presence. The laborious days are lonely to both. And the night! ah! can anything be more solemnly silent than an isolated farm-house in the evening time—when the cows, relieved of their milk, lie down to chew the cud of silence, and the chickens have gone to their roost, and the birds sit mute, with folded wings, amid the motionless branches! Scarce a sound! nothing but the hoot of the owl, or the mournful note of a whip-poor-will in the distant forest! What marvel that many are driven by such a lonesome, gloomy life, to brooding, to melancholy, to insanity! The French peasant is wiser in his generation. He lives not alone, but with others. He leads two lives—one of labor and another of society. His partner in life does the same. They keep their wits burnished by attrition with their fellow creatures, and in their loneliest and most despondent moods can fly to the shelter of a human face and a neighbor's presence.

Watching the laborers at their work, we perceived that the most antiquated instruments were still in vogue among them. The ploughing was done with two immense horses attached to the half front of a wagon, and the beam of the plough was laid up in the most ridiculous manner on the axle of the vehicle. The work was poorly done, to our thinking, and why the ploughman did not fling away the half wagon in despair and attach his team directly to the plough beam, we could not tell. Doubtless he had no other reason for his method than the fact that the knowledge of Yankee inventions had not reached him, and that he was content to follow in the furrows of his fathers. A little further on, we watched the woman of the farm change the cows—beautiful and docile creatures—all fastened to pegs driven in the ground, and

prevented thereby from wandering over and trampling the pasture. In this, as in the matter of having no fences, the French farmer shows a wisdom beyond the American, and indicates the cause of his wonderful prosperity in despite of his failure to economize in the use of modern labor-saving machinery.

On every side the peasants were

Cutting and Gathering the Harvest.

Not a reaper was to be seen—only men wielding cradles with long ungainly handles, cutting down the yellow grain with a quick and nervous stroke, and followed for most part by a single woman. A solitary noble horse (the Norman horses are famous) in a cart, sufficed to haul the grain. Everything was on the *petite* principle, as indeed are the farms of Normandy. The peasant's whole property is rarely more than ten acres. And yet the yield is not *petite*. The variety and amount of the products would astonish an American, familiar with only the skimming process of agriculture. We examined the grain and found the kernels wonderfully plump, and fully a third larger than our own. Whatever the result of the year may be to other nations, if Normandy be a sample, France will be blessed with a full granary, and the French farmer with prosperity.

My lord rides through his palace gate,
My lady sweeps along in state;
The sage thinks long on many a thing,
The maiden muses on marrying;
The minstrel harpeth merrily,
The sailor ploughs the foaming sea;
The hunter kills the good red deer,
The soldier wars withouten fear;
But fall what'er befall,
The farmer he must feed them all.

L. M. C.

Visit to Lexington Presbytery and Church Dedication at Williamson's, Va.

Messrs. Editors.—Being unable to attend the meeting of my own Presbytery I determined to enjoy the pleasure of attending that of Lexington, which met at the Warm Springs on the 7th inst. The arrangements made by the people of the church for the entertainment and comfort of the Presbytery were worthy of all commendation. We were the guests of Col. Eubank, the proprietor of the Warm Springs, who in his courteous and cordial way made me feel at home in his house. A man may be thoroughly hospitable with but small resources at command, but when one's host can put at your disposal a large and airy room that looks out on unrivalled mountain scenery, a table that keeps up the reputation that this charming watering place has had since the days of Dr. Brockenbrough, and the enjoyment of company made up of some of the best people of Virginia and other States, together with the use of the most delicious water in the world, he gives a pleasure that is worth enjoying and worth remembering.

The Presbytery rapidly disposed of its routine business and then entered upon the consideration of the revision of the Directory of Worship. It was determined to take up this matter at the fall meeting in order that the amendments proposed might reach the Assembly's Committee in ample time. The discussions were frequently animated, and revealed the fact that the members of the body had given patient study to the whole subject. It is to be hoped that many of the suggestions made may be adopted by the Committee of Revision. The preaching during the meeting was of a very high order, and the attention of the large congregation such that the hope seems well-founded that deep and lasting impressions have been made.

From the Warm Springs we drove over to Williamson's, the terminus of the Richmond & Alleghany railroad, and of one of the sections of the Chesapeake & Ohio railroad. This village which has lately sprung up is a wonderfully busy place. A number of neat cottages have been erected and a very large and handsome hotel under the charge of the Misses McCurdy, where we were most kindly entertained, is full of guests. The hotel is situated upon the bank of Jackson's River, and immediately in front of the door are thirteen railway tracks for the shifting of the trains. We were driving a pair of horses whose happy lives have been spent out of sight and sound of railroads, and who in spite of their Presbyterian training utterly refused to expose themselves to the danger of being run over by the shifting trains. When we were safely lodged in the hotel my companion said that if any one should ask him the best way to get to Williamson's in a double buggy, he would answer, "drive in sight of the place and then immediately turn back."

The object of my visit was to dedicate the church recently erected at this place. The minister of this church, the Rev. E. W. McCorkle, who has just been dismissed to join the Presbytery of Montgomery, within whose bounds the church stands, has shown great energy and perseverance in his effort to build this church. It is a tasteful building, and sufficiently commodious for all the wants of the place. He is greatly encouraged by the prospect

before him. A large number of railroad men are collected at this point, and they attend the service of the church in surprising numbers. There are two things needed to make the church complete—an organ and a bell. Has any Richmond congregation an unused bell that they could send?

By the way, it occurs to me that it is an oversight on the part of our Committee of Revision, not to have made some provision in the Directory for the service connected with the dedication of a church. It is only an occasional service, and one with which many of our ministers may not have an opportunity of being familiar, and for this reason it would seem to be proper that directions should be given for the appropriate conduct of the worship.

The service must of necessity be formal and ought to be brief, and it seems to me eminently proper that we should find in our Directory some general directions for setting apart a house of worship to the service of God. T. L. P.

NEWS FROM THE CHURCHES.

Southern Presbyterian.

Rev. James P. Smith, of Fredericksburg, Va., has returned from Europe.

Rev. D. C. Irwin's post office address has been changed from Fairfield to Lexington, Va.

Rev. Dr. H. B. Boudé's post office address has been changed from Sherman, Texas, to Kansas City, Mo.

The house of worship recently erected by the Mt. Pleasant congregation in Pickens Co., S. C., was dedicated on Sabbath, September 4th.

Rev. J. E. Triplett, of West Lexington Presbytery, has been dismissed to the Presbytery of Transylvania, where he will labor as an Evangelist.

Mr. W. Y. Davis has accepted an invitation to supply the church of Pleasant Grove in Transylvania Presbytery. His post-office address is Springfield, Ky.

Rev. Dr. Mack, Financial Agent of Columbia Seminary, lately visited the church at Decatur, Ga., of which the Rev. Dr. Donald Fraser is pastor. During his visit the church subscribed about a thousand dollars, to the endowment of the Seminary.

Wilmington, N. C.—The steeple and roof of the First Presbyterian church, Wilmington, were somewhat injured by a severe storm on the 9th inst. The N. C. Presbyterian says:—"The flames immediately around the parsonage were blown down, but the damage to these was very slight. The entire damage to the church and parsonage may reach two or three hundred dollars."

Rev. A. W. Milster, at the late meeting of Potosi Presbytery, requested a dissolution of the pastoral relation existing between himself and the Bellevue church in order that he might accept the office of Evangelist in the Presbytery of Savannah. The Presbytery, after a full hearing of the case, by a unanimous vote declined to grant the request.

Rev. J. W. Baker, of Marietta, Ga., writes us:—"We closed a very interesting meeting at Smyrna, Cobb Co., Ga., on the 25th ult. The meeting continued eight days. We had the labors of the Rev. Mr. Bachman, whose ministry among us was efficient and edifying in a very high degree. The presence of the Holy Spirit made the meeting a delightful one, and its results greatly encouraged and strengthened this small but growing church. Sixteen members were added to the church—two by letter and fourteen on profession of faith in Christ. This work of grace has caused sincere thanksgiving unto God."—Southern Presbyterian.

The Rev. Calvin L. Stewart writes us:—"New Harmony church of Enoree Presbytery has recently been greatly revived. We have just closed a four days' meeting. The Rev. A. P. Nicholson, of Laurens Co., preached for us with earnestness and power. Eleven souls were added to the church of such as we hope shall be saved."—Ib.

Several churches in Bethel Presbytery have recently received considerable accessions. Besides those which we lately published as having been blessed in this way, Zion church has within a few weeks received forty-nine communicants, Rock Hill fifteen, and Ebenezer seven. The Rev. R. E. Cooper is pastor of the last two; the first has for some time been supplied by Licentiate W. T. Matthews.—Ib.

Communion services were held at Retreat church, Presbytery of South Carolina, the first Sabbath of September; preaching on Friday and Saturday previous. Five members received on profession of faith, of these, four were in the morning of life and the fifth was an aged man beyond, perhaps, his "three-score and ten."—N. C. Presbyterian.

Northern Presbyterian.

The largest additions made to any Presbyterian church in the United States last year were made to the Brooklyn Tabernacle, (Rev. Dr. Talmage's.) The whole number was 829. The entire number of communicants in that church is 2,471. It is a surprising and painful fact that this church, the largest in numbers in the Presbyterian Church, did not contribute, according to its own report to the General Assembly, during the last year one cent to Home Missions, Foreign Missions, Education, Church Erection, Freedmen, or any of the missionary or benevolent schemes of the Church.—Presbyterian.

Rev. Cyrus Dickson, late Secretary of the Presbyterian Board of Home Missions, and formerly pastor of Westminster Presbyterian church of Baltimore, died last week at his residence, No. 2 McCulloh street. The deceased was born in Erie county, Pa., in December, 1816, his father being one of the early pioneers in that section of the country.

In St. Louis, Mo., the people of the Lafayette Park Presbyterian church have been gratified by the announcement, as we learn from the St. Louis Evangelist, that Dr. Marquis will not sever his connection with the church, and that he thus resolves to decline the Professorship in the Chicago Theological Seminary, to which he has been twice elected.

The Presbyterian churches on the Pacific coast show the results of the great revival of last winter in their reports to the General Assembly. To the First Presbyterian church, Oakland, Cal., (Rev. Dr. Sprecher's,) 217 persons were added on profession of faith in Christ; 182 were added to Calvary Presbyterian church, San Francisco, (Rev. Mr. Hemphill's;) 134 to the Central Presbyterian church, San Francisco, (Rev. Mr. Smith's;) and 131 to the Howard Presbyterian church, San Francisco, (Rev. Robert McKensie's.) The whole number added to the churches in the Presbytery of San Francisco during the year was 999.—The Presbyterian.

Other Churches.

Methodist Revivals.—The Southern Christian Advocate of last week, said that its editorials and other matter had to be postponed in order to give place to glad news of revivals in the Church. It reports from a camp meeting in the Eastville circuit, 70 conversions; from Mecklenburg circuit, 48; from King George circuit, 56; from King and Queen, 26; from South Campbell circuit, 12; from Fluvanna, 14; from Batesville, 60 professions, 40 of whom were pupils of the "Miller School;" from Goochland, 17 conversions, and from Bethany, 20.

The Presbytery of Winchester

Met in Oakland, Md., on Wednesday, September 7th, and was opened with a sermon by Rev. F. M. Woods, Moderator, from Acts xx:35.

Present—20 ministers and 18 ruling elders. Absent—6 ministers and 17 ruling elders.

Officers Elected—Rev. J. L. Sherrard, Moderator, and Rev. A. S. Moffett and elder W. W. Glass, temporary clerks.

Corresponding Members—Rev. P. D. Stephenson, of Lafayette Presbytery, and pastor elect of Hancock church.

Dismissed—Rev. C. S. Lingamfelter to Maryland Presbytery.

The Revised Directory was referred to a special committee, consisting of Rev. J. A. Scott, F. M. Woods, and J. A. Armstrong, and elders J. J. Miller and J. W. Ayler, to report at stated spring meeting.

The White Post church, which has heretofore been connected with Berryville, was transferred to the care of Rev. C. W. Hollis, of Front Royal.

American Bible Society—Rev. W. R. Long, General Agent of this Society for West Virginia, addressed the Presbytery on its behalf. The Presbytery endorsed the claims of this Society, and cordially commended it to the prayers and contributions of our churches.

Presbyterian Historical Society—In conformity with the recommendation of the General Assembly, a committee was appointed to procure material for this Society, and in all practicable ways to further its interests for the benefit of our entire church.

In compliance with the earnest injunction of the General Assembly, (Minutes, page 384) Presbytery, took into "serious consideration the question of supplying candidates for the ministry;" and "directed every church session in our bounds to make special investigation during the current year, to ascertain whether there may not be one or more young men in their bounds who are considering the question of their duty to preach the gospel."

Systematic Benevolence—The reasons assigned by certain churches for their failure to contribute to the causes of Education or Publication, or both, were considered and pronounced unsatisfactory; and the chairmen of the Executive Committees of Education and Publication were instructed to confer with these churches in reference to this matter.

The Home Missionary work, and the Evangelistic fields of Presbytery, received more than the usual measure of attention. This field is enlarging, and the work growing rapidly, and in many respects is very encouraging. Steps were taken for the immediate occupation of Page county, in which as yet we have no church; and also for prosecuting more vigorously the work already begun along Capon River, and in the Alleghenies.

The committee on Evangelistic work made the following additional appointments for labor this fall, viz:

For the field in Grant county—Rev. F. M. Woods and J. M. Clymer. For the Alleghany field: 1st, Oak Grove—Rev. G. W. Finley and J. S. Lefevre. 2nd, Mt. Storm—Rev. G. W. White and M. W. Woodworth. 3rd, Laurel Dale—Rev. C. Ghiselin and C. W. Hollis.

Each of the above to supply one Sabbath in September; and Rev. H. Gilmore to preach one Sabbath for Rev. J. M. Clymer during his absence.

Every minister of Presbytery was directed to preach on the Obligation and Sanctity of the Sabbath, and the manner of its observance, and report their compliance to the next stated meeting.

Sabbath Schools—Presbytery insisted upon the importance of sustaining our own Sabbath School literature; and reiterated its injunction that all church schools be under the supervision and control of the Session.

The proposed change in Book of Discipline chap. XII, sec. 3, was acceded to. An adjourned meeting of Presbytery will be held in Petersburg, Va., during the sessions of Synod, at the call of the Moderator.

The next stated meeting will be held in the Loudoun Street church, Winchester, Va., on the Wednesday before the first full moon in April, at 7 1/2 P. M.

The Presbytery of Winchester, consists of 25 ministers and 35 churches, and has under its care 2 licentiates and 4 candidates.

Every church in the Presbytery is supplied with the stated ministrations of the word.

J. B. GRAHAM, Stated Clerk.

Central Presbyterian.

WEDNESDAY, - - - September 21, 1881.

Our Contributors.

The Revised Version of the New Testament.

BY REV. H. C. ALEXANDER, D. D. No. 9.

Among the many felicitous improvements in the rendering of words may be mentioned "the half-shekel" (Greek, di-drachma) and "shekel" (Greek, stater), at Matt. xvii: 24 and 27, respectively, instead of "tribute," and "a piece of money." The coin found in the fish's mouth was just the amount of the tax for two persons. At verse 25 the phrase "custom and tribute" is rightly retained from the Authorized Version, with only the modification of "toll" for "custom." And so we might go on indefinitely. It is our desire to be very fair, and even liberal, in this discussion, and we think that on the whole the changes in the renderings of single words have for the most part bettered the work of 1611: have certainly brought it nearer to the Greek. But the picture is not all couleur de rose, even as regards the purely lexical changes that have been introduced. It is difficult to treat of lexical points without at the same time treating of grammatical points. The very places, indeed, that are cited to illustrate the one class of lingual phenomena, are often equally well adapted to illustrate the other. It will be our aim, however, as far as possible to separate questions pertaining to the vocabulary from questions pertaining to the syntax. Your intelligent correspondent "J. W. R." (in whose views in general on this subject we fully concur) takes particular exception to the rendering of Matt. xvi: 26, Acts xxvi: 28, Phil. ii: 6, and 2 Tim. iii: 16. There are no doubt other passages where one or both of us would be disposed to criticise the new Version on the score of its accuracy (to say nothing of its felicity) in the rendering of certain Greek terms. Of the new translation of Acts xxvi: 28, the opinion of the present writer has been expressed in a previous number. As to Matt. xvi: 26, he is strongly inclined to agree with your correspondent. Surely the reading of the margin would have been better as the reading of the text, and vice versa. Of 2 Tim. iii: 16, enough has perhaps been said in your judicious editorial, and in the excellent remarks of "J. W. R." If anything more were to be added in the way of strictures on this verse as it appears in the Revision, it would fall under the head of errors in grammar. With regard to Phil. ii: 6, as Sir Roger de Coverley might observe, much may be said on both sides of the question. The lexicon points one way, and analogy and grammar seem at least to point another way. No one can read the arguments of such scholars as Bishop Ellicott and Bishop Lightfoot (especially the masterly disquisition of the fine exegete of the see of Durham) without feeling the weight of the considerations which sustain, or any rate underlie, the rendering of 1881. At the same time (as Meyer has conclusively shown) the rendering of the Authorized Version is by no means devoid of logical meaning, and by no means unsupported by analogy of expression. Even if the general view of the Revisers be judged to be the true one, their translation is to be condemned as too slavish; but that is not a point just now under examination. The idea of the Revisers would be found, we imagine, to be in the main in concert with the view of the majority of contemporary linguists who have undertaken to interpret this famous passage.

Attention has been called by the London Record to the word "probation" instead of "experience" at Rom. v: 3. The Record's criticism is so telling that a part of it will bear insertion in this place. "We will give an illustration of our meaning from the epistle to the Romans—Tribulation worketh patience; and patience probation; and probation hope, is the form in which we are invited to read from Rom. v: 3, 4. * * * "The object of reading 'probation' here is to remind the scholar that the word in the New Testament is dokime, a fact which he, being a scholar, ought to remember of himself. 'Probation' (with all respect to the Revisers) will not do here. Probation may end in failure. Does it necessarily engender hope? 'Approval' or 'approbation' does. Nor is the old word 'experience' so entirely beside the mark. A scholar * * * reminded us that experience has two sides. The examiner receives experience by the examination, no

less than the examinee. And God, who has no need of experience, sometimes proves men 'to try them,' 'to know all that is in their heart.'"

Colossians ii: 23, (confessedly a crux criticorum) has in the judgment of the present writer been misunderstood by all modern commentators he is acquainted with, or is able to think of now, except Olshausen; and the Revisers are no exception to this statement. The word correctly rendered "honor" in the Authorized Version is here replaced by "value," and the word (eis) correctly rendered "to" [or unto] in the Authorized Version is perversely twisted into "against." It may be questioned whether the venerable scholars of the Authorized Version had themselves caught the true drift of this curious passage. Certainly their words demand new punctuation and italics. Chrysostom gave the key to its elucidation, and went right till he got to the last clause, which in common with a multitude of others he referred to the satisfaction of bodily appetite. The word "honor" has relation to the body that was despised by the ascetic, but will be one day honored of God, and the word "flesh" denotes the carnal mind. Then let us render the whole passage thus: "Which things although they have a show of wisdom (in will-worship and humility, and neglecting of the body, not in any honor [to it]) [really tend] to the satisfaction of the carnal mind."

Wasting the Lord's Money.

BY REV. R. L. DABNEY, D. D.

Let us repeat a few indisputable truths. To offer God money, from sinful or feigned motives, is dishonoring to Him, and an offence instead of a satisfaction. That a man should love God truly, and yet should prefer to honor Him only a little, when it is equally in his power to honor Him much, is a contradiction. We are required to love and serve Him, not with a part, but with all of our strength. Hence it is our plain duty not only to contribute money to glorify God, but to put the money where it will most glorify Him, so far as our opportunities enable us.

The best Presbyterian church in any Virginian city was built for twenty-two thousand dollars. It is tasteful and seemly, in my eye decidedly the most so, of any in the State. It is very commodious, seating comfortably the largest congregation ever assembled in this State from this denomination. Its interior is clear, airy, and graceful. Its acoustic properties are unrivalled, better than any public building of any name or sort I ever saw. It is as solid and durable as any building not constructed wholly of stone and metal. Why may not that model, and that limit of expense, satisfy all other Christian churches in all our cities?

In New York city there are Protestant churches which cost a million of dollars! In Baltimore and St. Louis there are Protestant churches costing two hundred and fifty thousand dollars. Our spirited and aspiring Christians in the Virginian cities are only waiting for more trade and manufactures and people, eager to perpetrate the same sin and folly. Their palms it to begin, when they return from the bloated commercial cities, and contrast the comparative simplicity which, as yet, marks our churches. Their maxims are: "That one must keep up with the times." "It would never do to be excelled by the buildings of rival denominations." "Genteel people would not come, now-a-days, to one of these old-fogy churches." These Christians are perfectly sure that the views advocated in these papers are absurd, impracticable; and that they would ruin any congregation that adopted them.

Let us see. First I try the question by the lights of that worldly prudence, which these Christians seem to regard as a better guide than the Bible. How many churches are ruined by church-debts in the American towns, debts incurred by precisely this architectural ambition? Answer me that? How many church-officers will testify to-day, that their costly church is the main incubus on their necks? "Genteel people" may like to go with the crowd and the fashion; but they have some good sense; and in choosing a place of worship they are actuated, most likely, by precisely these considerations. "I can't take a pew in that church; for then, decency will constrain me to come in for my share of that dreadful debt." "There is no debt? Well then; I know that the dress and equipage must correspond with the style of the church: attendance at that grand church will add a thousand dollars (besides pew rents) to my family expenses." Again, "Expensive houses require expensive re-

pairs." Now offer that sensible "genteel person" a neat, plain church, with edifying preaching; and see if you have not at least as good a hope of "catching him," as the fine church.

But we are of those who think that after all, "the foolishness of God is wiser than the wisdom of men." He says: "Not by might nor by power, but by my Spirit, saith the Lord." He promises to true, humble faith and obedience, a blessing, in the power of the Holy Ghost; which we are still old-fashioned enough to think a better means of grace than frescoing and stained glass. His ways to his Church teach us that the sort of people who make church finery and fashion their idol, and who look to church architecture as their means of grace, are the worst possible material to make useful Presbyterians of, and the last people in town to add any spiritual might or moral influence to religion. As American society goes, those who are the plain, working people of to-day, who can't afford to follow the fashions, who have to count their half-hollars carefully; these are the people who will wield the influence, (yes, and the money too!) of the town, fifteen years hence. So that even on prudential, worldly views, the sagacious thing to do would be to let the followers of fashion go, if they needs will go, and provide for the wants of these plain people.

The next fact to be stated is: That all the useful missionary agencies are terribly crippled by want of means. Our Foreign Missions' Committee is in a chronic agony with its debts; and turns away qualified young missionaries every year from the perishing heathen, for want of money. The Domestic Missions' Committee is almost strangled by the stinted means allowed it by the churches. Almost nothing is doing for the evangelization of the blacks. What an unspeakable relief and blessing would not the addition of thirty thousand more dollars this year, be to our mission work! Sometimes more than that sum is spent on the useless adornment of one house! Can this misapplication of God's money be right at such a time? Let conscience answer.

It may be said: But nobody is building any costly church in Virginia now. Well: we plead for the future: we wish to speak for the Lord in advance. Again, useless splendors of architecture are not the only misapplications of God's money. From all sides comes up the complaint, that it is an exceedingly expensive thing to "run a town church." Christians feel the burden very sensibly. Again it is the ostentatious features of the worship that cost the money. We are told that a church organ (which is an organ, and not an accordion in a chest, with a fib for its label, in gilt letters,) costs from two to four thousand dollars, even when its dimensions verge towards the "pocket-pistol" ordinance, satirized by Dr. Alexander. How much does the organist cost? Now, if that two thousand dollars were given to the mission work, and half the organist's salary spent on a good congregational singing school, we would guarantee a style of church music as much better than that which afflicts our churches now, as day is brighter than night. In Mr. Spurgeon's Tabernacle, the musical apparatus consists only of a grey-headed old deacon (who is not a good singer either: I never saw a Presbyterian congregation in the South which did not have "the makings" of a better one). He is the precentor. The cost to the congregation is precisely no pounds, no shillings, no pence. But the congregational singing is, in a merely æsthetic point of view, twice as attractive as the choir of Westminster Abbey; and in a Christian point of view, twenty times as valuable.

Take a lesson of experience. Choir galleries must have been the especial invention of the Evil One. The attitude above the pews of the singers, who should be, if tolerated at all, but a plural precentor, lays an embargo on congregational singing. Bring the choir down, if there must be one, to the floor of the church; place them a little in rear of the middle of the church; let them sing tunes which the people know and love; and this simple expedient will, of itself, restore congregational singing.

The sin of one often occasions the sin of others; he that breaks the hedge of God's commandments, opens a gap to he knows not how many; the beginning of sin is as the letting forth of water.

There are two things to be dreaded, the envy of friends and the hatred of enemies.

The good man bears with the fault of others very patiently; the bad man bears with his own in the same way.

For the Central Presbyterian. The Revised Version—Inspired Scripture.

The interest in Holy Scripture awakened by the Revised Version of 1881, has been greater than the most sanguine hopes of lovers of the Word of God had led them to indulge. Already it has been bought, examined, read—even studied, by millions of English speaking people. The shallow sceptics, who have been openly boasting that "Christianity is played out," and that it has lost its hold on the world, if it ever had any, have been struck with dumb amazement at this proof that the inspired Book, giving the life and teachings of Christ and His apostles, never exercised so commanding influence as now. It is not singular that this Revised Version should have been subjected to searching, and in some instances, captious criticism—that many who profess to be learned but who (fortunately or unfortunately) were not among the eighty-two who spent ten years in preparing this version, should find much fault with it because it is not what they would have made it; and that even many humble, honest, devout Christians should mourn, for a while, over the absence of familiar forms of words endeared to them by the two hundred and seventy years teaching of the common version.

But, the more thoroughly this revised work is examined by competent and fair minds, the more will it commend itself to general acceptance. Even the apparently small changes that have been made, such as substituting "a" for "the" in 1 Cor. x: 16, or "the" for "a" in Rev. ii: 10, were all made for good reasons. And, in fact, it is not too much to claim for this version, when we bear in mind the learning, piety, and zeal for their work, of the men who made it, that every change from the older versions that they have introduced has been required either by a more perfectly ascertained original text, or by a more perfect grammatical rendering, or by a fuller development of the meaning to be given to the inspired words as shown by history, archaeology, or some other forms of learning or science. It is the glory of the Word of God, as it is of His works that enough for salvation lies on the very surface, and may be enjoyed by the most ignorant, but beneath the surface there are depths and mysteries of riches and beauty which can only be discovered by patient, humble toil; and we are, even now, only standing in the outer vestibule of the great temple either of the works or the word.

The passage in the Revised Version, which has been subjected to the most general and unsparring condemnation by sundry critics in divers articles and newspapers, has been the rendering of 2 Timothy iii: 16. The rendering given is, "Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness," and, in the margin, an alternate rendering is given, "Every Scripture is inspired of God, and profitable," etc., etc. This rendering has been sternly censured in articles which have appeared in several prominent religious papers. Among others may be specially noted an article signed "J. W. R." in the Central of August 31st, which seems intended as an echo of Rev. Prof. R. L. Dabney's late article in the Southern Presbyterian Review. In his communication "J. W. R." says: "And then 1 Timothy (it should be 2 Timothy) iii: 16, is the fly that spoils the whole, and ought to prevent the adoption of this revision by any church until that at least, is expunged, and the old, in better accord with the Greek, put in its place." "It does seem strange that now, when the inspiration of God's word is attacked on every side, that this strong fortress should be voluntarily surrendered to the enemies of the word." Assuredly, this is tolerably savage and bitter censure. Is it deserved? When we remember that the eighty-two learned and devout Christian divines on both sides of the Atlantic unanimsly acquiesced in this rendering after pondering it for ten years; and that the American translators did not even claim the privilege of objecting, and of causing their preferred rendering (if any they had) to be recorded at the back of the Revised Version, as they have done in hundreds of other cases, I think we may prima facie feel some doubt whether "J. W. R.'s" bitter judgment is entirely sound.

When the attention of the writer of this article was first called to this rendering; in common with many others, he felt pain and sorrow, and vague fear that some damage was thereby threatened to the vital faith of the Church in the plenary inspiration of the Scriptures. But he immediately determined to examine, as far as might be in his power, the question as to this rendering, and the reasons which probably determined the revisers to prefer it. The result has been the conviction that the rendering given by them as preferable, approaches more nearly than any other to the exact phase of thought in the mind of the apostle under the inspiration of the Holy Spirit.

After examining the original passage (as to which there is no various reading and therefore no serious textual question) with the aid of grammar and lexicon, he felt inclined to obtain the best aid in securing a perfectly accurate grammatical version. He therefore wrote to a friend who had not only studied long in the best German schools of learning, but who has for years ably filled the chair of Greek in the first of our southern universities. In due time a courteous reply

was received, from which a brief extract will give all that is pertinent to this subject. "The passage in 2 Timothy iii: 16, to which you call my attention is capable of being translated, with perfect grammatical correctness, both in the sense of the new and of the old version. The new version is the more obvious, the old the more thoughtful and reasonable interpretation. There are no means, so far as known to me, of fixing, by grammatical arguments, the meaning that was in Paul's mind."

Holding, as we do, that if there was, at any time, ambiguity in the inspired writings of Paul, it was ambiguity permitted by the superintending spirit who guarded him against all error, we are yet compelled, with the learned professor whose words we have quoted, to admit that we have no grammatical means of ascertaining what was the exact thought in the Apostle's mind. We are thus driven to collateral usage and to historical illustration in order to fix his meaning, and these unite in establishing the rendering given in the Revised Version as the only safe interpretation. Let us briefly examine them.

The expression used by Paul is Pasa graphes: All Scripture or every Scripture—every writing. This is very general—in fact universal—and if taken in its widest sense would make Paul assert that all the writings of Homer, Herodotus, Hesiod, Plato, Aristotle, were inspired of God and were profitable, etc. This of course was not his meaning. How far then is his meaning to be restricted? What is to be the limit and rule of restriction? Now, as to collateral usage, we find this Greek noun graphes used forty-nine times in the New Testament. But in seventeen of these instances it is in the plural form graphai, and in every such case it means, beyond question, the Holy Scriptures, the inspired writings of the Old Testament. In the remaining thirty-two instances it is in the singular graphes, but in thirty out of these thirty-two cases, it fixes its own meaning by referring directly to one or more specially quoted passages from the Old Testament. Thus we are brought down to two instances only in which the word when used in the singular does not fix its own meaning and confine that meaning to the inspired Scriptures. One of these two is in 2 Peter i: 20; the other is the place under consideration. But the verse from 2 Peter by using the expression "no prophecy of the Scripture," clearly restricts the intended meaning to the Old Testament in which alone any prophecies recognized as such by the inspired Peter occurred. Therefore, by these facts of collateral usage, we are brought logically to the conclusion that as in forty-eight out of forty-nine cases, the word graphes, and its plural, fix by the context, their own reference to inspired Scripture, and that as 2 Timothy iii: 16, is the only instance in which such restriction is not thus fixed, the restriction was not there intended.

Such is the lesson from collateral usage. Now as to the lesson from history. It is still more significant. Paul knew perfectly well that the Septuagint was the general and prevailing form in which the Old Testament writings reached the people of Ephesus and of all those parts of Asia Minor in which Timothy was working as an evangelist when this second epistle was written. Now, this Septuagint contained not only the inspired writings of the Old Testament, the law, the prophets, the psalms, the hagiographa or sacred writings which Christ, the incarnate God, expressly recognized and sanctioned as Divine, but it contained also the writings since known as the "Apocrypha," interspersed among the translated books of the Hebrew or Palestinian canon—so that Tobias and Judith came before Job and the Psalms—the wisdom of Solomon and Ecclesiasticus came before the minor prophets and Isaiah and Jeremiah, and Baruch came before the Lamentations and Ezekiel and Daniel. And moreover this arrangement of the Septuagint has continued such ever since and is such now. And we know perfectly well that many early catalogues of the Scriptures contain the old Apocryphal books and do not even ear-mark them as antilegomena, i. e., spoken against. And we know that the Greek Church influencing ninety millions of people, receive these Apocrypha as inspired, so completely that the learned and pious Dositheus denounces those who reject them as acting insipienter, inscite, aut magis malitiose, i. e., unwisely, ignorantly or in most cases maliciously; and we know that the Roman Church has always received them as inspired, and that the Council of Trent pronounced a solemn anathema against all who rejected them, and, still more and still worse, we know that these Apocryphal books were bound up with King James' Bible between the Old and New Testaments, and continued to be so printed and bound and issued by the British and Foreign Bible Society until 1826, when the united voice of catholic Protestantism became too strong for hoary error.

Now all this was open to the all-seeing eye—the eye of the Holy Spirit. Can we doubt then that Paul was inspired to write to Timothy just as he did? If he had written distinctly, "All Scripture is given by inspiration of God" how is it possible to doubt that this broad and sweeping declaration would have been held by the early Church as embracing all the Scriptures included in the Septuagint? And thus we would have had Paul's inspired authority forced on us for receiving the falsehoods and extravagant

The Central Presbyterian.

WHOLE NO. 844.

RICHMOND, VA., WEDNESDAY, OCTOBER 5, 1881.

VOL. 17---NO. 10.

Central Presbyterian.

OFFICE:
No. 1015 Main street, opposite the Post Office.

TERMS:
Three Dollars a year; six months, \$1.50; three months, 75 cents; payable in advance.—Ministers of the gospel, \$2.50.

Payments may be made to local agents wherever practicable; all ministers of our Church are authorized to act as such. Or by checks, Post-office money orders, or letters Registered by Postmaster. Otherwise it must be at the risk of the party sending it.

Obituaries charged at five cents a line. The party sending can make the estimate by counting eight words to a line. Payment in advance. Advertising rates furnished on application to the office.

Communications and letters on business should be addressed to CENTRAL PRESBYTERIAN, Box 37, Richmond, Va.

Richardson & Southall,
Editors and Proprietors.

[Entered at the Post-Office at Richmond, Va., as second-class matter.]

CORRESPONDENCE.

Letter from France.

HONFLEUR, FRANCE, Sept. 1, '81.

Messrs. Editors.—Normandy, though one of the richest and most beautiful provinces of France, as well as the most accessible, is less known to tourists than many parts of Europe less attractive in natural features, and endowed with less that can reward an enlightened curiosity. The ordinary holiday-maker at once goes far afield to the Alps, to the banks of the Po or Tiber, to the Moorish monuments of Spain, perhaps to North Africa. If, on his return, he casts a hasty look at renovated Rouen during a pause in the journey from Paris to Dieppe, he thinks he has paid sufficient attention to a district of minor interest which few talk of having visited, and for which the modern caravans of tourists are rarely organized. It is rather the person of special tastes who makes the easy pilgrimage to the cathedral of Beauvais, studies the noble proportions of the church of St. Omer, or contemplates the grand relics of the northern architecture of the 11th century at Caen. To this class of travellers

The Quaint Little Town of Honfleur.
nestling amid trees and green hills, on the opposite side of the Seine, will always have an interest. As we steam across the water from Havre the richly wooded cliff meet our eye sloping down to the waters edge, with villas and chalets playing bo-peep among the trees, and we fancy that the landscape before us must have strayed by some mistake from an inland retreat to this sea-board. Our fellow-passengers in the forepart of the vessel are numerous and miscellaneous, and we find ourselves surrounded by a curious assemblage of peasant women, fish, mussels, quacking ducks, and crowing cocks, en route for eventual sale. By our side an objectionable man, with the appearance of an ostler, puffs cheap tobacco smoke in our faces, and we look as uncomfortable as we feel. But who shall assert that French gallantry has been destroyed by the Republic? Our ostler has the manners of a prince, and on discovering that his cheap cigar interferes with our comfort, he throws away the offending luxury with a profusion of self-reproachful apologies and

A Stupendous Bow.
Would that we could paint that infinitely grave performance—a Frenchman's bow! The lifting of the hat, the sweeping extension of the arm to its fullest length, the profound inflection of the body, the while a slight respectful smile lingers about the corners of the mouth—and the author of that magnanimous performance seems to murmur within himself, "I think I did that rather well"—these are things which cannot be written. Description renders the whole process ludicrous, but the impression is very different when the act itself is contemplated. Modern manners offer scarcely any form of deference so thorough, so striking, as a really well executed bow. And yet in France the very boys, and servants know how to execute this function with graceful effect. Indeed this is an element of French character worthy of universal imitation—we mean their

Civility and Polite Manners.

We know not what actual correlation there may be between the inner state and the outward manifestation, but sure we are, that consciously or unconsciously, from peasant to Count, and in their habitual attitude toward each other as well as in casual relationship with strangers, the French people exhibit in an unrivalled degree the grace of courtesy. You never see a wooden Frenchman—or woman. The sentiment of vitality leaps out of every movement—yet every movement is graceful. The rapid play of physiognomy, the twisting of the shoulders, the nervous oratory of the hands, the suggestive movements of the feet—all these would be grotesque if not apropos to the thoughtful and refined. Yet ideas and sentiments are not only enforced, but they pour out of these various actions

without the utterance of a word. The manner is half the eloquence! It would be a great error to suppose that this is all acquisition—the fruit of long study. History shows us that the race has been what it is since Louis Treize was king, yea, since Strabo wrote. The Greeks and the Romans distinguished the ancient Celts from all the people comprehended under the name of barbarians, because of their politeness. It is therefore inheritance, and "to the manner born"—ingrained in the very web-woof of French society. It lends a subtle charm to all intercourse—a charm which one can as readily observe on the street as in the drawing-room—among the bourgeoisie as amid the aristocratic classes.

But we have almost forgotten our voyage to Honfleur, in meditations on French civility. We are aroused, however, from our reveries by the bustle of crowded docks and picturesque wharves and land, amid such a collection of old fashioned quays, tortuous streets, and old world buildings, as must drive an artist wild. Emerging from the quays, we come upon a short street with a tempting avenue of trees at its further end, leading out into the country. We follow this road until we come upon the marl beds of Honfleur, the deposits of ancient Caspian seas, and forever famous for the discovery of the fossil remains of the

Marine Reptiles Called Ichthyosaurs.
out of which the celebrated Cuvier articulated a new species of animal creation, and revolutionized the Zoology of France. He proved thereby the existence in past geologic ages, of an order of reptiles differing wholly from any that now frequent land or sea. Most remarkable are the remains of these large animals, and they may well be compared to monsters engendered in the imagination, exhibiting as they do the singular spectacle of a head like a dolphin, with the teeth of a crocodile placed at the extremity of a long neck consisting of eighty vertebrae, attached to the body of a lizard. Even so celebrated a naturalist as Cuvier would have failed to convince the scientific world of the existence of such an ancient monster but for many discoveries of like fossil remains. The Plesiosaurs, not unlike lizards, and about nine feet long, were unearthed near Boulogne. A third animal of the same species, to which a French naturalist has given the name of Teleosaur, resembling in some respects the crocodile, was found in the quarries of Caen. In the strata of Montmartre, Belleville, and Montmorency, in the quarries of Aix, in the calcareous marl near Orleans, and on the Rhenish limits of France, bones were found in such numbers and of such marked character as to corroborate and prove beyond a doubt the existence of graminivorous animals, very different from any which now exist on the earth's surface. The only animals to which they bear any resemblance in shape, are the tapers that exist at present in the new world. A very interesting discussion of the real nature of these peculiar reptiles is to be found in the paper read this year by Professor Seeley before the British Scientific Association.

Returning from our zoological ramble, and scrambling up the steep streets, we reach a *Place* whereon stands

The Beacon Church of Honfleur.

The steeple has apparently had a quarrel with the rest of the building and walked off to settle down some yards further. It is a painted wooden structure, somewhat low, and undoubtedly aged. An old market woman at her fruit stand, assures us that the building is 1,500 years old. Room for exaggeration in these figures! If utter decrepitude, however, will produce conviction, that of the building proves beyond peradventure its great antiquity. Perhaps the most interesting feature is the votive offerings to be seen in the interior, dedicated to the church by the Norwegian sailors, grateful for deliverance from the perils of the sea. What Deil is to England, Honfleur has been to France—the landing place for Norwegian ship timber—evidence of which remains not only in these votive offerings, but in the language and customs of a portion of the towns-people.

Proceeding upon our tour of investigation we are stopped at almost every step by some subject for admiration. Here it is an old wooden house with its white and black layers—there a steep street attracts us with its gabled roofs nearly touching each other. Further on we climb up a lane where there is just room for us to pass between the lines of shrimps laid out on long tables to tempt the passer-by—while their live brethren, fresh from the net, are wriggling about in huge baskets. A minute later we pass the college on whose walls are placarded

Grande Distribution des Prix.

and we ask a neighbor when it is to take place. "It has just begun at the theatre," is the courteous answer. Down the steep streets and across the quays we rush till we emerge upon the *Place Thiers*, where the theatre stares us in the face flag-adorned, and its entrance crowded by divers officials solemnly imposing in their uniforms dear to French hearts.

The commissaire de police, to whom we apply for admission, is exceedingly courteous, and we find ourselves the spectators of an educational *mise en scene*, such as probably only France, with its love of "effects," could produce. The boxes, gallery, and back pit are thronged by an appreciative and well-dressed audience, amid which a few white caps mingle. The pit itself is filled by young collegians of all ages and sizes, some in their Lycee uniform and some in plain clothes. Carpeted steps lead up to the stage—the space on either side being crowded with lovely flowers—and on the stage itself, seated amid the scenery and backed by a flag surrounded bust of the Republic, are the divers professors, among whom move stately personages in long black gowns and wondrous broad shoulder-knots with purple and yellow streamers. These latter, we learn, are members of the Administration. As the more studious scholars receive their prizes they are recalled again and again, and the place echoes with the applause. The be-ribboned gowmsmen, with graceful custom, hand the prize to the master who has taught the successful pupil, and we note that while some pass the gift with an air of apparent indifference, others beam all over and heartily grasp the winner's hand, while one bright faced young teacher went the length of embracing his smiling pet pupil on both cheeks. At intervals the band strikes up, and we momentarily fancy that it is a theatrical performance rather than the turning point in many young lives. Dramatic or no, however, we are glad to note the universal interest which is being awakened in France in behalf of education. Jules Ferrey, Gambetta, and many of the most enlightened statesmen of France are championing education as the means by which the Republic is to be conserved and consolidated. The culture of her children is indeed an important question, but intelligence is not the sole foundation of a Republic, else those of Greece would never have toppled down. Rousseau, who had sometimes sudden and grand illuminations, has written these remarkable words—"Modern governments are undoubtedly indebted to Christianity on the one side for the firmness of their authority, and on the other for the lengthened intervals between revolutions" (Emile I, 4). And Montesquien has said: "There is no doubt Christianity has created among us the political right we recognize in peace and the right of nations we respect in war, for the benefits of which the human race shall never be sufficiently grateful" (Esprit de Lois, chap. 3). France demands a common school for her children. She requires a God more. "Non est potestas nisi a Deo!" L. M. C.

Letter of Sympathy to Mrs. Garfield.

We publish, by request, the following letter from the students of Union Theological Seminary to Mrs. Garfield.

HAMPDEN SIDNEY, VA., Sept. 26, 1881.

Mrs. James A. Garfield:

Dear Madam,—We, the students of Union Theological Seminary, would hesitate to address you in this hour of your deep bereavement, if we did not feel that at this time when the heart of the whole nation is beating in sympathy with your sorrow, we would do violence to our feelings if we refrained from the expression of our Christian sympathy.

From the time when the bitter news of July 2d first reached us, until the time when we learned that death had released your husband from his sufferings, our prayers went up unceasingly to the Throne of Grace, that it would please God in His mercy to spare him to his family, his friends, and his country. But it seemed good to Him who seeth not as man seeth to deny this prayer. We cannot fathom the ways of Divine Providence; it seemed as if peace and happiness had once more dawned on our land. A man was at the head of our government whom we could look to as the President of the whole country, in whose good will we could trust, and on whose word we could rely. It has pleased God to remove him in the midst of a career that promised to be one of such usefulness. And while we bow in humble submission to this afflictive dispensation, we rejoice that he whom we mourn was enabled, by the abounding grace of our blessed Lord, to witness a good confession before God and this people. We rejoice that death to him, as we humbly hope, was a passing from glory into glory, and that he now lives and reigns with Him who bought us with His own precious blood.

While this dispensation is a national sorrow, we know that yours is a grief which none can approach unto, and in which we can only commend you to the God of all grace and consolation. That He may enable you to recognize His hand in all that seemeth unto Him good; that He may sustain you by the consolations of His word, and the inworking of His Spirit; and that in His own good time you and your whole family may meet in joyful reunion before His presence in glory, is the fervent prayer of all the students of this institution. As the representatives of which we subscribe ourselves,

With Christian sympathy and fellowship,
PEYTON H. HOGE,
JOHN CALVIN STEWART,
HENRY M. WOODS.

—Jerry McAuley's Water street Mission has been the means, in the good providence of God, of revolutionizing that entire neighborhood, where but a few years since the most loathsome forms of vice and crime stalked abroad unchecked and unrebuked. The work is still carried on with unabated zeal and energy, and with most satisfactory results.

Mr. Moody said: "I think the Gospel net spread by Jerry McAuley in Water street, is one of the most effective means of saving men that we have in New York."—N. Y. Observer.

NEWS FROM THE CHURCHES.

Southern Presbyterian.

Rev. Dr. Thomas Wharey's Post office address has been changed from Keyville to Worsham, Prince Edward county, Va.

Installation at Big Lick, Va.—The committee appointed at the late stated meeting of Montgomery Presbytery to install Rev. W. C. Campbell pastor of Big Lick church, discharged that duty on the 2d of October, 1881. Rev. R. R. Houston preached the sermon and propounded the questions to pastor and people. Rev. John Ruff, who was appointed to deliver the charge to the pastor, performed that duty, and in the absence of Rev. S. R. Preston, on account of illness, who was appointed to deliver the charge to the people, Rev. John Ruff also delivered the charge to the people. Rev. W. C. Campbell has taken a firm hold on the people, and Big Lick church never had fairer prospects.

The Sabbath School is a flourishing one. In short, the people "have a mind to work."

Brunswick Church, Va.—Twelve persons have been added on examination to the communion of this church within the preceding twelve months. The hearts of pastor and people have been much cheered and comforted by a recent visit from the Rev. Dr. Wm. Brown, of Fredericksburg, who preached most acceptably and impressively to us through a series of meetings at both our churches, (Union and Concord), extending through seven days. During these services two infants, one of them a child of the pastor, were baptized; two deacons, previously elected, were ordained and installed, and four persons were received into the communion of the church on examination.

Lunenburg, Va.—A correspondent writes: "The 'signs of the times' in this old county are favorable. The committees of Roanoke Presbytery have faithfully supplied the eastern field of Lunenburg, and most acceptably to the people. The Rev. H. A. Brown supplies the Court House church once in each month, and with hopeful results. Under God's blessing the faithful labors of this excellent minister will tell on our Church in Lunenburg." W.

Installation.—Rev. James B. Converse was installed pastor of the Bluntville church on Sunday, September 24th, for one-half his time. The committee consisting of Rev. Messrs. Lyle, Byers, and Wallace acquitted themselves ably. After the conclusion of the services, nearly every one in the house shook hands with the newly installed pastor. The services, never before witnessed here, produced a good impression. The church in Jonesboro will follow this good example and install their minister.

The Second Church, Staunton, Va. On Sunday, September 25th, Rev. J. E. Booker, the pastor, preached his third anniversary sermon. After services it was announced by the officers of the church that the congregation, as a thank-offering, had made a special collection and paid into the Treasury \$1,000 which fully pays the debt for the church building, and all the floating debt. This congregation in the past three years has paid \$5,675, having previously paid \$3,000 on the building. The congregation was much pleased at its success over financial obstacles and has good reason to be, for the result is highly creditable to it.—Vindicator.

The Presbyterian church of Eufaula, Ala., has extended a pastoral call to Rev. A. B. Curry, of Darien, Ga. It is not known whether he will accept. He has been remarkably successful in his present field, having built up one of the best churches in Georgia.

The Independent Presbyterian church of Savannah, Ga., has, during a few months, received twenty three communicants. The First church of same city expect to call a pastor as soon as the fall season opens.

The congregation of the Presbyterian church at Walthourville, Ga., are energetically making arrangements to rebuild their house of worship which was destroyed by the great storm of August 27th.

Rev. Dr. James W. Kerr has taken charge of the Valdosta and Boston churches in Savannah Presbytery, Georgia.

Rev. D. A. Todd, late of Louisiana, has been invited to the church of St. Mary's, Georgia, in Savannah Presbytery.

Savannah Presbytery has been called to meet October 7th, to ordain and install licentiate G. W. Brown, colored, over the colored church of Savannah. Also to receive two colored candidates and send them to Tusculooa Institute; and thirdly, to dismiss Rev. B. E. Goode to West Hanover Presbytery, Virginia.

The prospect in Savannah Presbytery is said to be highly encouraging.

Rogersville, Tenn.—A correspondent writes thus: "At a congregational meeting of the Presbyterian church of Rogersville, held on Sunday, September 18th, Rev. S. V. McCorkle was unanimously called to the pastorate of this church. By the union of the two Presbyterian churches three weeks ago, this church finds itself able to employ a pastor for the whole of his time. There has been no installed pastor in our town for many years. Indeed, old citizens are unable to say positively that there ever was one. They have been compelled here to adopt the plan followed by so many of our weak churches—that is, to be ministered to by stated supplies. But now, recognizing the fact that such a relation between preacher and people, is foreign to Presbyterianism, we are determined to enter into that relation which is in accordance with God's word."—Christian Observer.

Church Organized.—A church with twenty-four members, two Ruling Elders and two Deacons, was organized at Temple, Texas, September 20th, by a committee of Central Texas Presbytery. A church building is to be erected immediately.

Temple is the junction of the Missouri Pacific and the G., C. and Santa Fe Railroads, and also the point where the latter road branches, in one direction to Fort Worth, and in the other to Brownwood. The town is eight miles east of Belton, is growing rapidly, and promises to be a fine trading point.

Tyler Church, Texas.—Rev. W. R. McLelland writes to the *Texas Presbyterian*: "I write to tell you of the gracious blessing enjoyed by our little church. Bro. Jno. S. Moore, of Sherman, was with us and preached for us, beginning on Friday night before the 1st Sabbath in September, when we had our regular communion services.

Five members were received, three by letter and two by profession of faith. Bro. Moore remained with us during the following week and the second Sabbath, preaching his last sermon on that night. He preached every night and had prayer-meeting every morning through the week.

Rev. R. M. Tuttle has accepted an invitation to take charge of the church at Victoria during Mr. Johnson's illness. He enters upon the work immediately. This will leave vacant the churches of Rockdale, Zion, and Maysfield.

Northern Presbyterian.

Memorial services were held yesterday, at 11 A. M., in the Fifth-Avenue Presbyterian Church, at the corner of Fifty-fifth-street. There was a very large congregation present. In the absence of the Rev. Dr. John Hall, the Rev. Moses D. Hoge, D. D., of Richmond, Virginia, conducted the services. The church was very simply but appropriately decorated, the galleries and organ loft being festooned in black bunting, caught up by white rosettes. Dr. Hoge spoke in a touching manner of the feeling of the South in regard to the calamity which has befallen the Nation. He said: "I can speak for the people I represent, for those whom I love, and whose interests and sympathies are mine. I can bear testimony to the fact that your sorrow is their sorrow and your bereavement equally their own. There is 'a solid South,' but not in the low sense in which politicians use the phrase, but in the nobler sense of a people united with you in the bonds of a common grief, and in the determination to uphold the prosperity, the happiness, and the glory of the Union, without the surrender of one just principle which is dear to the hearts of the Southern people and honestly maintained by them. Today Richmond and Augusta, Savannah and Charleston, New Orleans and Vicksburg unite with New York, Philadelphia, and Chicago in laying their immortal souls on the bier of the martyr President. Now the time has come for peace and for the true unity of the States."—New York Times, September 27.

Presbytery of Maryland

Met in Poolesville, September 22d, at 7:30 P. M., and was opened with a sermon (by request) by Rev. Dr. Lefevre, from Psalms viii: 4, after which it was constituted with prayer by the Moderator, Rev. C. N. Campbell.

Present—Seven ministers and four elders. Rev. David Jamison was elected Moderator, and elder Isaac Young temporary clerk.

Received—Rev. C. S. Lingamfelter was received upon certificate from Winchester Presbytery after the usual examination.

Dissolved—The pastoral relation between Rev. C. N. Campbell and the Poolesville church was reluctantly dissolved.

Revised Directory was referred to the special committee consisting of Rev. W. U. Murkland, P. F. Flournoy, and James Nicols, to report at stated spring meeting.

The committee on Evangelistic Work, recommended the following appointments for the supply of Springfield and Harmony churches, viz: 1st Sabbath of October—Rev. Dr. Bullock; 3rd Sabbath of October—Rev. Dr. Murkland; 4th Sabbath of October—Rev. C. N. Campbell; 3rd Sabbath of November—Rev. Dr. Lefevre; 3rd Sabbath of December—Rev. C. S. Lingamfelter; 3rd Sabbath of January—Rev. D. Jamison; 3rd Sabbath of February—Rev. James Nicols; 3rd Sabbath of March—Rev. E. L. McMurrain; 3rd Sabbath of April—Rev. P. F. Flournoy.

Systematic Benevolence—The report of the committee shows that our churches have generally contributed liberally to all the objects of benevolence.

Statistics—Presbytery consists of 15 ministers, 9 churches, and has under its care 1 licentiate, and 1 candidate.

State of Religion—The narrative shows that while there has been no special interest in any of our churches, yet they have not been without tokens of the Divine favor; all report some additions, the attendance upon the ministrations of the Word is encouraging, peace and harmony prevail, and all our churches have pastors duly chosen except Springfield and Harmony.

The next stated meeting will be held in the Franklin Square church, Baltimore, on Wednesday after the 2nd Sabbath in April, 1882, at 7:30 P. M.

Presbytery adjourned to meet in Franklin Square church, Thursday, October 13th, 1881, at 7:30 P. M.

R. L. McMURRAIN,
Stated Clerk.

—The old Cunarder *Persia*, in its day the finest vessel afloat, took six tons of coal to carry a ton of freight across the Atlantic. The *Arizona*, a new steamer about twice the size of the *Persia*, takes a fifth of a ton. These changes have greatly reduced freights and enabled dealers to place grain and other American farm products in the English markets at a much lower rate than formerly. This fact, and the succession of bad crops, has had a depressing effect on the value of English farms. Many are now offered at one-third of the rent obtained six years ago.

Central Presbyterian.

WEDNESDAY, - - - October 5, 1881.

Our Contributors.

The Revised Version of the New Testament.

BY REV. H. C. ALEXANDER, D. D.
No. 10.

This consideration of words and their meanings, in the old version and the new, even when restricted to alleged mistakes, might be carried on indefinitely. This is, however, the branch of the subject which has been most written about, and after a word or two more the topic should be changed. In the paraphrase, or very free translation, of Col. ii: 23, given in a former number, it would be more exact to remove the brackets enclosing the words, "really tend," as they are not supplied but answer to the substantive verb. Literally the expression would stand, "which things [having indeed a show, etc.] are really towards [the] satisfaction of the flesh." The Greek words for "are . . . towards" (*esti . . . pros*), correspond idiomatically with the English phrase "tend towards." The word "really," in the adversative clause, is involved in the concessive participial clause preceding. The term "bowls" which the Revisers have substituted in place of "phials" at Rev. xv: 7, etc., has been sharply criticized in some quarters, but rather, it is to be presumed, in most instances on the score of its taste than on the score of its accuracy. If your patient readers will turn now to James iii: 4, 5, they will find changes which whilst not perhaps distinct violations of good taste (which is not now under discussion), or of the law of accuracy, are changes that can scarcely be regarded as great improvements in either respect. This passage may bespeak our notice again: just now the point is accuracy in the rendering. Without taking exception under this head to anything in verse 4, ("rough winds," we grant, is an improvement on "fierce winds") a critic might question the terms "wood" and "wheel" in verses 5 and 6. The word "matter" in the Authorized Version is confessedly too general, but it is submitted that "wood" is possibly rather too specific; the term "fuel" might have hit the sense very nicely, leaving it debatable what sort of fuel it was. "Fire-wood" and "fuel" are the renderings in Sheldon Green's New Testament Lexicon. The obscure word translated "nature" is left as it is in the Authorized Version, with "birth" as an alternative rendering in the margin; but the equally obscure word rendered "wheel" by the Revisers, should hardly have been changed from "course" (as it is given in King James), a term which happily expresses the literal sense, and repeats the ambiguous reference, of the Greek (*trochos*).

We now come to mistakes in Greek Grammar. Dr. Roberts sums these up as mistakes in relation to the *article*, and mistakes in the rendering of the Greek *verb* and the Greek *prepositions*. Most of these errors, as has been said, are regularly characteristic of the Authorized Version, and have been repaired with characteristic uniformity in the Revision. The first class are mistakes in reference to the *article*. These are in general admirably handled in the companion. The importance of these deviations from lexical no less than from grammatical rectitude will appear at once from an imaginary example. It makes all the difference whether one says, "Death brought sin on a man," "Death brought sin on the man," or simply "Death brought sin on man." In many cases (though by no means in all) the choice lies between the definite and the indefinite articles in English. Everything may depend here on the result of this election. Professor Roberts at this point aptly refers to the reply of Charles James Fox who, when once complimented on his marvellous fluency, rejoined, "I never want a word but Pitt never wants the word." The Greek, unlike the English, has only the *definite* article. The Version of 1611 is almost always at fault in the treatment of the article. Sometimes the article is erroneously omitted in the Authorized Version. It is conceded that there are instances in which the Greek article should be passed over in translation; but such instances are exceptional, and occur for the most part in connexion with proper names and abstract nouns. Of the mistakes of this kind in the Authorized Version, one of the most mischievous is the omission at Matt. ii: 4, and a multitude of other places, of the article before the word "Christ"—the official des-

ignation of the Messiah of prophecy. At 2 Thess. ii: 3, instead of "a falling away" we should read (with the Revisers) "the falling away," and at Heb. xi: 10, instead of "a city," and foundations, "the city" and the foundations," that is if we aim at a close rendering.

Sometimes again the Authorized Version has inserted the definite article erroneously. This is not so frequent a dereliction as the one just mentioned, but we are not wholly without examples. Witness Luke iii: 14, where we now read, "and soldiers also asked him"; 2 Cor. iii: 15, "a veil lieth upon their heart"; Gal. iv: 31, "Children of a handmaid"; and Phil. iii: 5, "a Hebrew of Hebrews." At 1 Tim. vi: 10, Archbishop Trench long ago pointed out that "the love of money is a root of all evil," but is far from being "the root of all evil"; and translated accordingly, as well as according to the Greek. The present writer has often speculated whether the true rendering might not be, "the love of money is a root of all the evils," (the word is in the plural and has the article) viz: the evils just referred to in the preceding context. It is admitted that the rendering "all evil" is sound scholarship, but the question is whether in this particular place it is sound exegesis.

This, however, reminds us to say that the Authorized Version has sometimes erred by giving the Greek article the force of a demonstrative pronoun: a tempting device, by the way, in the instance of the verse just cited from Timothy. This usage is familiar to the student of the classics, and especially of Homer, being indeed the earliest usage historically, but is unknown in Biblical Greek. Instances of this usage are to be found in the Authorized Version at John i: 21, iv: 37, vi: 32, Acts ix: 9, 2 Cor. iii: 17, vii: 11, and Rev. i: 3, where we should amend so as to read, "Art thou the prophet?" "the saying"; "the bread"; "the way"; "the spirit"; "the matter"; "the prophecy," respectively; in all which cases the Authorized Version has "that for 'the,'" except in the last, where the words are "this prophecy."

Sometimes, to make a finish of the list, the Authorized Version betrays a sort of reckless indifference to the presence or absence of the article. Compare James v: 20, with 1 Peter iv: 8; where the same Greek is first turned into "a multitude of sins," and then "the multitude of sins." Compare in the same way Matt. viii: 20, and Luke ix: 58. In one case it is "foxes" and "birds," in the other "the foxes" and "the birds."

For the Central Presbyterian.

FORGIVE.

God's rule and man's rule are often very different, and perhaps these rules differ nowhere more than in regard to our conduct when a fellow-creature has given us cause for offence. Man says if thy brother trespass against thee, return evil for evil; show him that you can make him suffer as much as he has injured you; let him see that you do not care for his friendship; refuse to have any further dealings with him; make him as miserable as you possible can, without injuring your own good name in society. God says "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." It is not difficult to see that the world would be much happier if this injunction were obeyed; for malice, contention and strife, hard thoughts, bitter words, and the malicious deeds that flow from them, destroy more tranquility of mind than poverty and disease. If every human being was kind to every other as he could be; if he were as kind to his neighbor as he could be; if no one did his neighbor ill except in obvious cases of self-defence, or defence of the rights of others; if every one were as ready to forgive his fellowman as God is to forgive us, then the greater part of our woes would vanish; earth would indeed be a paradise, and here we should enjoy many precious foretastes of heaven. Man's inhumanity to man makes countless thousands mourn.

Now besides its tending to promote our happiness, there are three good reasons why we should cherish a spirit of forgiveness toward all our fellowmen—at least when they desire it.

1. God explicitly commands it, and provides for no exceptions. Of course we are not to countenance evil, or encourage by a tacit approval anything that is sinful; but when the offence is against us, we should always forbear to retaliate, and be ever ready to do an act of kindness for the offender. No disposition to return evil for evil should be allowed to remain in our hearts, however ignobly the offender has acted. His desert is not to be the measure of our good will toward him. If he deserve punishment let us remember that vengeance belongeth unto God, and He will repay. We are not to take vengeance into our hands, but leave it with God to whom it belongs. "Therefore," saith He, "if thine enemy hunger, feed him; if he thirst, give him drink;"

that is, treat him as if he had never done you evil. This is not simply advisory; it is a positive command, as is clearly shown by the forcible language used. And elsewhere we are told not to let the sun go down upon our wrath. If anger is aroused, let it not be of as long duration as the day that so rapidly passes away; it was intended only to produce action when there was no time for reflection, and hence need not endure for an hour.

And however frequent our brother may offend, if he repent, yea, if he say he repents, we must forgive him. Peter thought that it would be going as far as could reasonably be expected to forgive an offending brother seven times, and he asked the Saviour if he should continue to forbear even to that extent. But Christ tells him in effect that there is to be no limit. So long as he continues to ask forgiveness it must be granted. So it will not do for us to say, "Well, I have tried him a dozen times, and he repeats the offence as often as I forgive: I do not believe that he is sincere, and he ought not to expect his trespass to be overlooked again." This may appear very reasonable to man, but God says if he say, I repent, you must forgive him. We must take his word for it. Though he has given evidence of hypocrisy four hundred and eighty-nine times, this time, for aught we know, he may be sincere. See also Matt. v: 44-48; Ex. xxiii: 4, 5; Col. iii: 12, 13.

2. God's example. While the example of our Master should always be a strong incentive to duty, it is peculiarly so in this particular, since His condescension in forgiving the smallest sin is greater than ours in pardoning the most grievous offence. There is no sin so repulsive to us, as the most insignificant violation of the law is to Him. Indeed no transgression is insignificant in His eyes. He looks upon all sin with a holy horror. And yet as loathsome as sin appears to Him, He has condescended to pardon our iniquities. How then can we, vile worms of the dust, refuse to forgive those who are our equal? The Scriptures appeal to His example. "Be ye kind, etc., forgiving one another even as God for Christ's sake hath forgiven you." So again in Col. iii: 13. And how forcibly is this impressed upon us by the parable in the eighteenth chapter of Matthew. A man who owed ten thousand talents—a vast sum that perhaps no king in that day could have paid—was freely forgiven; and yet when he met one of his fellow servants who owed him the paltry sum of a hundred pence, he laid violent hands upon him, saying, "Pay me that thou owest." And when his debtor fell at his feet and besought him to wait till he could pay, he relentlessly turned a deaf ear to the humble petition of one whose master had forgiven him, and cast him into prison till he should pay the debt. Vile ingrate! we are ready to exclaim, could he, after being excused from payment of so great a debt, refuse to exercise forbearance toward one who owed him such a trifling sum? And yet how many of us expect our Lord to forgive the innumerable debt that an eternity of suffering would not pay, while we refuse to forgive His servants their comparatively insignificant trespasses against us!

3. The consequence of not forgiving. The greater number of professing Christians seem to be oblivious to what the Scriptures say on this subject. They know they are not doing what God commands, but they continue to cherish their unforgiving spirit with some kind of an expectation that it will work out well after awhile. Now we are told that if we hate our brother whom we have seen, we cannot love God whom we have not seen. Until this malignity is torn from our hearts, we have not the evidence of a renewal of our natures. Hence God tells us that we cannot have our debt of guilt forgiven unless we also forgive our fellowmen. We are authorized to pray for pardon, only as we forgive those who trespass against us. "For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." "For he shall have judgment without mercy, that hath showed no mercy." According to God's word, we are still heirs of eternal death, without hope of mercy at the judgment bar of the Almighty, unless we can forgive even the most unworthy of our enemies.

And this forgiveness must be from the heart. A mere willingness to speak and appear friendly, in order to retain your place in the church, is base hypocrisy. You may deceive the officers of the church and escape discipline by such simulation, but God who knows your every thought judges not according to the appearance. You cannot deceive Him by a pretended friendship for your neighbor. If you desire His favor your forgiveness must be genuine. As the Lord delivered the unforgiving servant to the tormentors, till he should pay all that was due, "so likewise," says Christ, "shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." W. R. COFFEDGE.

Ignorance of our duty, and neglect of our souls, are evidences of the greatest folly; while an acquaintance with the will of God, and a care to comply with it, bespeak the best and truest wisdom.

The same Spirit that breathed reason into us, breathes revelation among us.

For the Central Presbyterian.

"Inspired Scripture."
2 Tim. iii: 16.

Messrs. Editors.—Your correspondent who signs himself "R. R. H." is one of the few who have undertaken to defend the translation which the Revisers have given of 2 Tim. iii: 16. The opinion of the scholar whose view of this translation he has given us, is entitled to profound respect. Our purpose at this writing is not to call this opinion in question (we are not competent for such a task), but to glance at the conclusion which "R. R. H." draws from the scriptural usage of the words *graphè* and *graphai*.

He presents a clear and detailed account of what this usage is. He tells us that this Greek noun in the singular or plural, is employed forty-nine times in the New Testament; that the plural forms are found seventeen times and the singular thirty-two times. He declares further that in "thirty out of these thirty-two cases it fixes its own meaning by referring directly to one or more specially quoted passages from the Old Testament. Thus we are brought down to two instances only in which the word when used in the singular does not fix its own meaning and confine that meaning to the inspired Scriptures." He then shows that in one of these two cases, viz: 2 Peter i: 20, the same reference is forced upon the word by the context.

He is thus left to deal with the word in 2 Tim. iii: 16. He says there is nothing in the context here to indicate what meaning shall be given. Having come thus far with him and carefully noted his well-defined premises, we expect him to state his conclusion thus: Inasmuch as this word has a certain definite meaning in forty-eight out of the forty-nine instances in which it is used, therefore we are compelled in this one case where its meaning is not defined, to the belief that its signification here agrees with that which it has in the other forty-eight cases." But he draws from these premises exactly the opposite conclusion. As he states it: "Therefore, by these facts of collateral usage, we are brought logically to the conclusion that as in forty-eight out of forty-nine cases, the word *graphè* and its plural fixed by the context, their own reference to inspired Scripture, and that as 2 Tim. iii: 16 is the only instance in which such restriction is not thus fixed, the restriction was not there intended."

Now it has always seemed to us a perfectly legitimate mode of argumentation to interpret the meaning of a word in a disputed passage by its obvious signification in other passages coming from the same writer or others who employed the term in the same way. Presbyterians know how to use this argument. For example, we have a dispute with the Prelatists about the signification of the term "presbyterion" in 1 Tim. iv: 14, they affirming that it means the "office of the Presbyter," we declaring that it signifies a presbytery. And in support of our position we advance, with no small confidence, the fact that in the only other passages in which the word is found in the Scripture, it confessedly denotes the Sanhedrim, i. e., a college of elders. Why can "R. R. H." affirm so confidently that, "*Pasa graphè*," does not include the writings of Homer, Herodotus, etc? Because he really applies the principle for which we plead, and recognizes that such an understanding of the words would run directly counter to the usage of the sacred writers. Of course, there are other good reasons for rejecting this most general reference of "*Pasa graphè*." But it is at least one valid argument against it that the context in other places where "*graphè*" is used makes it impossible to extend the reference to the works of Homer, and therefore he would justly argue with us that such a reference would be inadmissible here. There is no better established principle of interpretation than this, that where the meaning of a term in a given place is uncertain, we must compare other passages from the same writer in which this term occurs, and if it is discovered that this writer has a fixed usage in regard to this word, the mind leaps immediately to the conclusion that it is strongly probable that the phrase is employed in the obscure passage in that sense which the author invariably gives to it. Now he tells us that the forms of *graphè* are found forty-nine times in the New Testament. He assures us that in forty-eight of these there can be no doubt that reference is had to inspired writings. Is it not a just—almost a necessary inference that, unless the context proves the contrary, the forty-ninth instance is not an exception to the general rule? Paul employs the term eleven times with this clear and specific reference; therefore in the twelfth case, where the context surely does not compel us to alter the sense, "R. R. H." says, "we are brought logically to the conclusion" that he did employ the term with a meaning entirely distinct from that which he uniformly used it! From the same premises flow two contrary conclusions: which is true?

It is not the purpose of this article to combat the opinion which "R. R. H." has formed on other grounds. We design merely to vindicate the rule of interpretation applied above. If this rule is a sound principle, it settles the discussion in reference to this disputed text in favor of the old translation. Granting that the view of the learned professor of Greek is correct, and there is nothing in the grammatical construction to determine between the two transla-

tions; granting further that there is nothing in the context to fix the meaning of *graphè* here, then it must follow that the question between the translations is to be decided by considerations which are neither grammatical nor contextual. If this be the case, the question of usage becomes decisive. And if our conclusion from this usage be correct, (Bishop Ellicott himself draws the same), *graphè* here, as always in the New Testament, means the Holy Scripture. This being admitted, the Revisers do give the suggestion that of this Scripture part is inspired and part not. On the principle we have defended, this conclusion, adverse to the New Version, flows from admissions favorable to its advocates, viz: that grammatical and contextual considerations leave the question undetermined. These admissions we are not prepared to make. Some respectable authorities pronounce the old translation to be grammatically more correct. And Bishop Ellicott concedes in his commentary that the preceding "*iera grammata*" of verse 15, fixes that restriction on "*graphè*" in verse 16, which "R. R. H." denies. There seems small danger that our adherence to the old translation shall ever result in the admission of the inspiration of Apocryphal Scripture by the Protestant Church. There seems great danger that the adoption of the New shall open the door to the theories of the Socinian and the Rationalist, to the eminent peril of "the faith once delivered to the saints." S.

For the Central Presbyterian.

The Importance of Presbyterian Examination.

Messrs. Editors.—Information has been in my possession for some time, which leads me to feel some anxiety with regard to the future of our Church. I have been accustomed to look on it as the soundest and most homogeneous body of Presbyterians on earth, and to feel great satisfaction at the terms of union between our body and the United Synod, because no lowering of the standard of orthodoxy was asked or granted: so different from the plan of union between the two bodies in the North, where a wide latitude of opinion was claimed and conceded. In our Southern union, however, no such concession was made and none was needed. For the resolution adopting the terms agreed on, expressly declares that the conferences and comparisons of opinion which had been had, showed such harmony of doctrinal belief as to ground an honorable union. Because a latitude in doctrinal opinion is authorized in the Northern Church, I think some among us have got the idea that they not only have the same right, but that they will exercise it. And I have been told that in the Presbytery of Memphis, on a recent occasion, the terms of union with the United Synod was claimed as the justification of a young brother for advancing eccentric doctrines, because a larger liberty was allowed since the union. Now, any one who will examine the terms of union will see that this is not only untrue historically, but it is a slander on the United Synod, which claimed to be, and I believe was, as orthodox as the General Assembly, and as zealous for the standards; and which never asked for any concession whatever.

Moreover, the union in the North was a very different affair, both in form and fact. There, the union was co-ordinate, and the Northern General Assembly now is the legal successor of both the former General Assemblies. For the terms of union required each body to receive the other; so that the Old School received the New School, and the New School received the Old School. But not so with us; but having ascertained that the two bodies were like minded doctrinally, it was agreed that the Presbyteries, ministers, and churches of the United Synod should be incorporated into and enrolled as constituents of our Synods and Presbyteries; the only concession, if it may be called such, being that, as they were received as a body, there was no personal examination. In place of that, however, there were conferences and comparisons of views by committees and in the various Church courts, until both bodies became satisfied that they were like minded.

Holding, therefore, as I do, that our standards remain in full vigor, and that no minister or other officer has a right to teach contrary sentiments, or to explain away our doctrines, I have been pained to learn that there are some in our ministry who are far from being sound in our faith, according to the old acceptance. How many I know not, but I hope and trust they are very few. These gentlemen, so far as I know, have not avowed themselves so as to become liable to discipline; but they express their views only in private. Of course, holding such views they cannot preach the truth according to their vows. I wish, therefore, to urge on the Presbyteries to watch whom they receive, and to examine them carefully on such points as these:

1. There is a minister in our Church who does not believe in the inspiration of all the books of Moses. He has been corrupted, I think, by reading Prof. W. Robertson Smith.

2. There is a minister who defends the views of Mr. F. D. Moore on the subject of the Sabbath, and probably goes even further. He thinks the day ought to be kept as a day of recreation; not as a holy day, but as a holiday; that secular newspapers may be read, social visiting enjoyed, and that it is a fine time to go abroad and worship God in nature.

The Central Presbyterian.

WHOLE NO. 848.

RICHMOND, VA., WEDNESDAY, NOVEMBER 2, 1881.

VOL. 17---NO. 14.

Central Presbyterian.

OFFICE:
No. 1015 Main street, opposite the Post Office.

TERMS:
Three Dollars a year; six months, \$1.50; three months, 75 cents; payable in advance.—Ministers of the gospel, \$2.50.

Payments may be made to local agents wherever practicable; all ministers of our Church are authorized to act as such. Or by checks, Post-office money orders, or letters Registered by Postmaster. Otherwise it must be at the risk of the party sending it.

Obituaries charged at five cents a line. The party sending can make the estimate by counting eight words to a line. Payment in advance. Advertising rates furnished on application to the office.

Communications and letters on business should be addressed to CENTRAL PRESBYTERIAN, Box 37, Richmond, Va.

Richardson & Southall,
Editors and Proprietors.

[Entered at the Post-Office at Richmond, Va., as second-class matter.]

CORRESPONDENCE.

Letter from France.

PARIS, Sept. 30th, '81.

Messrs. Editors.—Paris was astounding enough under the rule of Napoleon Bonaparte. In the short space of twelve years that extraordinary man collected more works of art and added more embellishments than the three preceding sovereigns combined. Bonaparte indemnified the Parisians for the loss of liberty by improving their city. No man ever more perfectly gauged the French character. To soothe the horror of Paris at the murder of the Duc D'Enghien, he ordered that a new opera should be brought out. During his rule fine streets were opened; quays were constructed; the Seine bridges were successively erected; and the canal of Ourcq was opened to facilitate the conveyance of goods. Twenty-four new fountains, and eight covered markets were begun and finished. The colonnade of the Louvre was embellished and the works by which the same palace was to be united to the Tuileries were begun. A triumphal arch, loaded with ornaments, in dimensions the same as the one erected to Septimius Severus at Rome, rose on the Carrousel to commemorate the Austrian campaign of 1805. A similar monument of colossal size crowns the entrance to the Champs d'Elysee. The church of the Magdalen was enlarged and the present peristyle was built around the chamber of deputies. A pillar after the model of the one raised to Antonine at Rome, covered with basso-reliefs and surmounted by the statue of its founder, adorned Vendome place. Lastly the Exchange, the most sumptuous edifice in Paris, was founded on a site formerly encumbered with old houses.

But the fall of Napoleon the First, the exhausted state of finances, invasions, and defeats have never arrested the embellishments of Paris. The adornments have gone on under king and Chamber of Deputies, under Bourbon and Bonapartists regime, until Paris has been so entirely rebuilt as to change utterly its whole aspect. The traveller who expects a historical and hoary city will find

A Jeune Metropolis, With an Air of Modern Glitter.

which deprives it of much of its historical aspect and of almost everything in the way of the picturesque for which it was once remarkable. One would never dream now that Caesar visited Paris (then Lutetia) fifty-five years before the Christian era—that Clovis selected it for his residence—that it was pillaged by the Normans and fortified by the successors of Charlemagne. Strolling along its boulevards, and gazing at the extended squares of white buildings, much alike and rather monotonous, we would imagine the city was built last week. Ruskin, sighing for the ancient and worshipping the picturesque, would scoff at Paris more than he has done at young America. Under the magic wand of Napoleon III and Baron Haussmann, it has emerged like a butterfly from a chrysalis, so bright and gay, so new and fresh and elegant, that it has almost forgotten its antecedents. One would imagine that Paris could never again be what it was under the second Empire, when it never ceased to present a constant succession of recurring marvels. That was a gala display of fireworks—a shower of golden rain—that could hardly be repeated! But the wind-up of September, 1870, was terrible after its kind, setting the Empire and all France in a blaze. Yet

The Paris of 1881.

in all its aspects, manners, humors, is more astounding than at any previous date in its history. At no time has there been richer display of wealth and taste in the shops, or more gaiety and liveliness among the inhabitants, and a wider repertoire of all those inexhaustible resources which cater to the amusements and pleasures of civilized society. True some of the French newspapers maintain a different opinion. The Figaro thinks France is politically disorganized, and the ship of state is rapidly drifting on a

combination of Scylla and Charybdis, Niagara Falls and Barnegat Shoals. It is the view of the *Rappel* and the *Intransigeant*, that the ministry are rapidly ruining the country—that the French army in north Africa is rapidly melting away, and that a national cataclysm will be precipitated by the accession of Gambetta. At the same time the boulevards are always gay and brilliant and crowded with people. The shops have no lack of life and movement, and if you enter one to buy a knick-knack, the shop-keeper behind the counter, in answer to your inquiries as to how things are going, will rub his hands rather cheerfully, and smilingly reply that things are going charmingly. The weather has been wet but "Les affaires marchent et tout le monde est content." Apparently there is a

Solid Establishment of the Republic.

In the government of three years ago a phantom of aristocratic or oligarchic rule lingered. The marshal was in power. Amnesty was scarcely an accomplished fact. Gambetta was a radical of the reddest dye. The Jesuits were everywhere, and hoping still to lay the foundations of a propitiatory Church which would bridge the chasm lying between the nation and Rome. Bonapartism went about lifting its head, and frequently muttering that with a few more turns of the wheel its opportunity would come again. All this is changed. Whether any Legitimists, Orleanists, Bonapartists are left we know not. No doubt enemies of the Republic still exist, characterized by every species of political opinion—but they make few if any public protestations. The last revolution seems to have borne the most substantial fruits of all the political upheavals of France. The Republic has already cast aside its swaddling bands, and is beginning to walk erect and instinct with life. It has already achieved much. It has made liberty no longer a purple dream, but a splendid possession. It has called into existence thirty-five millions of men, who now have an intelligent interest and voice in the nation's government. But it awakens anticipations far more bright. French Republicanism will inevitably impress itself upon the rest of Europe. Ideas cannot be quarantined—they are more infectious than disease and more dangerous than armies. The Republic of France cannot live in the heart of Europe without sounding the death knell of every tyrant, be he petty prince or imperial lord. It will speak the language of hope to all who have been borne down by political wrong, and speed good cheer to all who have despaired seeing the rule of absolutism overthrown. Across the Elbe over the vineyards of the Rhine, where statesmen watch significantly every motion of France—they have need to fear something else than the tread of French troops—and that something is the impalpable invasion of the free ideas of Republican France. Those ideas are not confined to the magnificent Chamber of Deputies I passed to-day. As will confine light, air, electricity, the magnetic fluids. They are placed above all human power. Republicanism in France needs but to permeate the masses before it starts upon the conquest of Europe. That it is already doing this is evinced by the very courage of the common people. One thing in particular I have noted in London and Paris. Liberty is more deeply rooted in England than in any other country, and yet there is no other country where the social classes are so sharply defined and are separated by such a profound abyss. When you see one of those English omnibus drivers setting with so much solemnity on his coach-box, you appear to see in the gravity of his air, in the majesty of his countenance, the first of senators, seated on his wool-sack, presiding over that high chamber which only had equal in ancient Rome. And yet how vast the difference in his consciousness between that driver, with all his assumption, and the English aristocrat. On the other hand the French plebeian makes no pretension to be aught else but a plebeian in his origin and his habits, and yet he so bears himself with a happy mixture of lightness and personal dignity as to make you feel that he carries inborn the consciousness that whatever be the position of a man—whatever be his calling, he is sufficient for himself. And yet it cannot be fairly said that with all the influence of Republican ideas, and the aspiration of the lower classes, that the I'm-as-good-as-you-are feeling is demonstrated in an offensive form. There may be nothing of the ponderous respectability and icy servility of the English underling—but there is a peculiar deference nevertheless. Equality between master and man (difficult for an Englishman even to conceive of) is already a reality in France—but it is an equality of a special character. It in no way involves a shade of doubt as to the temporary superiority of the employer over the employed, nor diminishes the respect of manner expected, nor in any way affects the privilege of the one to command and the duty of the other to obey—but it maintains intact between the two the pre-existing abstract truth that in morals

and in law one is as good as the other. It covers the dignity of the server toward the served, and keeps them both assured that directly they separate their relative positions will once more become identical—not of course in the passing accident of social rank, but in the universal bond of common humanity.

Driving along the great boulevards, marking the magnificence of the street architecture and the public monuments, we tire of the massive display and ask our coach to show us the private residences.

He Points to the Upper Stories of the Shops.

It is said the French language has no word for home. Paris certainly has no place for it. The greater part of the two million inhabitants live in apartments, herded together with nothing of the privacy of domesticity. We believe this to be the cause of so much domestic infidelity—the philosophy of the whole "laissez faire" of Paris—for it would be a libel to accuse all France of the vices of Paris. In Paris the apartment system is eminently suitable to the Parisian woman's ideas of the marital estate. She prefers to live abroad. She scouts at the idea of marriage as a condition in which two people are to be tied up by themselves. She regards it as an association for the purpose of larger liberty for both parties. There are examples, she says with a shrug, of married people who live at home *qui vivent en sauvages*—but she does not desire the honor of so small a company. It is easy to see what peril such a philosophy is to home peace, and what opportunities for discontent and laxity are presented in the lives of the crowds of Parisians who never stop at home, and whose lives are almost exclusively passed with others.

The apartment system not only undermines domestic felicity, but it is ruinous to servants. In the organization of apartments the servants' rooms are always placed together on the top floor of the Paris houses, facilitating all sorts of illicit practices. The thirty servants, male and female, of the different tenants of a large house, are all packed on the sixth story in thirty numbered rooms. Each has a key and can receive or pay visits at pleasure. The liberty is absolute after bedtime. No sight in Paris astonishes a stranger more than to be taken up to one of those huge attics and to be led along the wandering corridors, past endless yellow doors all exactly alike. It is a saddening spectacle, the place looks like a prison, but it is the very opposite; grooms and femmes de chambre, footmen and kitchen maids, cooks and coachmen, are turned loose there every night. It is mournful and degrading, but habit seems to make Parisians blind to it. "It is really very wrong, but it is the system, and what can we do to change it?" That is the only answer!

Alighting from our carriage, we enter a news shop to purchase a Parisian paper

The Newspapers of Paris are Poor Affairs.

taken up apparently with novelettes of the "blood and thunder" type, notices of theatres, funny columns, but without news. You look in vain for tidings of the doings of the great world. The American plan of a great staff of correspondents is unknown. Many of the Paris papers bear the date of to-morrow, but they convey the intelligence of last week. From the books in the shop we would regard a major part of the literature of the day of the dime novel species. Indeed young France apparently puts implicit faith in the melo-dramatic fables of Monsieur Claude and the realistic revelations of M. Emile Zola. A most revolting state of manners is depicted in the novels of Nana and those of a similar character. Yet these are the favorites. The Edition de Luxe of Nana, illustrated by the first draughtsmen of the day, is selling by thousands, and in almost every fruit shop may be seen photographic reproductions of the disgusting picture *Le Lignede Nana*. Printers in Paris have never been very straight laced. French and American ideas of propriety in art and in the drama run in a parallel which we trust will never converge, much less meet. However, we venture unhesitatingly to declare that at no time in her history has Paris presented in her shop windows such an astounding exhibition of downright indecency, pictorial and plastic, but especially photographic, as she does September, 1881. Photographic nastiness abounds in the boulevards frequented by English and Americans. Under the arcades of the Rue de Rivoli they swarm, and are almost as numerous in the Boulevard des Capucines. These unseemly productions have nothing to do with real art. They are simply and purely disgusting libels, corrupting the tastes and the hearts of the young. Sad is it that in this respect the Republic seems to mean not liberty but license.

L. M. C.

True liberty consists only in the power of doing what we ought to will, and in not being constrained to do what we ought not to will.

Letter from Iowa—The Huguenots.

BURLINGTON, Oct. 24th, 1881.

Messrs. Editors.—With great pleasure we have read "A story of the Huguenots in an open letter, written by 'W. D. M.' to his nephews." As we claim a descent from this same pious ancestry, I take the liberty of addressing you, for I feel constrained to acknowledge the goodness of God in remembering His promise to His people and to their children after them.

My father, Dr. John Flournoy Henry, was a grandson of Rev. Robert Henry, of Charlotte county, Virginia. My father's mother was Elizabeth Julia Flournoy, one of Susannah's descendants. After marrying William Henry she came to Kentucky, where my father was born in 1793.

My husband's grandmother was another of this covenant line, a daughter of Joseph Morton. My father and father-in-law, Dr. William Robertson, have each passed from earth within the present decade, leaving to their children and grandchildren that blessed inheritance, an honored name. Both were elders of the Presbyterian church.

Mr. Robertson and myself, with our two daughters, are members of the Presbyterian church of this place, and we trust our one little boy will in early youth give his heart to the God of his fathers.

Please excuse this intrusion on your valuable time, but I want to tell "W. D. M." that way off here in Iowa we rejoice in the knowledge that "the Lord hath been our dwelling place in all generations," and that we too have cause for thanksgiving that "the Little Night Cap" was saved to be the head of a long line of Presbyterians in a western land.

With earnest wishes for the success of our welcome visitor, the *Central*, I am respectfully,
MARY B. ROBERTSON.

NEWS FROM THE CHURCHES.

Southern Presbyterian.

Dedication at Millboro, Va.—The noble work in which the people of Millboro have been engaged for some months was completed about the 1st of October. They have succeeded in erecting a beautiful Gothic church. The cost of this neat edifice exclusive of bell, chandeliers, and stoves, which were given by kind friends, reaches a little more than two thousand dollars. Of this amount about \$1,200 had been already subscribed in our little village—an earnest of the zeal and determination of people in this good cause. The dedicatory services commenced on Friday, 21st, Dr. F. P. Mullally being present and delivering a series of excellent sermons. Sunday morning, despite the short notice given, the church was crowded and about 350 persons awaited the hour for services. Rev. S. Brown opened with the invocation. This aged servant of Christ was for years the beloved pastor of Windy Cove, and it must be with delight that he witnesses her growth and rapid development. The dedicatory sermon by Dr. Mullally was preached from Phil. iii: 8. In a forceable style, commanding the attention of the whole audience, the excellency of the knowledge of Christ was set forth. All other knowledge was naught as we listened to the preacher portray the object, the effects, and the certainty of the knowledge of Christ Jesus. Rev. A. R. Coker, the pastor, then offered the dedicatory prayer. A collection was taken up which resulted in \$200 towards the liquidation of the debt. We doubt not that the Holy Ghost has led our people to this offering unto the Lord and that God will now bless them with a fuller measure of that Spirit.

The new church is an evidence of the rapid advancement of the village morally, and the recently established Millboro Institute, under Principal R. C. Anderson, of its social.

READER.

Rev. W. A. Campbell, after two months absence has returned to his pastoral charge in Manchester, improved in health.

Rev. Dr. Mack visited Athens Presbytery at its fall session and greatly cheered and aroused the Presbytery and people in behalf of the Columbia Theological Seminary.

Rev. J. S. Watkins, pastor of the First church, Raleigh, N. C., has much improved in health, and expects soon to return to his pastoral work.

Rev. J. W. Rosebro, of Lexington Presbytery, has been preaching for two or three Sabbaths in Savannah, Ga. We learn from the *Savannah News* that his preaching was highly acceptable to the congregation.

Rev. A. D. McClure, of Bardstown, Ky., has been called to the Alabama Street church, Memphis, Tenn. The question of acceptance will be determined at an adjourned meeting of Louisville Presbytery on the 10th inst.

Third Presbyterian Church, Lynchburg, Va.—The Rev. K. P. Julian was installed pastor of this church on the 16th inst. The Rev. F. G. Raily delivering the charge to the pastor and the Rev. James M. Rawlings the charge to the people. There was a large congregation in attendance on these services, manifesting the great interest taken in this new church. Three new members were added to this church on last Sabbath by examination, and several others are expected to join in a few days.

Statesville, N. C.—Rev. Dr. W. A. Wood writes to the *N. C. Presbyterian*:
Our fall communion meeting was a time of

great refreshing. The services lasted eleven days. There were seven additions to the church at the beginning of the meeting. Fifteen others were added afterwards. There were also two additions by certificate. The gospel came to us not in word only, but also in power and in the Holy Ghost. Brother Rumble was with us and did all the preaching.

A Minister from Ireland.—Rev. Daniel McMeekin, of the Presbyterian Church of Ireland, (a body of six hundred thousand adherents), preached yesterday morning at the Independent Presbyterian church. The reverend gentleman's text was 2 Cor. v: 10, "For we must all appear before the judgment seat of Christ." His sermon was a very Scriptural, logical, and eloquent one—showing its author to be a man of uncommon power, and the congregation were profoundly impressed. Mr. McMeekin is on a visit to America, but an effort will be made to secure his services for some congregation in Georgia. The church will be fortunate which has him for its pastor. He will be the guest of Rev. Mr. Kerr during his stay in Savannah.—*Savannah, Ga., Morning News, October 17th.*

Rev. J. DeWitt Burkhead has entered upon his work as Evangelist of the Presbytery of Eastern Texas, and has already had much encouragement in his labors. He has closed an interesting meeting at Harmony church, in Cherokee county, which will result in ten or twelve additions to that church. Rev. P. H. Hensley is supplying the church at Orange, and is quite hopeful of the prospects of our church at that place.—*Texas Presbyterian.*

Presbytery of Eastern Texas met at Tyler, October 20th. Permission to labor within the bounds of Presbytery was granted to Rev. P. H. Hensley, who is supplying the church at Orange. Also, to Licentiate G. T. Jennings who is supplying one of the colored churches in Houston county.

A report was received from Rev. W. M. Viney, colored Evangelist, of his work during the past six months.

Rev. Jno. T. McBryde having accepted a call to the Henderson church, the following committee was appointed to install him: Rev. S. F. Tenney to preside, preach the sermon, propound the constitutional questions, and deliver the charge to the pastor; Rev. Jas. Knox to deliver the charge to the people.

Rev. S. F. Tenney was granted authority to receive members and ordain and install elders and deacons in the churches of Houston county where there are no Sessions.

Presbytery adjourned to meet at Harmony church, at the stated time next spring.

Northern Presbyterian.

Francis P. Schoals, who was born in Lancaster, Pa., in 1801, and died in New York, October 10, made the following bequests among others, payable after the death of his wife:—American Bible Society \$25,000; American Tract Society, \$25,000; American Home Missionary Society, \$25,000; American Missionary Union, \$10,000; Board of Home Missions of the Presbyterian Church, \$50,000; Board of Foreign Missions of the Presbyterian Church, \$50,000; Trustees of the General Assembly of the Presbyterian Church, \$10,000; Presbyterian Home for Aged Women, New York, \$10,000; Trustees Board of Education of the Presbyterian Church, \$10,000; Trustees Presbyterian Hospital, New York, founding two beds for E. B. S., \$10,000; Board of Home Missions of the Presbyterian Church, for evangelization at the West, \$10,000; Trustees of the Presbytery of New York, for church extension in New York, \$10,000; Trustees Union Theological Seminary, Adams Memorial chapel, \$5,000.

Ten years ago the Patriarch in Constantinople sent an ultimatum to President Washburn, of Robert College, to the effect that all Christian instruction must cease or the Armenian students would all leave. He replied that the Faculty proposed to "run" the College, and that Christian instruction would be maintained. The Armenian students were withdrawn. But they so insisted at home on returning that all but seven or eight were soon in their classes again. And this same Patriarch has since commended the College in almost unmeasured terms.

Nearly a hundred Jesuit Fathers belonging to the Province of Lyons are leaving France for the missions of the Levant, Syria, Armenia, Constantinople and Egypt. Father Amedee de Damas, who was in the Ori can war, has taken possession of the church and building on the shore of the Bosphorus, which formerly served for the church and residence of the Armenian Patriarchate. A seminary of the Coptic Uniat Rite has been opened by the Fathers near Cairo.

The Rev. T. J. Lamar, financial agent of Maryville College, East Tennessee, reports that he has secured \$70,000 towards the endowment of the College, provided the amount could be made up to \$100,000 during the year.

At the late meeting of the Presbytery of Noosho the following three churches, organized since the last meeting, were enrolled, viz: Rutland Centre, Ossage Mission, and Claramore, Indian Territory.

The Rev. Dr. Jenkins, who twenty years ago was pastor of Calvary Presbyterian church, in Philadelphia, has since that time been in charge of a large Presbyterian church in Montreal. Owing to failing health he has gone to Europe. His son Edward has won great fame as a writer, being the author of "Ginx's Baby" and other popular works.

(Continued on 5th page.)

Central Presbyterian.

WEDNESDAY, - - - November 2, 1881.

Our Contributors.

The Revised Version of the New Testament.

BY REV. H. C. ALEXANDER, D. D.
No. 11.

The revisers have, however, certainly overdone the matter in relation to the presence or absence of the article. Aside from those instances in which they have merely strained the English idiom in order to effect a sort of mechanical correspondence in this respect, and which belong to another branch of the subject, there are instances in which the insertion of the article in English simply because the article is inserted in Greek affects the sense, inconceivably it may be but still injuriously. A possible instance of this sort is found at 2 Thessalonians iii: 3, and in several parallel places (notably in the Lord's prayer), which read "the evil [one]" instead of "evil." The Greek in all these places is ambiguous and the revision is not improbably quite right. In the preceding paper a similar ambiguity was pointed out at 1 Tim. vi: 10, where the Authorized Version and the revision have both omitted the article, but where the context might seem to favor the more literal rendering. Clear instances of the mistaken insertion of the English article might, it is likely, be discovered in the new Version and instances where the sense of the original has been in some degree lamed, if not departed from. There are passages, too, in which the Greek article has been represented by the possessive pronoun, where the Authorized Version had left the Greek form without English equivalent and with sound grammatical justification for doing so. In every such case the translation is very much an affair of taste and diversified exegesis. An instance of this sort is Eph. i: 7, where instead of the abstract "redemption" the revisers read "our redemption." The rule about abstract nouns in the Greek New Testament is that they do not require the article, but do admit of it where the abstract idea is to be brought out strongly. *Per contra*, the Revisers agree with the Authorized Version in neglecting the Greek articles in translation at Rom. vi: 4, where the literal rendering would be, "We were buried therefore with him through the baptism into the death." Are not these both possessive articles, and ought not the English to have been, "We were buried therefore with him through our baptism into his death." The revision also errs, your critic would modestly submit, by inserting the indefinite article where there is no article in the Greek and where the sense (aside from the idiom) recommends, or even demands, that there should be no article in the English. There are few points more difficult to handle with perfect accuracy in Greek than the anarthrous noun, as it appears in the classics and in the New Testament. The grammarians are divided into different schools in reference to this matter, and indeed in reference to the whole treatment of the article.

The three highest names in Germany on the Greek of the New Testament are Winer, Meyer, and Alexander Buttmann, and all these great grammarians and critics agree in entertaining views on this subject which are to all appearance not always in concert with those of the London scholars. Meyer, in particular, has been especially successful in stating and maintaining the position that the article is often left out in Greek in order to convey the idea of *category* or *quality*. Where this is the fact the indefinite article in English is inadmissible. The failure to insert any article in such circumstances is perfectly congenial to the idiom of both languages. It would spoil the phrase "man wants but little here below" to put it "a man wants but little," etc. The French have even finer delicacies of expression that are connected with the presence or absence of the articles. To say that any body does something *en homme*, is not to say that he does it as the man, or even, precisely, as a man, but in his character as man rather than in his character as vertebrate mammal; or (to be more accurate) it is to say that he does it in the character (in his case a real one) of one who is man, and not in the character (in his case an imaginary one) of one who is not man but something else, it matters not what—whether, for example, brute or angel. Shedd's Commentary on the Romans errs, in the judgment of this writer, just here at i: 17, notwithstanding his

cogent exegesis, by rendering *dikaiosune theou*, "a righteousness," instead of "the righteousness of God," with the Authorized Version, or simply "God's righteousness." The Revisers here agree with Dr. Shedd and are liable to the same criticism. It is however confessedly a nice point and depends on the shade of thought intended by the apostle. This sort of rendering is however distinctly characteristic of the new Version. There are many examples, but the intelligent reader can find them out for himself. Not to be classed with such instances is the peculiarity of the Revision at Hebrews xii: 18, where "a mount" is substituted for "the mount," for the omission of all articles in such places would be in violation of the plainest rules of English writing. Nor is it likely that the most exacting censor would have chided the revisers sharply had they avoided the beaten path of the Authorized Version and rendered at Hebrews ix: 14, "Through an eternal spirit" instead of "through the eternal spirit." The antithesis points to the divine nature of Christ rather than to the third Trinitarian person. Enough, and perhaps more than enough, has been said on this seemingly trivial, but really important—as well as intricate topic.

After mistakes in relation to the article may be mentioned mistakes regarding the Greek verb. Under this general description there at once suggest themselves errors regarding the voices, the moods, and the tenses, of the verb. We have not noticed the presence of any remark in Dr. Roberts's Companion touching errors which have reference to the voices. These, and errors as to the moods, are not so constant in the Authorized Version as are errors as to the tenses. An undoubted instance in point, however, occurs at Eph. iv: 13, where the Authorized Version has evidently mistaken a passive (*phaneroumenon*) for a middle form. Still another instance may be promptly adduced. Romans iii: 4, closely follows the *lxx*; but the Authorized Version have obviously taken the verb expressive of judgment, dispute, or litigation, as a passive form when it is probably a middle. The new Version is right as to the first of these passages and ambiguous as to the second. If the meaning attached by the revisers to the *krinesthai* of the *lxx* and of Paul, in the quotation from Ps. li, be that the Lord is represented as one whose personal or official character is under judicial investigation rather than as one who is merely a litigant before a court of justice, it looks very much as if the revisers have fallen into the mistake to which the attention of your readers has now been sufficiently directed. As to the Hebrew that is another matter. In the Hebrew the verb calls for an active rendering. Paul often quotes the Old Testament freely himself, and might well adopt the Septuagint rendering as conveying the general sense, though hardly ready to endorse its verbal accuracy.

For the Central Presbyterian.

Letter from Rev. M. H. Houston, D. D.

HANGCHOW, CHINA, Sept. 7, '81.

As we were about to enter one of the city gates a few days since, we saw a sight that was new to us in China. It was the cremation of a human body. On a slight eminence near the city wall, a Chinaman had made a funeral pile of broken coffin boards, and on the pile had placed the dead body of his friend. As we drew near, the flames already enveloped the body. We stopped to ask the Chinaman why he did this. He replied that his friend had just come down from Hankow and died of cholera. He was burning the body so as to take the bones back to Hankow for burial.

The same day we saw on the further shore of the West Lake a temple, containing furnaces for the cremation of Buddhist priests. We were told that only priests of a high reputation for sanctity were burned.

In these days when certain German philosophers and others are urging the practice of cremation, it may be well to remember that this mode of disposing of the human corpse is, in all its historical associations, heathenish. In the Roman Empire it was practised till Christianity entered. As the gospel came in, cremation went out. Among the Jews, cremation was associated with the darkest periods of their history. When Saul turned to heathenish ways and consulted a necromancer, God suffered his body and the bodies of his sons to be burned. And when a plague came upon the people for idolatry, cremation was practised in that place of horrors—the vale of Tophet. It was when infidelity reigned supreme in France that cremation was seriously discussed by the Assembly under the directory. But, as long as the power of God has rested on a people, the bodies of the dead have been laid down as for a long sleep, to

wake again when the trumpet shall sound. So, when Jehovah expressed His favor to His servant, He said, "Thou shalt sleep with thy fathers," (Deut. xxxi: 16; 2 Sam. vii: 12;) and the record of each of the servants of Christ is, "He fell asleep," (Acts vii: 60; 1 Cor. xv: 6.)

As for the sanitary argument, we believe that we can never do better than to follow the practical hints of the Bible. When the sanitary commission of New Orleans investigated the method used in European cities for disposing of night soil, they found that experience was decisive in favor of earth cloths—the use of dry earth as a deodorizer. This was simply coming back to the method enjoined in Deut. xxiii: 12-14. And so we shall not be surprised when cremation is put fully to the test, to learn that the gases necessarily set loose by the burning prove far more noxious to health than anything proceeding from a well-regulated cemetery: that not merely on the ground of pious sentiment but on the score of health, we should bury our dead out of our sight.

For the Central Presbyterian.

Thoughts on Revivals.

No. 3.

"When one that holds communion with the skies, Has filled his urn where those pure waters rise, And once more mingles with us meaner things, 'Tis 'e'en as if an angel shook his wings. Immortal fragrance fills the circuit wide That tells us whence his treasures are supplied— So when a ship, well freighted with the stores The sun matures on India's spicy shores, Has dropped her anchor and her canvass furled In some safe haven of our western world, 'T were vain inquiry to what port she went, The gale informs us, laden with the scent."

Then they that feared the Lord spoke often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.

And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels: and I will spare them, as a man spareth his own son that serveth him.—Malachi iii: 16-17.

In his testimony of Jesus, John the Baptist said, "He shall baptize you with the Holy Ghost, and with fire." This is richly significant, for a revival of religion, by which is meant a special manifestation of Christ's saving grace, like fire, must begin somewhere. A little fire may kindle a great matter. The recent horrible conflagration in the forests of Michigan began with the flickering flame of a little match.

The history of revivals reveals the fact that a work of grace most enduring in its results commences often with a single Christian, never with the whole church. The disciples continued in prayer ten days before the promised power was received from on high. Nothing to permanent purposes could have been accomplished without such preparation in leading the thousands to Jesus. It is too often forgotten too, that those converted to Christ on the day of Pentecost were "devout men" out of every nation under heaven. This fact goes to confirm the opinion already insisted upon, that what comes before a revival is of more importance than what follows. These persons had been well instructed in the Scriptures and had the best of preparation for saving conversion to the faith as it is in Jesus.

So far as human agencies appear in promoting seasons of gracious ingathering at the present day, the circumstances are substantially these: Some one upon viewing the spiritual needs of a community is deeply concerned at seeing souls in danger. Such a person begins with his own heart, prays, confesses, and believes until his heart is all melted and subdued by the Holy Spirit; his love to Christ glowing, fervid, and burning, and he prays more and more earnestly. In this quickened frame of mind others are sought out, for his candle is not lighted to be put under a measure. A few, if not many, unite in special prayer for the awakening and converting power of the Spirit, and they continue in united, importunate prayer, nothing wavering until their prayers reach the upper skies, and the windows are opened and angels in their songs rejoice.

All who have labored successfully in genuine revivals, have waited at the throne of grace until imbued with power from on high, and then only had the true saving power with men. The gift thus received will diffuse a sweet influence wherever they work for Christ. Churches will be revived in a manner securing permanent results, and the conversions will be such as to convince the worldling of the reality and power of saving grace in the souls of men.

In this review of the use of means before a revival, let it be most particularly noticed, that it is not enough that sermons be able, sound, and well delivered, or that even a series of revival sermons should be preached, or that persons be visited and conversed with about their souls: nor is it enough that the church be aroused and go to work actively for a revival. Nothing can be an equivalent for real power from on high.

A minister of large experience says that it is no disadvantage to enter upon continued meetings with a small congregation and in unpleasant weather. Under such circumstances the church, at least a portion of it, will be more likely to get fully into the spirit of the work, and derive power from God, than when congregations are crowded and the surroundings exciting.

There have been, and are now, very earnest and successful workers for Christ. It is useful for our purpose to learn some-

thing of their devotional habits so as to understand in a measure the secret of their influence for good wherever they have served the Master. For example, it is reported of Daniel Baker that his custom was to fall asleep at night with prayerful thoughts in his mind. In the morning his first impulse was prayer. The spirit, and often the form of his first waking thought was, "Divine Master, what wilt thou have me to do this day?" He did not use prayer as a mode of exhortation, or for making statements of any kind, but regarding prayer as addressed to God and in no sense to the hearers, his petitions were framed in scriptural words. Whenever he prayed there was always an adaptation to the occasion, so that mercy might be obtained and grace found to help in that particular time of need. He disliked anything which hindered him from going from his knees to the pulpit, and nothing was permitted to prevent this if he could avoid it. With him it was a second nature to engage in fervent but silent and brief prayer during the rapid business of the day.

In reference to all true and efficient workers before a revival, it may be said, "All their springs are in God, and they abide near those springs as at the one oasis in a desert world." To change the figure, let it be remembered that those branches who desire and hope to bear much fruit, can only realize their wishes by abiding in the true vine. If God the Holy Ghost works in, and by any one, it must be in consequence of unceasing petitions at the mercy seat, and there is no child of God for whom this mercy seat is not equally accessible through Jesus Christ, for He is no respecter of persons.

If all counted worthy in the providence of God, to be put into the ministry of the gospel, were by close communion with Him who has the residue of the Spirit, to become channels of the descent of the Holy Spirit upon others through them, how overpowering would be the presence of the Spirit of permanent revival upon the Church and the world! "Awake, O north wind; and come thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits." Song iv: 16.

W. T. P.

For the Central Presbyterian.

Remarks on 1 Peter v: 13.

BY REV. J. R. BOWMAN, D. D.

"The church that is at Babylon, elected together with you, saluteth you: and so doth Marcus my son."

These words of the Authorized Version have been subjected to severe dismemberment at the hands of the revisionists, whose new version sets forth the passage in this form:

"She that is in Babylon, elect together with you, saluteth you; and so doth Mark my son."

Strange to say, this exceedingly revolutionary alteration has elicited no comment from any one of the multitude of recent critics. We feel assured, however, that such neglect must have arisen from mere oversight. Certainly it did not arise from the insignificance of this passage of Scripture, for, so far from being insignificant, these words of Peter have served as an arena of many a hard fought fight.

Was the Apostle Peter ever at Rome? This question once occupied a conspicuous position in Polemic Theology, as involving issues of great moment. Upon the determination of this question depended this other question: Was the Apostle Peter ever the pastor of the church at Rome? And upon the determination of this second question was suspended the primacy of the Pope of Rome, claimed by him as the successor of Peter.

Nor are the issues here indicated "dead." They are, in an eminent degree, "living" issues, which still greatly agitate the world.

As to whether or not the Apostle Peter ever was at Rome, tradition says that he was. But Protestants attach little weight to tradition, unless the tradition be supported by the Word of God. What then do the Scriptures say in respect to this question? They are ominously silent. Luke, in the Acts of the Apostles makes no mention of Peter's being at Rome. Paul in his epistle to the Roman church makes no allusion to Peter as ever having been at Rome. And Peter himself, in both his epistles, is perfectly silent upon this subject, unless this passage, now under consideration, can be construed as teaching that he was at Rome when he wrote these words.

"The church that is at Babylon saluteth you." The "Babylon" of this passage, say certain Romanists, is not Babylon on the Euphrates nor Babylon in Egypt, but the Apostle Peter used the word "Babylon" here mystically to signify Rome, and consequently the sentence should be read, "The church that is at Rome saluteth you." In this interpretation quite a number of learned Protestants have concurred, such as Grotius, Whitby, Lardner, and others.

But the difficulty is that this argument proves too much for the Romanists, for if "Babylon" here be taken to stand mystically for Rome, then they must not refuse to accept the Babylon of the Apocalypse as likewise standing mystically for Rome. And so, to avoid this dilemma many Romanists, notably Bellarmine, reject the mystical interpretation of the word "Babylon" in this passage.

What this present article aims at, however, is not to enter into this discussion,

but simply to point out how completely the new version has taken this text out of such a discussion—by making it to read: "She that is in Babylon saluteth you."

Evidently the words "church that is," in the Authorized Version do not belong to the original Greek, as is indicated by their being printed in italics. They were inserted by the translators on the strength of certain ancient versions, but cannot be regarded as authoritative. If then we leave them out the passage will stand thus: "THE in Babylon saluteth you." THE—what?

THE—being the definite article and of the feminine gender, demands some noun in the feminine gender with which it shall be connected. What shall that noun be? *Ecclesia* (church) says the Authorized Version. "The church that is at Babylon."

But why insert anything? Why not translate the article here as a personal pronoun, according to the idiom of the Greek language? These are the questions prevailing in the minds of the revisionists, and so they boldly give us the version, "She that is at Babylon."

Thus we emerge from one controversy, but only to be plunged into another—namely, as to the *celibacy of the clergy*. For who is this "she" of the new version?

Peter's wife, evidently—a reply given by Mill and Wall and others, long before the new version was written. We know that "Peter's wife's mother was taken with a great fever"—but this only proves that Peter had been a married man, and not that his wife was living. But Paul settles the matter by asking the question: "Have we not power to lead about a sister, a wife, as well as other Apostles, and as the brethren of the Lord, and as Cephas?"

And accordingly we conclude that Peter not only was a married man, but that he had led about his wife even to Babylon, and that, as the new version indicates, Peter's wife united with him in sending salutation to the "strangers, scattered elect"—which was eminently proper since she was "elect together with" them—"co-electa: sic conjugem suam appellare videtur," says Bengel), and "a sister" that is a believer together with them.

And so, this point being ascertained that "she" was Peter's wife; "Mark my son," who also joins in this salutation, may be John Mark, his son in the gospel, or may be his own son, as Bengel and others suppose.

According to Your Ability.

"Every man according to his ability," is the Christian rule of giving and working. It is not very faithfully obeyed. There are many persons who have great ability, yet do but little work; who have ample leisure, yet give but little time; who have large possessions, yet make small contributions. This is an evil that we have all seen under the sun. And there is another that is like unto it. There are a great many people who have some ability, but who do nothing; who have not much leisure, but give no time to the Lord's work; who have a little money, but who put none at all into His treasury. Those who have a little, and give nothing, violate the Christian law just as truly as do those who have much and give little. There are a great many persons, young and old, in all our churches, whose means and opportunities are limited, from whom not much ought to be expected; but they are able to do something, and they do nothing. They are transgressors of the Christian law. They ought to repent and do works meet for repentance.—Exchange.

A singular treatment of the ruins of Babylon, and one which might be readily overlooked in its bearings upon the predictions of Scripture in minute detail respecting this city, has not escaped the observation of Mr. H. Rassam, a thorough explorer of the site: "There is one fact connected with the destruction of Babylon and the marvelous fulfillment of prophecy which struck me more than anything else, which fact seems never to have been noticed by any traveller, and that is the non-existence in the several modern buildings in the neighborhood of Babylon of any sign of stone which had been dug up from its ancient ruins, for it seems that, in digging for old materials, the Arabs used the bricks for building purposes, but always burnt the stone thus discovered for lime, which fact wonderfully fulfills the divine words of Jeremiah, namely: 'And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolations forever, saith the Lord' (Ch. li. 26)."—Anon.

Humbleness is peculiar to Christianity. Goodness is admired and taught in all religions. But to be good, and feel that your good is nothing; to advance and become more conscious of pollution; to ripen all excellence, and like corn to bend the head when full of ripe and bursting grain—that is Christianity.

No matter what are the surrounding circumstances, the heart can go to God. Wherever Abraham pitched his tent, there he raised an altar to the Lord. So, wherever the Christian heart is, there is also an acceptable altar from which the incense of prayer and praise many ascend.

No one ever did a designed injury to another but at the same time he did a much greater to himself.

The Central Presbyterian.

WHOLE NO. 851.

RICHMOND, VA., WEDNESDAY, NOVEMBER 23, 1881.

VOL. 17---NO. 17.

Central Presbyterian.

OFFICE:
No. 1015 Main street, opposite the Post Office.

TERMS:

Three Dollars a year; six months, \$1.50; three months, 75 cents; payable in advance.—Ministers of the gospel, \$2.50.
Payments may be made to local agents wherever practicable; all ministers of our Church are authorized to act as such. Or by checks, Post-office money orders, or letters Registered by Postmaster. Otherwise it must be at the risk of the party sending it.
Obituaries charged at five cents a line. The party sending can make the estimate by counting eight words to a line. Payment in advance.
Advertising rates furnished on application to the office.
Communications and letters on business should be addressed to CENTRAL PRESBYTERIAN, Box 37, Richmond, Va.
Richardson & Southall,
Editors and Proprietors.

[Entered at the Post-Office at Richmond, Va., as second-class matter.]

CORRESPONDENCE.

Letter from Switzerland.

OCTOBER 27th, 1881.

Messrs. Editors,—It is impossible to visit without emotion the picturesque valleys and lofty mountains in Switzerland, the only country in Europe whose inhabitants have preserved the simplicity of patriarchal manners. In point of romantic and beautiful scenery this land is without a rival. Creation, doubtless, was not pronounced "good" until these mountains were hurled by Almighty power into the light of heaven all snow capped, and these valleys were cleft and clothed with their wonderful, almost supernatural verdure. Methinks God himself must have smiled with satisfaction when His conception of the picturesque—sublime in nature—stood a completed fact. We can scarce suppress our extravagance, though our journey in Switzerland must be restricted, by the lateness of the season, to regions deemed in the guide itineraries the least wonderful. For special reasons we have selected

Neufchatel as our First Objective Point.

This modern commercial town bears in the ancient documents the name of Novum-Castrum, and appears to have been originally a fortress erected by the Romans to defend themselves against the Helvetic nation. It is built in a circular form on the banks of the lake of the same name. It is adorned with four principal streets, and the large castle, transformed into government buildings. Washed by the waters of the lake on one side, and backed by hills covered with vineyards on the other, it may be designated as a city of considerable beauty. It has been unparalleled, however, in the history of its misfortunes. Sacked by Emperor Conrad the Second in 1033; burned by Henry, Bishop of Basle, in 1249; almost wholly consumed by a conflagration in 1450; in great part spoiled by an inundation in 1579; and lastly, partially destroyed by a fire in 1714, it is a marvel that Neufchatel has not succumbed under the experience of its many great calamities. Its rescue from such frequent and complete ruin speaks volumes for the pluck and industry of its inhabitants.

From Neufchatel we ascended by train to Locle, the Highest City of the Mountains.

and with Chaux de Fonds, the chief centre at this time of watch manufacture in Switzerland. We pass up by a very steep gradient through a grazing region which bears at every step token of prosperity. On the right is a smiling valley along which, though but small in extent, twenty-seven villages are scattered. Chaux de Fonds, a city of 25,000 inhabitants, is wholly a place of watch manufactories, and has wrested from Geneva the supremacy so long enjoyed by it in this department. It is a mistake for Americans to suppose that the Swiss do not employ machinery in watch manipulation. There are no purely hand-made watches at this date in these great centres of production. The factories, however, of the Swiss are usually small and are embraced under the home roof. This feature gives the house architecture a peculiar feature. There are no small dwellings in this portion of Switzerland. All of large proportions, built of stone in a most substantial manner, and neatly painted. The wooden houses, and immense projecting roofs are unknown. The villages and towns are as massively constructed as the finest streets of our American cities. The rich manufacturer and his family live under the same roof with the factory and the workmen. So large a population could not possibly live in so small an area of mountain country, however fertile, but for this extraordinary activity in the manipulation of gold, silver, and steel for watches, and the different articles of cutlery. Yet this art of the watchmaker, in which almost the whole population is engaged, appears to have been unknown before the 18th century. About 1700, John Richards, a mountaineer,

when about 15 years of age, saw a watch for the first time. He examined it, tried to make another like it, and succeeded after repeated efforts. Thus an humble peasant lad, by his example and persevering genius, was the means of introducing a source of wealth into his village that has since extended over all the valleys of the Jura.

It is difficult to assign any limit to the Inventive Genius of Man.

Some notion may be formed of what it can achieve, by visiting these mountains. The peasants, wishing to improve their condition and decrease their labor, sought and found in the depths of the earth an immense addition to the productive power of their lands. No phenomenon is more marked on the chain of the Jura, than that the water produced by rain and melted snow, enters crevices on the highest summits by which it descends in subterranean channels to the base of the mountains, and forms springs or issues in rivulets. The subterranean beds were discovered after deep excavations had been made, ingenious works were constructed to prevent the earth from filling up the cavities, the channels were enlarged at great expense, in short, mills and machinery were erected by which their labor was greatly abridged. Just outside of Locle another wonderful illustration is to be seen of the indomitable determination of this mountain people to win the victory over nature. The stream which flowed through the town formed a lake on its edge, which found an inadequate outlet, in high water periods, by the rivulet that sunk into the bold mountain wall which here bulwarks the valley. The only deliverance from yearly inundations of the city was to pierce the mountain with a larger channel. This the sturdy townspeople accomplished, and now it is a brave spectacle, well worthy of the journey, to look upon that stream flowing beneath the giant mountain in a bed made by human hands. Indeed no more beautiful landscape exists in Switzerland than this point in the diligence road to Locle, where you look through the costly tunnels, excavated by the government, at the smiling rural scene beyond. Around about me the snow, prophet of quick coming winter, is lying, muffling with its white blanket the whole mountain side. By my side is a stone shaft telling of the recent death of the adventurous chamois hunter who lost his foothold on yonder treacherously smooth cliff above. Behind me and through the tunnels and clefts of the mountains the winds sweep, roaring as they go. Embosomed in rocks, and amid the deepest solitude, I listen to the cries of the birds of prey, and the rush of the torrent, as it goes leaping down, until it finds a channel of restful flow in the green and beautiful valley a thousand feet beneath. Although late in the year, the far-stretching landscape is yet abundantly green. The trees bear the rich livery of autumn, and have put on all their bannered glory or ever nature goes trooping with every color flying into the dismal winter. The vines glow with a purple hue, the hills are covered with orchards from which Pomona has filled her ruddy baskets, and the mountain sides limit the vision, with their summits clothed with the un fading verdure of the pine. Never shall we forget our

Passage of the Jura by the Diligence.

We had thirty miles to go ere we reached Verrieres. So having breakfasted in haste, and favored by the rainy weather, we gave ourselves up to all the enchantment of the sylvan pictures which unfolded themselves to our eyes during the day. Over the mountain heads the mists (without which mountain scenery is incomplete) hung in heavy folds, and were whirled by the winds, like hobgoblins of air in and out of the ravines. Occasionally, isolated rocks rose before us crowned with ancient firs, whose pyramidal reefs are the refuge of the eagles. The picture varied every instant; when in the morning we traversed a deep valley, the shadows of the mountains covered the greater part of it, while the opposite heights glowed with the snow, and were betimes made still whiter by the sun-rays which darted from beneath the threatening clouds and pierced in luminous columns the mass of dense vapors. Sometimes the road lay along narrow parapets, raised on and founded by deep declivities, sometimes it was elevated on lofty, natural causeways, and now it was formed of bridges thrown from rock to rock in order to leave a free passage for the wintry torrents—further on it descended with a gentle slope to the bottom of the valleys: then we followed the winding of streams whose rapid waters dashed tumultuously past rocks which impeded their course, or finding a smoother channel, murmured through the meadows, beneath over-hanging shade-trees.

That which most surprised us in all this overland journey, was the fact that not a

Sign of Poverty Existed Anywhere.

Not a single mendicant was to be seen, nor a small, much less squalid, tenement. Naturally, an elevated mountain region is unfavorable to prosperity—but in the

Jura mountains the whole population live in unusual comfort. To what cause can the wealth and activity that prevail in this canton be attributed? We attribute it to that intelligence and independence of mind which led them to adopt the reformation preached to them by Farel. "Godliness is profitable for the life which now is as well as that which is to come." Lauder and Cressieu are the only Catholic parishes in the country. The civil and religious liberty they have enjoyed have contributed to produce that love of labor and reverence for virtue which are the best security against the corruption of the people, that emulation by which the diffusion of knowledge is promoted, and that spirit of union by which those engaged in the same pursuits are bound together. The honesty and moral purity of the Swiss, so often emphasized, undoubtedly has a religious source. True, isolated as they are amongst their mountains, they are removed from the sphere of ambition and intrigue, and have few incitements to extravagance and vice. But immorality can flourish in a country village as in a vast city. If the Swiss have been preserved therefrom, and have retained a remarkable truth and simplicity of character, we cannot but attribute it, in great part, to the influence of the Protestant religion.

The Swiss people are the best and most varied linguists on the continent. This results partially from the fact that several languages are spoken by the inhabitants themselves. There is a German, and a French, and an Italian section of Switzerland, and many of the people can speak each of these tongues. Besides, while the Swiss may be notoriously attached to his father's mountains, no one is more prone to leave these self-same mountains and wander in other lands. He is the travelling merchant of Italy, Spain, France, and also the United States.—Travellers of every clime visit his own land, bringing him in contact, when at home, with many and various tongues. It is no uncommon thing, therefore, to find in Switzerland those who can speak German, English, French, Italian, Spanish, and speak them with precision as well as fluency. The Swiss not only impress us with their diversity of tongues, but

Their Mongrel Appearance.

It is impossible not to be struck by the prodigious diversity of physiognomies in people of every age, and especially in the young. It is difficult to trace the national origin, as history makes no mention of them until about one hundred years before the Christian era. It is highly probable that they are sprung from a very ancient branch of the Celtic race. But this Celtic blood has been intermingled with that of many a conquering people, who subdued the country and mixed with the conquered, just as the barbarians with the Latin race. We doubt not Greek and Roman, Alemanni and Longobardi, Vandali and Burgundiones, and other nations that appeared as invaders of this people in historic times, coalesced each in their turn with the original Celts, giving rise to this remarkable modern facial diversity.

It is not strange that these sublime mountains have not only inspired the people with a powerful attachment for home, but also permeated them with a vigorous instinct of bravery. Many a mighty host in human history marched from the plains of Europe to storm these mountains, but were hurled back broken and defeated. Fifty years before Julius Cæsar, Cassius was sent to give them battle, but upon crossing the Alps the Helvetii destroyed his legions, not far from the spot where the Rhine enters the lake of Geneva. Julius Cæsar conquered them, but it was when they had left their native mountains for the conquest of Gaul.—Afterwards the herds of Attila swept up to the foot of the Alps like a tide of desolation, but they were swept back by these Helvetians, then inspired by Christianity as well as by patriotism. The Huns in the 8th, the Moors in the 10th, and the Austrians in the 14th century, were all likewise defeated by these brave mountaineers. These rocks have been the nation's defence. The mountains are the sentinels of Swiss liberty. L. M. C.

A Week's Riding in the Alleghanies.

DUFFIELDS, W. VA., Nov. 15, 1881.

Messrs. Editors,—There is a large section of the Synod of Virginia which is materially and religiously developed to a very limited extent. This is embraced in the counties of Mineral, Grant, Tucker, Pendleton, etc., West Va. For several years the Presbyteries, which include portions of this region, have directed attention to it. And evangelists, sent by God's people to preach the gospel in the regions beyond, have by three or four years anticipated the coming into these regions of immigrants.

To those who speak of our beloved Church as lacking in aggressiveness, the answer is, "Look at what our denomination is doing along the whole line of the Alleghanies!" That wild country

is supplied from Bristol to Piedmont by the evangelists of the Presbyterian Church. From many a mountain side, rugged as the Alps, from many a secluded valley, as remote from the thronging life of civilization, as those rock-circled valleys that have for 1,700 years been the home of Presbyterian faith among the Waldenses, from many a log-built school house or church, ascends to God the worship of Presbyterian mountaineers. The evangelist of Abingdon Presbytery, the two evangelists of Greenbrier, the five evangelists of Lexington, the two evangelists of Winchester are nearly all engaged in this field, and labor with untiring energy to develop it.

I have recently visited a part of this field lying in Winchester Presbytery, now unsupplied with preaching, through the death of the lamented W. F. Cosner. And it will be pleasant to me to call the attention of the churches to this people, and this field of labor. The first and only Presbyterian minister that ever lived among this people was Cosner, and he died at the end of his first year's work, and of course what has been done was only preparatory. As far as this region was developed, there had been established six hopeful points for preaching in the western part of Mineral and Grant counties, West Va. These I visited in order. The first was Laurel Dale. This was reached Saturday, November 5th, by travelling 12 miles from Keyser on B. & O. R. R., up the New Creek valley, half the way by stage, half the way on horse back. At the place of destination I was entertained by Mr. W. Lemon, a Presbyterian. At once word was passed around the neighborhood, and there assembled a fine congregation that night at the school house to attend worship. As we came back from church that night we heard the dogs singing out in chase, and we afterwards learned that a wild cat had been started in the vicinity and chased for six or seven miles. A wild country, you see!

On Sunday morning and night there were services held here also, and the congregations were larger each time than before. I learned that there are three people at this place waiting to unite with the Presbyterian Church. They are fruits of the faithful labors of Cosner.

On Monday, November 7th, in company with a young man from near Greenland Gap, I rode 11 miles up to that point through the rain. As we passed through the settlement above the Gap we left word at the school-house for preaching that night, and then rode on a half mile and stopped at the house of Mr. J. O. Idleman. Here awaited me the hearty, unostentatious hospitality of that mountain home. It was a true mountain home. In the lot about the house was a flock of seven fine deer, as tame as dogs. The evening was very rainy, yet the attendance on preaching that night was quite good.

Tuesday morning I was accompanied by mine host across the face of the Alleghanies, 8 miles to Mount Storm. The country is new, half opened, but full of promises. This is part of the great grazing country of the mountains. At Mount Storm I was the guest of Mrs. Cosner, and was lodged at the house that Rev. W. F. Cosner built for her, his mother, with his own hands. Almost every article of furniture in the house bore the impress of his skill, and of his filial care. There was in progress at the Mount Storm school-house a protracted meeting. I was invited by the ministers to preach, and did so. The congregation was very good. I find that at this point and at Greenland Gap there are about six persons who are waiting to unite with our Church, all of them seem to be people who will be valuable members.

Wednesday I started with a young gentleman to visit Oak Grove, and preached there, but it rained hard all day, and I turned back because to go to Oak Grove would have taken me across both prongs of the North Fork of the Potomac, and these were rising dangerously. Those mountain streams are fearful when running high! So turning back I went along the north-western grade to Hartmansville, and lodged at Mount Alto, the elegant home of Mr. D. C. Tabb. He and his family are a tower of strength for our cause here. I preached Thursday night to a rather small congregation. The night was very cold. This is about the centre of the field over which I have ridden. And a most hearty welcome from this family awaits the minister, who in God's providence shall take charge of the work here. About six miles north-west from Hartmansville lies the (now) famous Elk Garden country, the great coal region of West Va., which is being opened by the building of the P. & W. Va. Central R. R. It is a country whose thousand hills are crowned with richest blue-grass, and underlaid by deposits of coal of great thickness. One mine has been opened, and next summer there will be at work in these regions perhaps 1,000 miners. This point will be added to the above evangelistic field, and is one of great importance. ADDISON.

For the Central Presbyterian.

Synod of South Georgia and Florida.

The Synod met, according to appointment, 7:30 P. M., November 9th, at Jacksonville, Florida. The opening sermon was preached by the appointed Moderator, Rev. W. J. McCormick, from Matt. vi: 13.

The Synod was then called to order and roll called by the appointed temporary Clerk, Rev. R. Q. Way. Rev. W. J. McCormick was then elected Moderator, and Revs. R. Q. Way and W. H. Dodge, temporary and stated clerks respectively.

The Synod then proceeded to business, and quite a large part of the session was taken up in organizing, appointing the various standing and other committees, and such business.

Perhaps more thought and discussion was elicited upon the subject of Home Missions than upon all other subjects together. The great unoccupied territory embraced within the bounds of the Synod, the large number of feeble churches, and the rapidly increasing population are facts which impressed the members of Synod of the great responsibility that rests upon them. The three Presbyteries constituting the Synod have evangelists laboring in their respective fields, yet the Synod was so impressed with the fact that these evangelists could not occupy and supply the field that an overture was ordered to be sent to the General Assembly to meet at Atlanta, petitioning that body to authorize the committee of Home Missions to send and support two or more evangelists to labor within the bounds of the Synod.

The next place of meeting chosen is Quitman, Ga., time 10 o'clock A. M., Thursday before the fourth Sabbath of November.

Rev. J. B. Mack, D. D., representing the interests of the Columbia Theological Seminary, was in attendance and made a most satisfactory report of what is being done to raise funds to re-endow the professorships.

The number of ministers in attendance was 21, number of elders 17.

The sessions of the Synod were pleasant and harmonious in the highest degree. The cordial hospitality of the good people of Jacksonville was most pleasantly enjoyed and no doubt duly appreciated by all. W.

FOREIGN CHURCH NEWS.

—No Sunday rest, work seven days in the week, is the *Breslau Kirchen Blatt's* reason for much of the emigration from Germany to America. It quotes letters and interviews with emigrants in proof.

—The British and Foreign Bible Society will henceforth use the Revised Greek Text in making new translations.

—Bishop Barclay, of Jerusalem, is dead. By the agreements made some years ago the Emperor of Germany makes the next appointment to the vacant see.

There has been a remarkable increase in the Sunday-school work connected with the Presbyterian Church in the Dominion of Canada. At the recent General Assembly held at Kingston, the statistics showed that the number of teachers and officers had increased from 3,766 in 1880 to 6,727 in 1881; scholars from 33,200 to 56,797; volumes in libraries, from 28,724 to 120,457. It is evident that somebody is in earnest over there.

—The *Sandwich Island Friend*, edited by Rev. Dr. Damon, states that on the first Sabbath in October forty-seven were added to the Fort street church, in Honolulu; twenty-six to the Bethel Union church, and seventeen to the Chinese. It is refreshing to receive such intelligence, even from the islands of the sea.

—The Old Catholic bishops, Reinkens and Herzog, recently attended a meeting at Cambridge, England, where they and their movement were heartily endorsed by bishops and clergy of the Church of England who were present and took part in the meeting.

—Another step toward Christianity has been instituted in China. At Tientsin on the 8th of November in the presence of Li Hung Chung and other high Chinese officials, the woman's hospital was opened. Mr. Angell, United States Minister to Peking, delivered an address. Mrs. Dr. Howard, an American missionary lady who was instrumental in the cure of Lady Hi, wife of the Viceroy, when her life was despaired of by all of her Chinese medical attendants a last year, is in charge. The hospital thus established in Tientsin, and another in Peking are solely due to the influence of Mrs. Howd. Foreign medicines are, in consequence, in large demand in China.

—MR. MOODY.—A recent writer in England, attempting to explain the secret of Mr. Moody's power, enumerates the following points: He talks to the people—to, not before them; and he has thoroughly mastered the subject he is talking about; he has marvellous self-possession; naturalness; he never dwells too long on one point; his illustrations are homely; he uses simple Saxon words; he is a man of "one book"; he is, as he says, not merely earnest, but terribly in earnest; and he has spiritual power, such only as a man can have who is filled with the Holy Spirit of God.—*Christian Intelligencer*.

—The Archbishop of Canterbury and Cardinal Manning lately met on the same platform in London. Around them were Baptists, Presbyterians, Unitarians, Wesleyans, and Friends. The motley assemblage was made a unity by the force of one great purpose. They met to make protest against one of the great iniquities of the age—the traffic in opium in the East. The British East India government has a monopoly of the traffic and receives a large revenue therefrom. To give facilities for the wide distribution of opium efforts have been persistently made by the government of Great Britain to keep China and other Asiatic Empires open to the introduction of this drug, with all its frightful results in the demoralization and destruction of millions of the people. The conscience of the English have been greatly quickened of late, and there is a determined purpose growing in strength to relieve the British people from all responsibility from this miserable traffic.—*Presbyterian*.

Central Presbyterian.

WEDNESDAY, - - - November 23, 1881.

Our Contributors.

The Revised Version of the New Testament.

BY REV. H. C. ALEXANDER, D. D.
No. 12.

Since writing his last paper in your journal your contributor has discovered a single paragraph in Dr. Roberts' little volume (beginning on page 99) where attention is called to the occasional mistakes of the Authorized Version in translating the middle or passive voice as if it were the active. Thus at Phil. ii: 15, it is urged, we should read, "among whom ye are seen," instead of "among whom ye shine;" and at 2 Cor. verse 10, "we must all be made manifest," instead of "we must all appear." This last is undoubtedly one of those instances where the more familiar term must be sacrificed to grammatical accuracy and to the demands of a richer and finer exegesis.

The next topic is that of the Greek tenses, and the mistakes of the Authorized Version in rendering them. The observations of Dr. Roberts on this head are especially excellent; though some of them, of course, had previously been made by Trench and Eadie, as well as by Bishop Lightfoot, Bishop Ellicott, Professor Nicholson, and many others. Here, as in their treatment of the article, the scholars of King James's era were led astray by greater familiarity with the Latin than with the Greek language. The English has a definite and also an indefinite article. The Greek has a definite but not an indefinite article. The Latin, on the other hand, has no article at all, whether definite or indefinite. So too the elaborate tense-system of the Greek language is something to which the Latin is a stranger. "In particular," as Dr. Roberts admirably says, the "Latin has no means of distinguishing between momentary [and, he might have added, single or absolute] past action for ever finished and continuous past action just completed, but which may still be carried on." The Latin perfect is consequently made to do double duty. Hence it was but natural that men better acquainted with Latin than with Greek should fail to discriminate sufficiently between the Greek Perfect and the Greek Aorist. "They are interchanged very much at random in the translation." Examples are numerous and at hand. Matt. ii: 2, should read, "saying where is he that is born king of the Jews? for we saw his star in the east, and are come to worship him," instead of, "for we have seen his star," etc. Here an Aorist is rendered as if it were a Perfect. The converse statement is true of Luke xiii: 2, where a Perfect is rendered as if it were an Aorist. The Authorized Version reads as follows: ". . . Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?" Here for "they suffered" we ought to substitute "they have suffered." And yet the correct rendering is sometimes a matter for debate; and is often an affair of taste, or, if of scholarship, is often a question in English rather than in Greek. The principle which should regulate this determination is clearly the one laid down by Dr. Roberts in the Companion, viz: that "the Greek tenses should always be rendered with strict grammatical precision in English, whenever the genius of our language will admit of it. But there are, undoubtedly, many occasions on which English idiom will not tolerate a strict rendering of the Aorist." In the judgment of your present critic, if the venerable translators of 1611 had adhered to naively, and with intelligent exactness, to the first of these statements they would in large measure have avoided a class of inaccuracies which perhaps more than any other have rendered a revision of their labors necessary: and if the revisers of 1881 had paid equal attention to the second of these statements, their work would be much more apt to be accepted, and to stand the test of time, than now appears likely.

Well would it have been for the men of the Canterbury Convocation had they given due heed to words like these of Dr. Roberts: "Instead of the bare and hard past tense, a Perfect and even Pluperfect rendering brings out the meaning [often] better in our language." Evident notice, it is cheerfully conceded, is indeed taken of this fact in the revision as well as in the edition of Robert Barker and its successors. Thus at Matt. xix: 20, the Authorized and revised Versions agree in rendering an Aorist as a Perfect:

"All these things have I observed." Dr. Roberts is entirely justified in saying, that it is impossible always to act upon the rule to render the Greek Aorist by the English past tense, and that differences of opinion will therefore constantly arise with regard to particular passages; but that notwithstanding this admission there is no denying that the Authorized Version has frequently departed from the strict grammatical meaning of the tense not only without necessity, but even without excuse from the sense. The sense, indeed, often receives detriment from this carelessness, or this ill-judged liberality, in the treatment of the tenses. Thus at Matt. ii: 15, instead of "I have called," we ought to read "I called." The reference is to a definite historic fact in the distant past. At Acts xix: 2, it should be "Did ye receive the Holy Ghost when ye believed?" instead of "Have ye received the Holy Ghost since ye believed?" At 2 Peter i: 14, the Authorized Version has missed the striking reference to the scene presented in John xxi: 18, 19, by confounding an Aorist with a Perfect. The difference is between "hath shewed me" and simply "shewed me." The amended version reads, "knowing that the putting off of my tabernacle cometh swiftly, even as our Lord Jesus Christ shewed me." Dr. Roberts thinks the mind is thus at once transported to the shore of Genesareth, and to the prediction as to the manner of death by which Peter should glorify God. This may be a little doubtful, but if so it only betrays the defectiveness of the English tongue.

Again, Perfects are sometimes translated as Aorists. The sense of 1 Cor. xv: 4, is greatly marred in this way. The Aorist here is correctly rendered "was buried" but the Perfect ought not to have been rendered, in the Authorized Version, "rose again" but "hath been raised." So at John v: 33, we should read, "Ye have sent unto John, and he hath borne witness to the truth." Nobody needs to be informed that the rendering "is" often answers better to the sense in English than "has"; and so of the Present rendering in general. This is a matter of course, but it is a fact that should be recognized in this discussion as it is recognized in both Versions—but not enough recognized in the older one. Thus at Matt. xxv: 6, we read correctly in the new Version, "a cry is made."

In Professor Nicholson's book entitled "Classic Revision of the Greek New Testament" much more space is given to minute criticism of the Authorized Version than was practicable in a work of the small dimensions and comprehensive scope of the Companion. The skilled reader would nevertheless be apt to like Professor Roberts' way of stating some points better than he would Professor Nicholson's. For example, Prof. Nicholson regularly translates the Imperfect of a verb expressive of any kind of doing, "kept [on] doing" so and so. The simple (as contradistinguished from the paraphrastic) Imperfect will, however, even with the ordinary meaning of the tense, not always bear such coarse handling. In all Greek prose the descriptive tense is constantly interchanged with the direct historic tense inanimate, indeed in any sort of narrative.

There are too, what the French call *nuances*, or delicate shades of meaning, which often cannot be represented in English, or may be suggested by a circumlocution. Thus at Matt. iii: 14, the word "forbad" is justly replaced by the roundabout expression "would have hindered." So too at Luke i: 19, "they would have called him" is clearly better than they "called him." It might indeed have been rendered "they were about to call him" or even, perhaps, "they had begun to call him." Multitudes of scholars have directed notice to the facts, that at Luke v: 6, the net "was" not "broken" but only "breaking," and that at Luke viii: 23, they "were" not "filled with water" but only "filling."

There are, in brief, few respects in which the Authorized Version shows more confusion and inconsistency than in this very matter of the Greek tenses. Presents are taken for Aorists, and for Futures. Futures are regarded as Imperatives, etc., etc. Thus at Heb. ix: 6, we should read "the priests went" for "the priests go"; at Rev. vii: 14, "they which come" should replace "they which come"; at Matt. xxiv: 40, 41, "the one shall be taken, and the other left," is the true rendering, instead of "the one is taken, and one is left"; at John vii: 41, "Shall Christ come out of Galilee" must be substituted for "Doth Christ come," etc.; at Matt. v: 48, it should read "Be ye perfect," and not "Ye shall be per-

fect"; and at 1 Tim. vi: 8, the revisers contend for the translation, "Having food and raiment we shall be therewith content," instead of "let us be therewith content."

"Falling from Grace."

"The New Version on this Doctrine."
BY REV. H. R. RAYMOND, D. D., MARION, ALA.

Under this heading a recent article in the *Christian Observer* criticises the new Version in its rendering of Gal. v: 4, which in the common Version reads, "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." Objection is made particularly to the change in the first clause which reads in the revision, "Ye are severed from Christ." It is impossible for me to see, says the writer, how these revisers have gotten the expression, "Ye are severed," unless they have blunderingly derived their Greek from *katargomai*. Certainly, he adds, neither the true word, *katargeo*, nor its primitive *argeo*, gives grounds for the phrase.

I am persuaded no such blunder was made by the revisers. Dr. Robinson's Lexicon of the New Testament defines *katargeo*, generally, to make to cease, to do away, to put an end to. In the Greek text the verb is in the passive voice, and followed by *apo tou Christou*. Now let us consult Robinson further. He says: "*Katargeomai apo timos*, to cease from, to cease being under or connected with any person or thing." Then quoting this identical phrase—*katargethate apo tou Christou*, he translates it, "Ye have ceased (withdrawn, apostatized) from Christ."

Olshausen gives this comment upon the verse: "To seek justification in the law is to be separated from Christ, to be fallen from grace."

The discreet Bengel in his *Gnomon* translates the first clause, "Your connection with Christ is made void," and to support his rendering quotes Wahl, who says, "*divelli et prorsus dimoveri a Christo*," which Bengel translates, "to be torn off and utterly parted asunder from Christ."

We see then very plainly "how these revisers have gotten the expression," and that instead of dealing "blunderingly" with the Greek verb, they have succeeded admirably in the terse and exact translation, "Ye are severed from Christ."

The article further says, the meaning of the expression is "to become idle," in all other places of the New Testament where the word is used. Let us examine this statement. In the 7th chapter of Romans, Paul, illustrating the believer's relation to Christ, by the marriage relation, says in the 2nd verse, "But if the husband be dead, she is loosed from the law of her husband." In the 6th verse he says, "Now we are delivered from the law, that being dead wherein we were held." The Greek has the passive voice of this verb in each instance followed by the same preposition with the genitive case. Robinson and Bengel both quote this passage to corroborate their idea of the apostle's meaning, which we have seen accords with the revised Version.

The changes that have been made are open to the rigid scrutiny of the world and the Church. I hope for the best results from this free criticism. But we should not be hypercritical. The revisers are entitled to credit for whatever they have done well.

The article in the *Observer* has, I think, fallen into the error, quite common, of clinging too closely to the etymological and primitive meaning. The rendering "to become idle," which it says is the meaning of the Greek verb every where in the New Testament, may impart its coloring to the other senses in which it is used, and perhaps account for them, but it does by no means clearly define what Paul sets forth as the fearful consequence of resting our hope of justification upon the deeds of the law.

The article properly says that this justification by the law has no existence in reality "and that it was a misconception of the mind on the part of these Gentiles that they could be justified by the deeds of the law." The apostle, however, witnessed painful evidences of a legal spirit in that church, a disposition on the part of some to rest more or less upon their good works for acceptance with God. In addressing them it was not necessary to discriminate between true and false professors. A principle or doctrine is stated by him which should impress all whose minds are at all infected with the idea of justification by the deeds of the law. If any had become enamored with this false notion, and so were guilty of declension in regard to gospel truth, it

was a timely warning the Holy Ghost gave them in this verse. The revision conveys to my mind no stronger idea than the Authorized Version. I have always understood this verse to teach that reliance on the law for justification is, in its nature and tendency, antagonistic to the gospel, shutting us out from Christ and from grace. The first clause, "Christ is become of no effect unto you," and the last clause, "Ye are fallen from grace," are essentially the same thing. If the revision disturbs our Calvinism, as the article suggests, the Authorized Version presents equal difficulties. There is, however, no conflict between either rendering and the security of the believer; for one of the blessings of the new covenant is, the protection from fatal error, which it guarantees to all who are in Christ.

We have no ground for supposing that the thought of a true believer being finally cut off from Christ and from his saving grace, had entered the apostle's mind. He who says in the passage under consideration "Christ is become of no effect unto you," or "Ye are severed from Christ"—"whosoever of you are justified by the law," declares most emphatically his persuasion that nothing to be named, or conceived, "Shall be able to separate us from the love of God which is in Christ Jesus our Lord." He can comfort the children of God by the assurance, "Sin shall not have dominion over you, for ye are not under law but under grace;" and yet to all who have been instructed in the gospel, and have professed their faith in Jesus Christ, and then turned away to the law for justification, he can, without inconsistency, administer the serious warning, "Ye are fallen from grace."

For the Central Presbyterian.

Always Fearing.

BY REV. H. H. HAWES.

Do not these two words, "Always fearing," tell the condition of very many Christians? And is not this like putting ourselves in the list of the fools, who are, and have been always saying "No God?" During the past summer great uneasiness was felt because of the long drought. People began to fear almost everything. Some even began to suspect that the world would soon "come to an end." And God's people feared evil, with the others. How different was the feeling of the Psalmist when he said, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear though the earth be removed, and though the mountains be carried into the midst of the sea." He was right! If there is no reason for fear "though the earth be removed," nothing less is to be feared. God lives! God reigns! God loves us! God is taking care of us! This is enough. Whenever Luther was troubled, he would say, "Come let us sing the forty-sixth Psalm." Let us say so too. For if this God is our God, is it not a shame to us if we fear anything? Fear is the child of unbelief, and unbelief is sin. Can we not give our heavenly Father as much faith as our children give to us? While we live, they are not uneasy. They trust us, even when we deny their requests and cross their wills. This does not destroy their faith in us. It does not make them feel that we will not love, and take care of them. And what are we but God's little children? Trials and griefs we have, as all children do. But let us wrap up our lives in this saying which came from a tried heart looking to God: "When my spirit was overwhelmed within me, then Thou knewest my path." Yes; God knows all! No matter how heavy the burden, or how hard the way, God knows! He loves us! He knows! Enough!

Have the Ritualists Surrendered?

The Ritualists of the Church of England appear to be in a mood for concession. Very stubbornly, indeed, have they contended for place and liberty in the Church for their school, against great odds. Not only have they been in a very small minority, but they have been compelled to bear the odium of making short and easy the passage from Protestantism, of which the State Church is regarded as the bulwark in England, to the Roman Catholic Church. This would be no light load to carry in a country where the current of popular prejudice still runs strong against a religion but recently released from the disabilities so long imposed upon it. But this is not the strongest indictment against Ritualism. It has defied the laws of the realm enacted for the protection of the state religion, and has made bold attacks upon the Establishment itself, so that the Church Association, organized specially for its defense, has found a larger and more difficult field for its operations within the Church than the Liberation Society of the Non-Conformists has given it without. With the great majority of the Church, with popular prejudice, with the law of the land, and with an organized Church Society all arrayed against it, Ritualism, it must be admitted, has made a gallant fight.

It is not surprising that a period of discouragement and despondency has, at last, come to the Catholic School. When

in 1874 the Public Worship Act was passed, to put down "mass in masquerade" the Ritualists did not believe that it would do them much damage. They resolved to oppose it to the uttermost and to refuse to obey decisions of courts organized under it, expecting to be able to turn the results to their own account, by showing that it was nothing more than a campaign of persecution organized by one school in the Church against another, which, historically, had the stonger basis of the two. In the case of Mr. Tooth, the first to be imprisoned for violation of the Act, the Anglo-Catholic party enjoyed a certain triumph. The Queen ordered him released, expressing her regret that any one in her kingdom, in this age of the world, should suffer imprisonment for conscience sake, and a great deal of sympathy was gained for him and the cause he represented. But, after a brief lull, Lord Penzance was given other cases to try, and several clergymen have since been in prison, and the Public Worship Act and the new Court both stand, after the courts of last resort (the Privy Council and the House of Lords) have vainly been appealed to, as constitutional and effectual.

The law thus standing sure, the Church Association still determined to compel its observance, the bishops willing to initiate prosecutions, the Queen deaf to further appeals from imprisoned clergymen, Ritualism seems to be fairly coralled. The Rev. S. F. Green has been in prison several months, and, after every effort of his friends to obtain his release has failed, the Archbishop of York tells them that Mr. Green's cell is locked on the inside. The key is held by the Ritualists, and was used, too, in the case of Mr. Dale, of London, one of the most persistent of offenders, before the prison-door was shut on him, now in peaceable possession of a small country parish, neither making trouble nor being troubled.

Convinced, perhaps, of the hopelessness of carrying on a warfare against such odds, some Ritualists have been considering in Conference in London what can be done in the way of concession. *The Church Times* announces the result as an "Eirenicon," which opens with this confession: "If it were not for our brethren who are still in the hands of the Philistines, we should be content never to mention the legislation of 1874." Then follows this sentence, which seems to be somewhat harsh for an "Eirenicon": "As it is, we are in the position of settlers who have been beaten off a horde of savages, but who have to deplore the fate of three or four of their number who have fallen into the clutches of the assailants." Ritualists, however, are in the habit of using strong language toward their brethren of the Church Association, and we need not stop to comment upon it. What is more essential is that this Conference, composed of men of whom *The Church Times* says "it would be impossible to suggest names of greater authority, whether as regards Catholic doctrine or Catholic ritual," declared that, though the Prayer-book "retains many vestiges of the foreign Protestant influence which effected the revision of 1552," "Churchmen are bound to accept them." This is a concession of no small significance, and the natural outcome of it was that "a considerable number of Ritual practices that are very commonly met with receive neither encouragement nor sanction in the report." The astonishing comment of the *Church Times* on this is that extreme Ritual has been as effectual in keeping people away from Church as in attracting them. The Conference further agreed that incense should be given up. As this is one of the six points contended for, its abandonment, if the report of the Conference should be adopted, means the complete surrender of Ritualism, for the six points stand or fall together. The Ritualists have never admitted that incense was less binding on their conscience than wafers, or altar-lights, or mixed wine, etc.

These statements and the Conference that made them would fall under suspicion were it not that the organ of the Ritualists, *The Church Times*, gives the information to the world and vouches for the high and representative character of the Conference. Still it seems hard to believe. Are the rank and file of the Anglo-Catholic party ready to make such concession?—*Independent*.

In the report of Sir Edward Thornton, lately Minister at Washington, and now ambassador at St. Petersburg, attention is drawn to certain mysterious fires both in warehouses and aboard ship, which, after careful inquiry by a police committee and a board of underwriters in New York, have been traced to consignments of black silk. The immediate cause of danger is, it appears, the chemical materials now used to give weight as well as improved color to the silks. The art, says the report, has reached such perfection, that the weight of the natural silk can be increased four fold without apparent adulteration; but the minerals, vegetables, acids and alkalis thus used combined with animal substances and the natural germ of the silk, constitute a fermentable compound which generates carbonization or combustion under pressure, confinement, and heat. That the black silk goods have ignited spontaneously from these causes and caused serious fires is considered to be abundantly proved by the evidence.—*London News*.

"Dr. Lindsey's Blood Searcher" cured my son of erysipelas." Mrs. E. Smeltzer, Larimer, Pa. It cures all blood diseases.

The Central Presbyterian.

WHOLE NO. 856.

RICHMOND, VA., WEDNESDAY, DECEMBER 28, 1881.

VOL. 17---NO. 22.

Central Presbyterian.

OFFICE:
No. 1015 Main street, opposite the Post Office.

TERMS:
Three Dollars a year; six months, \$1.50; three months, 75 cents; payable in advance.—Ministers of the gospel, \$2.50.
Payments may be made to local agents wherever practicable; all ministers of our Church are authorized to act as such. Or by checks, Post-office money orders, or letters Registered by Postmaster. Otherwise it must be at the risk of the party sending it.

Obituaries charged at five cents a line. The party sending can make the estimate by counting eight words to a line. Payment in advance. Advertising rates furnished on application to the office.

Communications and letters on business should be addressed to CENTRAL PRESBYTERIAN, Box 37, Richmond, Va.

Richardson & Southall,
Editors and Proprietors.

[Entered at the Post-Office at Richmond, Va., as second-class matter.]

CORRESPONDENCE.

Letter from Italy.

VENICE, Dec. 7th, 1881.

Messrs. Editors.—The Greek story of Eos, or Aurora, the goddess of the morning, falling in love with Tithonus, has been told by Mr. Tennyson in one of his stately poems. Tithonus asked for immortality, and Aurora in preferring the request to Jupiter, omitted to add that along with immortality there should be given eternal youth, and so the beautiful dream of love and happiness was dissipated as wrinkles and gray hairs came on apace. Tithonus became sick of cruel immortality and longed that the gift should be recalled. Men came and filled the fields and slept beneath them. The swan died after many a summer, while Tithonus, no longer glorious in his beauty, went roaming about the silent places of the East like a shadow or a dream.

The condition of Venice approximates to that of Tithonus. The Doges celebrated the espousal of the city with the Adriatic in gondolas covered with brocade and moved by golden oars, and Venice was endowed with immortality, but she forgot to ask for everlasting youth and prosperity. Already she is gray-haired. Her very Doges have long since disappeared, and if they ever return in spirit, it is to haunt the deserted marts, and mourn for the absence of all the ancient glory. The pearly crowns, the robes of velvet, the gilded barges—those lions of bronze with their eyes of diamonds, those crocodiles of emeralds and rubies, those splendid banquets immortalized by Paul Veronese—are all departed, and the city sits desolate upon her islets with a double crown of rushes and sea-weed upon her brow. The marble palaces remain, but like brilliant apparel upon a hideous woman, they only render the degradation of her citizens more apparent. In these self-same palaces the stint and beggary of wolf's crag is almost universally prevalent. There are marble floors, and tables inlaid with rich mosaics, but empty dishes. The representatives of the Merovinians, the Faleros, the Contarinis, and many other families whose names appear in the Libro d'Oro, still live in their old family palaces, but their incomes are wholly drawn from small estates on the mainland. Others, like the Da Mulas, who were once so rich that a law was passed in the days of the Republic forbidding them to buy more houses and palaces, are next door to paupers now. In the palace the entire family—sons and daughters—live, and only the eldest of the former marries. The small estate is let out to peasants on the *Melager* system. From March to June the family reside there; from June to August they remain in Venice; then they go again to the estate until the commencement of the new year, and remain in Venice until the ensuing March. This rotation they go through year after year with the regularity of clock-work. Their country homes are almost unfurnished; in their town palaces they have one or two rooms finely adorned where they receive visitors. Their food they manage to wring out of their peasants. Their main expenditure is a gondolier, and he is a man of all work when not rowing. Avarice—that old gentlemanly vice—is their sole enjoyment. No matter how small the income—a small portion of it is hoarded. To such an extent is this passion carried, that when they receive their friends on their weekly reception days, the lady of the house rings the bell and orders the gondolier to bring in the coffee. He appears with a coffee-pot and cups. The hostess waves her hand and says, "No one will take coffee," on which the guests bow, for they know from their own experience at home, that this coffee is but a complimentary myth, there being neither coffee in the pot nor sugar in the bowl. Beyond this, the hospitality of a Venetian Patrician never goes. If, however, an English stranger establishes himself in the city, and invites these nobles to dinner, we have been assured

that they are capable of gorging themselves like camels preparing for a voyage across the Desert of Sahara!

From this degradation of her noblest citizens, I turn, in my mind,

To Historic Venice—

to those noble children of her ancient household who conquered fatality, and saving themselves in the lagoons from the irruptions of Attila and his ferocious Huns, preserved the liberties of the race through the whole of the middle ages; who struggled with the waves and awakened the energies of commerce when society was uselessly hiding itself in cloisters; who terrified the Turks with their standards, and drove back fatalism in its devouring career; who had the imperial crown of Byzantium so often in their hands but repelled it by the Phrygian cap of the old Republic; who chiselled palaces of marvelous sculpture; who painted pictures with palettes to which the rain-bow had lent its colors; who decorated monuments of singular beauty and majesty; in fine, who built a city which modern Venetians are incompetent even to inhabit—a city in whose bronze and marble are preserved the finest remains of the three ancient civilizations—the Asiatic, the Greek, and the Roman—lost everywhere else in a complicate series of shipwrecks. With such a grand past and ignoble present, we oft think it had been better if Venice had not been endowed with immortality, but had in the beginning of her decay flung herself like Ophelia into her lagoons and had disappeared under her own waters forever. A tragic ending, with a curse upon her lips, had been nobler far, than this life of a mendicant, showing contentedly to the world the bones of her former prosperity, which are covered with naught now, save the silken tatters of pride!

Commercially, the town has not progressed since the Austrian occupation. Something has been done recently, however, to create occupation for its teeming population.

The Production of Mosaics

employs a large number of the people. As Venice is the centre for this art, illustrations of which are constantly recurring to the traveller in every city of Italy, it will not be amiss to describe the nature of mosaic painting. This art was discovered by an artist whose industry Pliny qualifies with the term *importunum ingenium*. The invention is most probably due to the Persians, from whom it passed to the Greeks, and thence to Rome in the latter years of the Republic. It was patronized more or less by the various Popes until the 14th century, when Venice became the true school of the art. St. Sophia at Constantinople, and St. Peter at Rome, present famous specimens of mosaic painting. But it was Titian who perfected the art when he had the direction of the mosaic decoration of St. Marc, and caused imitations of his own immortal paintings to be executed. The mechanical part of the art consists in uniting small pieces of various colored marbles, so that the surface may have the effect of a painting. The fragments of marble, colored glass, or stones which are made use of, vary in size. They take every angular form which will suit the purposes of the artist in the contour of the design, and at the same time enable him to join them without leaving the least interval. The artist prepares a ground of plaster formed of chalk and marble-powder mixed with gum-tragacanth. The stucco thus prepared is spread upon the surface intended, whether it be a church wall or a piece of jewelry. On this plaster the artist sketches the outline of his design, then with a pair of fine pincers he takes the small bits of marble and inserts them in the stucco, arranging them one with the other so as to give the light and shade and the various tints. At the conclusion of the process the whole surface is polished with very fine sand and water, and the artist's labor is complete.

Another industry of modern Venice is

The Manufacture of Glass.

There are now about a dozen glass works, and there is little difference in the excellence of their products. The great fault, however, of Venetian glass is that it is exceedingly brittle because it is so thin, and we are surprised that an effort is not made to remedy this by adopting the method of toughening glass, which was discovered a few years ago by a Piedmontese Baron who lived in an ancient castle and amused himself with making glass, and then hurling it against the bastions of his ancestral home. Imitations of the antique lace are also produced here. But the cost of copying an old piece of lace is greater in many instances than the price for which the original can be purchased, so that the industry is not a success. The time that is required, after the best training, to copy a single yard is enormous. The modern article too, is not as good as the old. Do what they will it is impossible to attain the evenness of stitch which seems to have been a special gift of the nuns, who were the chief lace-makers of the olden time. But of the old there is still con-

siderable to be bought in Venice and the chief cities of Italy—and this is the reason: When some aged Contessa or Marchesa is about to die she has an uneasy feeling about purgatory, and fancies that her residence there will be considerably shortened by making a present to the Church. Of lace she has inherited a considerable store, and this she leaves in her will for the decoration of a madonna or the vestments of the priests. The priests, overstocked with lace, obtain permission from the bishop to sell a portion of it. The price is probably one-fifth of what is charged by the Italian purchaser to the stranger. Not that antique lace is ever wonderfully cheap. We asked the price of a few yards which took our fancy, and were told that to us the article would be given for a mere song—the "mere song" was eighty thousand francs!

In every town you first look for a central point by which to govern the variations of your pilgrimages. In Venice it is the

Church of St. Mark.

an edifice remarkable for its rich and costly ornaments, and resembling nothing else in the world. The broad and low front is divided into five arcades, not unlike the arches of a bridge, and the entrances are formed by five gates of bronze. Above these arches a gallery with a ballustrade stretches across the whole front, and in the same gallery are placed the four famous horses of bronze. Founded at Corinth, they were removed to Athens; they served to adorn the triumphal arches raised to Nero and Trajan at Rome; they accompanied Constantine to Byzantium, and were transported from Constantinople to Venice in the 13th century; lastly, under the government of the first Napoleon they were placed on the Carrousel in Paris, from whence they were returned to their present position in 1815. Language has not words to paint so rich and unique a picture as this Basilica, covered with pyramids, statues, spires, and crosses—loaded with columns, statues, and gildings—a mixture of all orders of architecture, Oriental, Gothic, Greek, Byzantine, Moorish—an epitome of all epochs, its blue arches sown with stars, its columns of different colored jasper, its mosaics of Venetian glass in the recesses, from the golden groundwork of which wonderful figures of all colors detach themselves—its cupolas above, small copies of those of Santa Sophia, like apparitions of Asia, and the great altar brought with the bronze horses from Constantinople.

Next in point of interest is

The Palace of the Doges.

whose massive architecture presents something of the Moorish style, resting its mass of red and white marble on a double gallery of Gothic arches interlaced by a capricious arrangement of oriels, and adorned at the upper end of the columns with Byzantine sculptures, which harmonize admirably with the diadem of sharp triangles and the airy belfry above. It would take a week to examine aright the interior of this edifice. On this staircase and around this balcony are colossal statues of Doges and great men, the knowledge of whom epitomizes Venetian history. Here is the library with one hundred and fifty thousand volumes and thousands of manuscripts. Venice is the mother of Titian, and in these galleries and on the ceilings and walls are the master pieces of Titian, Paul Veronese, Correggio, and Alberti. Further on is the great banqueting hall, adorned with battle scenes—where in cups of crystal, and in bacchanalian feasts, with sensual songs, and coral garlands and sea-flowers, the Doges and Patricians celebrated the glory of the Republic in the richest fashion of the Renaissance. Still deeper in the heart of the palace is the room of justice where sat the *Council of Ten*, with its suggestions of traitors and dungeons, to excite the imagination, half legendary, we have no doubt, yet in some instances only too historically truthful. The palace of the Doges, like the Seraglio at Constantinople, has been more than once stained with the heads of the victims exposed on the outer balustrade, and proves that an aristocracy armed with republican laws can be as sanguinary as a despotism armed with the Ottoman scimitar.

The fine portal of St. Mary of Nazareth, the front of St. Jeremiah, resembling a palace rather than a church, the peristyle of St. Simon, and the noble architecture of St. Roche, are all worthy of examination by the stranger. Many days may be spent with ever recurring novelty, threading the narrow water ways with their picturesque arches and angles, traversing the grand canal with its marble palaces, studying with more minuteness Santa Maria della Salute with its white cupolas, graceful tower, and great globe of gilded bronze; the palace of Sansovino, sculptured like a work of Cellini; San Giorgio with its church of red and white marble; the Giudecca with its buildings of all the colors of the rainbow; and San Lazzaro with its Armenian convent and oriental towers, looking like the curled sail of a large vessel.

Venice is a series of monuments—a wonder of wonders in the variety and richness of its architecture. Everywhere there is a wonderful prodigality and freedom of method, and over every style is flung the rich jewels of the East. If you examine the Venetian palaces with a square and compass, demanding of them obedience to a rigid mathematical harmony, then you will be indignant at the sight of a gallery supported by iron work, and a heavy column placed upon a slender one, as if denying the general principle of gravity; you will positively boil with rage at the spectacle of a mass of marble weighing like a mountain, and riding a light, aerial gallery with its delicate bracing; but then, if you can fling mathematics into the lagoon, and laugh at laws of proportion, and remember that Venice was born of peculiar historical circumstances and was a transition city between the civilization of the East and the West, you will recognize that her architecture is not only suitable, but is unmatched in the wealth of its expression, the richness of its hyperbole, and the variety of its effect!

Can any place in Europe compare with the magnificence of

St. Mark's Square?

Between the two columns formed of single blocks of granite, the one supporting the statue of St. Theodore, the other the winged lion of St. Mark, and both apparently of very ancient Egyptian workmanship, I stand and take a last look of peculiar, beautiful Venice. The heavens are of a turquoise blue, the banks of sand are tinged with gold, the houses on the islets are bright and many colored, and the sun, err it sinks behind the lagoons, gilds with his last splendors the spires of the churches and the great domes. The sombre gondolas skim the waters like fantastic creatures born of the night and prophetic of its shadows; in the distance are the islands in which the trees seem to have their roots in the water, and between their foliage are glimpses of stately buildings enamelled by the arts and anchored in a sea of eternal poetry. Now arise the first stars of the evening, and now the first lights appear in the windows of the city. Now the songs of the gondoliers sound in the sweet air and mingle with the vesper hymns of the cloister—a serenade to earth and a prayer to the heavens.

L. M. C.

For the Central Presbyterian.

Home Missions.

The Annual Collection for Sustentation.

This collection, appointed for the first Sabbath of January or as soon thereafter as may be convenient, is of unusual importance. The vast immigration which is pouring into some parts of our territory, the steady increase of our population, the marvellous rise and growth of prosperous communities, the large number of new points which have been occupied by our evangelists and the rapidity with which churches have been organized in the past few years, admonish our Presbyterian people that we live in critical times and must be up and doing, if we are to be true to the work assigned us by the providence of God. Never has there been such movement, progress, life in our land. Never have opportunities been vaster or more precious. Men are everywhere awake and pushing their enterprises with consuming zeal. Unless our denomination is to be distanced in the race and to be counted unworthy of her vocation, she must arouse herself to her full duty.

During the last ten years, between four and five hundred new churches have been organized in our bounds. It is probable that during the next decade, many more than these will be formed. At this time, seven hundred of our churches are too weak, either singly or in groups, to support a minister without assistance; two hundred and fifty are vacant because they have not been able to obtain help; one hundred immediately need houses of worship, but must be aided in securing them. At the same time, a large and ignorant colored population is looking to us for sympathy and help.

These are the facts which call upon us for consideration. These are the objects which at this time appeal to the Church for generous treatment. In presenting them, we make the strongest possible argument to induce our Christian people to give liberally. It is manifestly idle to continue to occupy new centres and to organize more churches, unless we are prepared to nurture and assist them in their weakness. Bringing these little plants into existence, implies the obligation on our part to afford them needed sympathy and help. We echo the voice of Christ's people in these seven hundred little flocks, and send forth their touching appeal for kindly recognition and timely relief. And shall they ask in vain? Shall those who are "bone of our bone and flesh of our flesh," be neglected? Shall the feeble churches of our Presbyterian Zion be left out in the cold, naked and hungry, to perish? Shall we give them life and then deny the bounty necessary to bless them and make them a blessing? Nay,

verily, let this never be. But rather let the helping hand be stretched out to every one of these precious members of our household of faith. Let a tender charity and bountiful brotherly kindness be bestowed upon each as may be needed, so that their thanksgiving may abound to the glory of God, and through this ministration they may grow up to be helpers to others. This is the dictate of Christian feeling. This is the wish of the General Assembly as it cares for all the churches. This is the command of our once suffering but now glorified head and Saviour. And thus it ought to be. But it cannot be, unless those to whom this appeal is made shall give freely and largely. No meagre amount will suffice. There is a demand not merely for the dimes and dollars of the poor, but also for the fifties and hundreds of the rich. All the churches and all their members must give, if this object is to be accomplished. It is worthy the effort, the self-sacrifice, the generous consideration of all.

In behalf of the Executive Committee,
RICHARD MCLLWAIN,
J. LEIGHTON WILSON,
Secretaries.

Baltimore, Dec. 20, 1881.

Dr. Watts' New Work.

The *Daily Review*, of Edinburgh, the organ of the Free Church, was formerly favorably inclined towards the views of Prof. Robertson Smith. It is gratifying to note that it has completely changed its tone. From an extended notice of Dr. Watts' new work we make the following extract:

A careful perusal of Professor Watts' reply to Mr. Robertson Smith enables us to say that, although the former may not have read so many Arabic manuscripts as the latter, he has a much superior knowledge of his Hebrew Bible, and that, in such a controversy as the present, ought to count for something. The theories which for a time filled with alarm the friends of orthodoxy have received at the hand of the Belfast Professor the coup de grace, and will not, we are convinced, show face again before the "Scottish public" to whom the lectures were originally addressed. We shall feel surprised if it do not become even more fashionable than it has been in the past for the friends of the ex Professor of Hebrew to enter a caveat against their being supposed to have an entire sympathy with him in his views; and in the light of the withering exposure of the tendency of Mr. Robertson Smith's "newer criticism," the "Church of the future," as announced by a learned professor at a recent gathering in Edinburgh, must be content to wait its realization for an indefinite number of years. The idea that the whole Levitical system dates only from the time of Ezra, and that it was exogitated during the exile, is shown to have no foundation outside of the vivid imagination of the lecturer.

If the arguments against the post-exilic origin of the laws contained in the Pentateuch be strong and convincing, those directed against the theological views, or rather the tendency of the theological views of Mr. Smith, are doubly so. Going back to the origin of the controversy, our readers will recollect that the principal objection to the article "Bible" in the "Encyclopedia Britannica" rested upon its "unsettling tendencies." If Dr. Watts be correct in his statement of Mr. Smith's views—and we believe him to be so—"unsettling" was by no means too strong an expression. It was not to be tolerated in a Church which demands of all her ministers a mode of preaching which shall be in accordance with the Confession of Faith that any of her professors should teach such views as the following: That sacrifice is of human origin; that the Sinaitic covenant was altogether a covenant of works; that alongside of a popular form of religion there existed an esoteric doctrine in which forgiveness works directly, without the intervention of any ritual sacrament; that the Holy Spirit was not given in Old Testament times to the believer individually, but only to Israel as a nation. These assertions touch, as any one may see at a glance, the very essence of the faith, and no amount of brilliant talk about the Semitic genius not lying in the direction of organic structure can be permitted to cover statements so diametrically opposite to Scripture. Scottish Christianity will tolerate a large amount of speculation as to the Temple being an aggregation of small cells, and the longest Biblical history being a stratification and not an organism, but it is not prepared to sit easily under the statements given above. It is partly amused at the assumption of one speaking as if he had looked over the shoulder of the copyist, and as if he could lay his hand upon what was dictated by the Holy Spirit and what owed its origin to the lax ideas of the Semitic genius; but it feels that it must sternly set itself against a system which all but asserts, as Dr. Watts very well says, that "for more than three thousand years men were saved, if they were saved at all, on quasi-Socinian principles, and that from the time of the return from Babylon the way of life was changed from the Socinian to the evangelical." We cannot do better than give at length Dr. Watts' argument under this head (the Tabernacle and Temple), thanking him at the same time for the able and exhaustive reply which he has given to the positions taken up by the "newer criticism."

—Dr. Broadus, the Baptist Professor, says: "For thoughtful readers the best Commentary on the Gospel of Mark in existence is that of Addison Alexander, which confines itself to patient explanation of the exact meaning, with little of historical and geographical illustration, and hardly any thing in the way of practical application and mark."

—The *Independent* says:—"Jennie Lind is only sixty years old, and does not look fifty, her hair being but slightly touched with gray, her eyes still bright and happy, and her form well preserved. Her home in London is spacious and attractive. She retains warm memories of America and has kindly welcomed and advised the young American singers who have sought her out."

—The young Duke of Portland, one of the wealthiest of English noblemen, is said to have an income of about \$950,000 a year; and his predecessor, the eccentric Duke, left him \$7,250,000 in cash.

Central Presbyterian.

WEDNESDAY, - - - December 28, 1881.

Our Contributors.

HOPE.

BY DR. T. A. HOYT.

Hope is a great sustaining principle of human nature. It is a buoyant and exhilarating element of our being. It separates widely between man and the lower animals. The ancients described hope "as that tendency of the desires (peculiar to man) towards the future, and towards some good, supposed or real, but at present hidden." It is an endowment of our spiritual nature. By it man asserts his longing for immortality. While the spirit of the beast goeth downward to the earth, the spirit of man goeth upward to the skies, and onward to the future.—Vain are the efforts of a low-born philosophy to clip these soaring wings, to extinguish this celestial fire, to degrade this high-bred Pegasus into a beast of burden, to satisfy the soul with husks of earth, instead of angel's food. The spirit will rise up from amid the meanest surroundings, build for itself castles in the air, palaces of beauty, and draw solace in its present misery from the bright, imaginary future.

Hope is an ethereal essence; it despises the bonis of time and sense; it wings its flight to a purer clime. Like the lark, it flies to meet the coming day, and sings as it flies. Like the eagle, it soars above the clouds of earth and bathes in the unclouded sunlight.

It is not surprising that Hope figures conspicuously in history, literature, and art, and that it has done so in all ages. Every student of human nature must discern this sparkling jewel. It could not escape the acute vision of the ancients. Plato calls hope "the expectation, the presentiment of good." Thucydides uses it of "not arbitrary, but well grounded expectation." Euripides says, "It is necessary that the wise hold their lives in hope." Menander declares it to be the blessing of "the unfortunate that they are saved by hope." Homer, after describing many miseries, adds, "yet abundance of hope was left." It is related of Alexander the Great, that as he was distributing the spoils of victory with a lavish hand, one of his friends asked him, "What have you left for yourself?" He answered, "Hope." This was more to the hero than all he had won or given away. His grand aspiration was to conquer the world: until that was done, he was buoyed up by hope; but when done, hope, no longer having a place, fled from his bosom, and in the deserted chamber gathered satiety, weariness, disgust, despair, a foul brood which plucked out his heart.

The familiar fable of Pandora's Box well illustrates the value attached by the Greeks to Hope. This box was given full of heaven's blessings to men, but opened through prying curiosity, they all escaped except Hope, which was retained, the single gift of celestial birth left to mankind. Another and older legend is thus narrated by the poet of Hope:

"Primeval Hope, the Adam mused say,
When man and nature mourned their first decay:
When every form of death and every woe
Shot from malignant stars to earth below:
When murder bared her arm, and rampant war
Yoked the red dragons of her iron car,
When Peace and Mercy, banished from the plain,
Sprung on the viewless winds to heaven again,
All, all forsook the friendless, guilty mind,
But Hope, the charmer, lingered still behind."

The Greeks and Romans worshipped personifications of Hope—Elpis and Spes. In Rome she had several temples. Livy mentions one built in B. C. 354, by the consul Atilius Calatinus; and Tacitus speaks of another as re-built by Tiberius, and dedicated by Germanicus.

Hope was represented in classic art "as a youthful figure, lightly walking in full attire, holding in her right hand a flower, and with the left lifting her garment."

It is evident that we discover in Hope one of the chief sources of human feeling and action. Such universal homage testifies to the reality and power of this quality. In modern times, books have been written on it, and it is the tacit motive in many others. We can bring its universality to the test. Every one cherishes Hope as the dearest gem of the heart. All of us hope for something: we expect some future good. None of us are quite satisfied with things as they are, but look to see them better. Could all our hearts be unveiled, what a curious spectacle would appear.

The hopes of the young clothed with the roseate hues of pleasure; those of middle-age mounting up the steps of am-

bition, or grovelling in the dirt for riches; some have transfigured their hopes in the stately form of knowledge, and others have adorned them with the robes of virtue. One of the miseries of old age is that it is sometimes "without hope"; the golden wand has dropped from its nerveless grasp; it can no longer transform the present and beckon the future; the future wears the rigid features of the hard and prosaic present; Hope is dead, devoured by regret. Yet it is not always thus. In some, old age retains the magic power and magnifies its little space of time into an immense future, and glorifies it with a thousand fond fancies.

The hopes we entertain shew what we are. Our day-dreams indicate our character. When idly musing, on what do our thoughts instinctively dwell? What castles in the air do we build? What pictures of felicity does our imagination paint? These are the structures of our hopes; they bear the impress of our nature. Hope weaves the glittering web of the future from the materials which our own mind supplies. The scenes into which this magician transports us are congenial to us—whether they be scenes of virtue or vice, of sordid or noble delights. Thus may we try ourselves by the hopes we indulge. Thus does Hope assert its all-embracing power.

Christianity has not overlooked this great faculty of the soul. On the contrary, it has appropriated Hope to itself. God announces Himself as the "God of Hope." The Scriptures are full of the testimonies to the grandeur and purifying power of hope. The gospel concentrates the shaken and scattered hopes of men in one firm and solid point. The world-embracing fulness of hope which it unfolds is unknown beyond its sphere. Hope, as here displayed, includes the prospect of a state wherein all needs shall be supplied, all wants satisfied, all the hindrances of life and results of sin removed, raising upon the basis of Scripture promise, and the facts of redemption, a future full of bliss in contrast with the unsatisfying present.

Let us then estimate the character of Hope as it is unfolded in the gospel, that we may distinguish it from the common hopes of men, and by contrast discern something of its pure and exalted qualities.

The basis is different. On what do our hopes ordinarily rest? On the dictates of judgment, the suggestions of imagination, the desires of the heart, or the impelling power of the will. But all these may be fallacious and thus mislead our hopes. We are liable to error in all these faculties; the conclusion of reason may be false, the fancy is "a fond, delusive faculty," our hearts are deceitful, and our will, wayward. Hence hope trusting to them, builds its house on the sand.

The men and women we see around us, with broken fortunes, blighted health, bereaved hearts, and burdened lives, proclaim that man walketh in a vain show. How many born to family, fortune, and fame, are now but parasites on society. See that idle, worthless, drinking nuisance to all his acquaintances; do you know that once he possessed the favors of fortune, and that fair prospects spread their charms before him? Or yonder woman with neglected person, and shattered nerves, the slave of opium—can you believe it that she was once a radiant bride before whose eager eyes her future life was mirrored in the rainbow hues of hope? But why seek these extreme instances? Most of us know from experience the bitterness of disappointment. Most of us can say in anguish of soul, as we recall the hopes of former days, and compare them with the realities of the present:

"Human hopes have oft deceived me."
In striking contrast with this uncertain tenure, the blessings of the gospel are made secure. They repose upon a firm basis—viz: the promises of God, with whom there is no variability, neither shadow of turning. His promises are yea and amen in Christ Jesus. So the Apostle solaces himself, "In hope of eternal life, which God, that cannot lie, promised before the world began."

The poet, already quoted from, thus depicts Hope presiding over the death of the Christian:

"Unfading Hope! when life's last embers burn,
When soul to soul, and dust to dust return!
Heaven to thy charge resigns the awful hour!
Oh then, thy kingdom comes! Immortal Power!
What though each spark of earth-born rapture fly
The quivering lip, pale cheek, and closing eye!
Bright to the soul thy seraph hands convey
The morning dream of life's eternal day—
Then, then, the triumph and the trance begin,
And all the phoenix spirit burns within!
Oh! deep-enchanting prelude to repose,
The dawn of bliss, the twilight of our woes!
Yet half I hear the panting spirit sigh,
It is a dread and awful thing to die!"

The Revised Version of the New Testament.

BY REV. H. C. ALEXANDER, D. D.
No. 13.

Dr. W. Millar Nicolson, M. A., [D. Sc. (Edin.)] the author of "Classical Revision of the Greek New Testament," and whose labors are entirely independent of those initiated at Canterbury, sums up the errors of the Authorized Version as to the Greek tenses under these heads: the Greek Present misrendered by the English Perfect; the Greek Present wrongly rendered as an Aorist; the Greek Perfect mistranslated as if Aorist; the Greek Aorist rendered by Present, Perfect, and Pluperfect; and various mistakes in rendering the Imperfect.

It has already been pointed out in this series of essays that some of the alleged errors of the Authorized Version in relation to the particulars just mentioned are no more than simple accommodations to the usage most suited to the genius of the English idiom. With regard to the others enough has probably been said in a recent issue of the *Central Presbyterian*.

The reader is now invited to consider the mistakes (or short-comings) of the Authorized Version in translating the Greek Prepositions. These are not so many as they were once supposed to be. The influence of the Hebrew must be duly taken into the account. The existence of such mistakes, however, cannot be controverted. This is notably the case with those passages which confound the two distinct meanings of *dia*. When employed with the genitive this preposition ordinarily means *through* (i. e., by means of); when employed with the accusative, *on account of*, or *for the sake of*, (i. e., by reason of). Thus John vi: 57, should be rendered "As the living father sent me, and I live because of the Father; so he that eateth me shall live because of me." The ground, at Heb. vi: 7, "bringeth forth meat for them for whose sake it is dressed." On the other hand, "by" would have been the best translation at Matt. vii: 13. So too at Romans xv: 30, and 2 Peter i: 3. At 1 Cor. vii: 26, it should be, "by reason of," or "on account of." These places are all noted by Dr. Roberts. A very striking instance which he omits to remark upon, is furnished by Gal. iii: 13, where "through" should be replaced by "on account of," or "by reason of." The correction gives us an interesting piece of history that would otherwise have remained unrecorded, viz: that the occasion of Paul's missionary efforts in Galatia was his detention there from sickness or some more mysterious trial.

The prepositions *eis* and *en* are not unfrequently confounded in the Authorized Version. Thus Luke xxiii: 42, should stand, "Lord remember me when thou comest in thy kingdom." On the other hand *in* should give way to *into* at Matt. xxviii: 19, Acts viii: 16, and 1 Cor. i: 13; give way to *on* at Matt. xxiv: 30; give way to *unto* at 1 Cor. viii: 6; whereas at Heb. iv: 14, *into* should make room for *through*. It is pleasant to find the late Dr. Dale fully sustained by Professor Roberts and the revisers, when they uniformly read, "baptizing them into the name of the Father," etc., "baptizing into Moses," "baptizing into the name of the Lord Jesus," and "baptizing into the name of Paul." The preposition erroneously rendered at Heb. iv: 14, is in composition; and the passage ought to stand thus: "Having then a great high priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our confession." The late Dean Alford in his comment on this passage has suggested that this may indicate that as the earthly high priest passed through the veil to the shekinah, so our great High Priest has passed through the heavens to the throne of God.

Many examples might be cited under this head which were almost unavoidably overlooked in the Companion. One of these will have to suffice. At Mark i: 9, the Authorized Version tells us that "Jesus came from Nazareth of Galilee, and was baptized of John in Jordan." This text is constantly urged as a decisive argument in favor of the practice of immersion in Christian baptism. To say nothing of the clear difference between the baptism of Christ by John and *Christian* baptism, the rendering of the Authorized Version entirely misses the sense of the original. As Dr. Dale has undoubtedly established by an appeal both to the grammar and the dictionary, and by a formidable array of parallel passages, the construction is what is called *pregnans*. The word is not "in" but "into." Literally rendered, the verse would read "baptized into (or to) the Jordan." The real connexion of the pre-

position is with the verb of motion previously expressed. Jesus came from Galilee to the Jordan, and there [or when there] was baptized by John." The revisers have given the translation *into* in the margin, but appear to have been as much at fault as the Baptists in regard to the real meaning of the evangelist.

The next thing to be touched upon will be the mistakes (or infelicities) of the Authorized Version growing out of the unnecessary confounding of one Greek word with another. These are noticed in chapter iv of the Companion. Due allowance must here be made for the inadequacy of the English language at best to represent perfectly the innumerable expressive delicacies of the Greek. Dr. Roberts has some fine remarks on the difference between the two words for *love* at John xxi: 15-17, and does not fall into the fanciful extravagance on this head of which Trench is guilty in one of his books. Here the revisers merely call attention in the margin to the fact that two Greek words are employed.

The mistake of the Authorized Version at John x: 16, of rendering two Greek words "fold" instead of rendering the second of them "flock," has already been mentioned.

The neuter gender is followed by the masculine at John i: 11. This is insinuated by the revisers in their translation: "He came unto his own, and they that were his own received him not."

The Companion also calls attention to the two words rendered *temple* in the Authorized Version. At John x: 23, Acts x: 23, etc., the word used means the sacred enclosure; but at Luke xi: 51, the building or "sanctuary." So at Matt. xxiii: 35, etc. Dr. Roberts might have said that "pinnacle of the temple" in Luke is not the apex of the house, and that Judas cast the thirty pieces of silver within the curtains of the sanctuary itself.

For the Central Presbyterian.

Appeals for Help.

Messrs. Editors.—It is with very great reluctance that I undertake to give expression to some views held by myself, and others within my knowledge, and possibly by many without my knowledge, touching the continual and crying demands coming from every portion of the land for money for church purposes.

I say it is with reluctance that I undertake to speak on the subject, not that I am unwilling to state my views, but I fear I shall be unable to put them forth in words which shall carry with them the full meaning of what is intended. One naturally expects calls for money with which to support disabled ministers, to supply religious literature, to support the Tuscaloosa Institute, to assist in carrying the gospel to the heathen, and to further the same cause in the destitute portions of our own land, but many of the recent calls published in the religious weeklies would go to show that all the land is destitute. Doubtless a great portion of the land is destitute of genuine religion, but there is not in this land now that destitution of money which these calls would lead one to believe. Indeed the Church seems fast becoming one grand charitable institution, built up by voluntary contributions, and whose ministers are about to be turned into solicitors for additional contributions; failing in which the whole structure must fall to the ground. We know that the child must crawl before it can walk, and must even have assistance in learning to crawl, but is it the first thing to be done by a new church organization to appoint a committee to write an appeal to the outside world for money? This certainly seems the natural result of the present system of education on that subject. We are heartily glad to come to the assistance of struggling congregations and churches, but do wish to put a veto upon educating new formed congregations to become mendicants from their very infancy, and taught to rely upon others than themselves for what they should consider as necessary as daily bread, and for the procuring of which they should be taught that no sacrifice was too great. And it is very doubtful whether they will ever attain such a high order of education so long as the first lesson given by those in authority has no other tendency than to make mendicants of them.

God forbid that this should be looked upon as a complaint from one who is unwilling to give of his means to the spreading abroad of the gospel of Christ; for it is only a protest against the indiscriminate appeals for money. Money, which is said to be the root of all evil, but without an abundant supply of which it would now appear that Christ's cause must languish, if not die, in our southern country.

This may be all wrong in me to speak so, and may provoke abundant criticism, but the community that needlessly appeals to others to build its churches does a wrong to its own religious interests, and the appeal when so made is an indication that there is not a proper appreciation of the value of a church. One great fault of our religion now is that it is dressed up in too fine clothes, and is preached in too fine churches. We need more religion in homes, and when people learn to practice, and see the benefit of it

in their homes, they may then be willing to build a church, but they will never learn that in churches built for them by others. One of the foundation stones of Christianity is self-denial, and Christian self-denial teaches us to spurn the thought of asking others to do what we can do for ourselves. J.

For the Central Presbyterian.

A Girl's View of Dancing.

Every thing has a right and a wrong. If it is not right for Christians to dance, go to the theatre, play cards, etc., etc., it is bound to be wrong.

A party of young people meet. Some are Christians and some are not. There is no distinction, and they all join in a sociable dance or a game of cards. Some young girl is fascinated with dancing and begins to go to balls. The first time, she says to herself, "There can be no possible harm in my going to this ball, such and such a friend of mine is going, and she is a member of the church;" also she says, "we danced a few nights ago and no one seemed to think it any harm; then too, I know all who are going to be at this ball." Having thus quieted her conscience she goes. The Christian friend is there, she goes for just once, and is not injured in the least, but the weaker friend is fascinated. She goes again and again, and meets in the ball-room people who are not fit companions for a young girl. She is led away from all that is pure and good, and because her stronger friend went *once*. We cannot act only for self; we must think of others. There are many things which we can do without any injury to ourselves, but our example will injure weaker brethren.

O Christians! why are we not more separate from the world? If we are going to be on the Lord's side, why not serve him with our *whole* hearts?

About going to theatres, it is much the same. Good Christian people say, "Oh! we certainly cannot miss seeing this or that fine actor, every one goes to see him." So they go. They may come home delighted and not at all injured. But where is the weak brother?—Simply saying, "If so and so go, who are members of the church, why can I not go?" he goes. He has no discrimination, and he goes from one to the other, from bad to worse; he sees the vilest plays and he is not strong enough to resist the fascination. Theatre-going becomes a passion with him. All that was pure in him is uprooted, and he becomes vile. This is because the "strong Christian" brother or sister went only once. We cannot think only of ourselves; if God has given us strength we must use it for his glory—we must give of our strength to him that is weak. Let us come out from among them and he separate! Have we not a leader? a glorious leader? Ought we not to be proud to stand up before all the world and confess him? If we are not proud of being on the Lord's side, and if we are not willing to give up something for him, why do so many profess love for him? If we profess love for him and then do nothing for him, we only bring dishonor on his name. Let all know we are on the Lord's side, and let them see we are proud to be there. Young Christians, and especially women, what an influence you can have either for good or for evil on your friends. God has given you such a wide field in which to work for him. You may never know what an influence some word or action of yours may have had on the life of a friend. But God will know what effect every word has had, for "Every word man's lips have uttered, echoes in God's skies." How many a young man may have played his first game of cards at your side, young woman! May have received his first glass of wine from your hands. Oh! think what responsibility rests on your shoulders. Decide what is the right course for you to take, and then stick to it. If you can stand temptations, think of the weak brother and do not lead him astray! Girls be women, true, pure, noble-hearted women! If the women are purer the men will be better men.

A GIRL.

For the Central Presbyterian.

The Age of Trees.

Messrs. Editors.—Your article in a recent number of the *Central Presbyterian* under the head of "Another Little Mistake Corrected," induces me to give you the result of an observation I made and published some twenty odd years ago—little dreaming that it could have any bearing on the question of man's antiquity or the truth of Biblical chronology. The theory that the age of a tree is indicated by the number of concentric circles of its woody fibre, was, I know, very generally received and had, in one instance at least, influenced the decision of a Virginia court in an important land case. I was therefore not a little surprised when I found the theory falsified by an observation about which there could be no possibility of doubt. In the first or second year of my planter's life in Albemarle county, I had burned a plant-bed at the intersection of two branches, each of which had firm banks of clay and gravel, not at all liable to be changed by washing, and fences well defined the boundaries of the bed. In the preparation of such beds every tree is cut down and every shrub grubbed up, and the land subjected to a burning process, the intensity of which may be imagined when I say that the then practice was to burn about eight

The Central Presbyterian.

WHOLE NO. 861.

RICHMOND, VA., WEDNESDAY, FEBRUARY 1, 1882.

VOL. 17---NO. 27.

Central Presbyterian.

OFFICE:
No. 1015 Main street, opposite the Post Office.

TERMS:

Three Dollars a year; six months, \$1.50; three months, 75 cents; payable in advance.—Ministers of the gospel, \$2.50.
Payments may be made to local agents wherever practicable; all ministers of our Church are authorized to act as such. Or by checks, Post-office money orders, or letters Registered by Postmaster. Otherwise it must be at the risk of the party sending it.
Obituaries charged at five cents a line. The party sending can make the estimate by counting eight words to a line. Payment in advance.
Advertising rates furnished on application to the office.

Communications and letters on business should be addressed to CENTRAL PRESBYTERIAN, Box 37, Richmond, Va.

Richardson & Southall,
Editors and Proprietors.

[Entered at the Post-Office at Richmond, Va., as second-class matter.]

CORRESPONDENCE.

Letter on Italy.

Messrs. Editors.—The journey from Florence to Pisa by the Valley of the Arno, abounds with beautiful prospects, picturesque edifices, fields which resemble gardens, and fruit trees round which vines cling, forming garlands with their intertwining branches. Upon leaving the country, however, and entering the city, a strange melancholy seizes one. Broad rows of fine buildings there are, and really elegant houses—but an air of gloom and melancholy hovers over the place. We never believed there could be in this world a city of such solitude. A stranger once laid a wager that he would go round the walls of Pisa on horseback without meeting a living person. We traversed the city, and contemplated its beauty, its bridges, its cleanliness, and its churches, without happening upon any human being save a poor English consumptive who had taken refuge in Pisa for the shelter of its mountains from the keen northern winds, and for the security of its solitude from all great emotions. We cannot but agree that the town is called with good reason

Dead Pisa.

And yet there was a time when this city astonished Italy with her life, and her quays were thronged with the ships which brought to her gates the tribute of the world's commerce. Her light vessels transported the crusaders to Asia—her warriors aided the German Emperors against the Roman Pontiffs, and the Saracens on the coast of Africa trembled at the gleaming of her lances. It was in the darkness of the middle ages that her masters of mosaic filled with brilliant stones the arches of her monuments, her painters animated her walls and cloisters with imperishable figures, and her sculptors chiseled her marble into those figures which appear as the early visions of a new era of artistic inspiration. But the republic perished, and Pisa is a corpse! Its chief glory now is a cemetery. Pisa predicted her sad destiny by erecting

The Campo Santo.

a rectangular court of vast size, surrounded with a sort of Gothic arcade, the walls of which are painted in fresco. The middle ages gravitated about the sepulchre of Christ. The Pisans, as all the southern Europeans, were infected with the superstition that the Crusade was the great war, and turned their boats toward the eastern seas, imagining that religion consisted in hewing their way to Jerusalem with the cross on their bosoms and battle-axe in hand, and that the earnest of heaven was to die in the battle for that sacred sepulchre and be covered with that earth which was sanctified by the tears of the mother of Christ and by the blood of Calvary. The citizens who remained at home desired also to share this privilege. An enormous heap of earth was, therefore, brought back by the returning Crusaders. Nine feet deep and covering an area of two acres, it must have required a squadron of one hundred such vessels as were then in use to transport so great a mass of sanctified mould. It is believed that this earth has a devouring quality and speedily consumes the bodies buried in it, as if it was an earth of fire. The salts which performed this prodigy have evaporated in great part, but still, according to the Pisans, it cremates a dead body in forty-eight hours. We would prefer the miracle to be confirmed by scientific experiment, however, before accepting its truth.

We enjoyed with great zest our visit to this remarkable cemetery—

The Birthplace of Modern Art—

in which it is possible to trace the genealogy of sculpture and painting in their successive developments from the period of the middle ages to the grand perfection of the 16th century. In the Parian marble of those ancient sarcophagi, amounting in number to more than six hundred, and ornamented with mythological subjects—I see the suggestions of

all the other monuments I have ever chanced to behold, and the inspirations of all the great modern artists. It was over the mausoleum of the Princess Beatrice, that Nicholas of Pisa bent, and studied as over the cradle of a newly born child of art. From the works of Nicholas, John of Pisa, the architect and sculptor, derived his impulse. John communicated the call of genius to Andrew of Pisa, and Andrew to Orcagna. After Orcagna came Ghiberti, who sculptured the triumphant gates of the Baptistery of Florence, before which Michael Angelo stood astonished, and reverently named them the gates of Paradise. And finally out of this grand creation of art came the designs of the mosaics of Venice and Pisa, of Giotto, Masaccio, Leonardo da Vinci, Michael Angelo, and Raphael.

Independently of these sarcophagi there are other antique monuments dispersed on the walls as well as a variety of modern tombs. The most curious of these, perhaps, is an antique bas-relief which has long been supposed to have been wrought in commemoration of a cage of iron in which an enormous serpent was enclosed in 1109 by the skill of a man called Nino Orlandi, and carried in triumph through the streets of Pisa. The marble was sculptured and placed on the spot in memory of this achievement, which has been mentioned by many historians. Amongst the ancient tombs there is one bearing the following inscription: D. M. T. AELIUS. AUG. LIB. LUCIFER. FIBUS (vivi) SIBI. POSUIT. In fact amongst the ancients there are many examples of people who, not having any confidence in their heirs, raised their own tombs in their lifetime in order to be sure that their names would reach posterity. The Campo Santo presents a modern instance of this singular precaution. It is the tomb of Filippo Decio, a lawyer of Milan, and a professor in the University of Pisa. We shall only quote the last words of the inscription which are curious—*hoc sepulcrum sibi fabricari curavit, ne posteris suis crederet.*

The Campo Santo is also the theatre in which the most celebrated paintings of the fourteenth and fifteenth centuries are displayed. There you see passing in panorama as it were, Giotto, Simon de Sienna, Buffalmacco, Piero Laurati, the brothers Orcagna, Spinello d'Arezzo, Faddo Bartoli, and lastly, Benozzo Gozzoli, who surpassed them all, and who, in concert with Masaccio, gave existence to that new style which superseding that of Giotto, spread itself abroad throughout Europe, and more especially in Flanders, and served as a model for the great masters of the following age. On these walls of the Campo Santo, painting bids adieu to the preceding ages and rises through the various stages toward perfection. As we trace it, we see it casting off its early rude clothing, assuming a form of simplicity, and then of elegance, then attaining beauty and natural graces, till it at last reaches that sublime ideal, beyond which all is the exaggeration of Aestheticism, the absurd affectation of a Wilde—the rock on which art always founders when the boundaries of reason are once passed.

The paintings on the left are by Giotto, whom Dante has immortalized in the well known verses—

"Cedette Cimabue nella pittura
Tener lo campo, ed ora Giotto li grido
S'che la fama di colui oscura."

Villani, the historian, calls him the most celebrated master of his day. Like Murillo, he began sketching on the clay and in the dust the strange figures of his imagination. From the bosom of nature he drew his immortal inspiration. His pencil was tipped with the light of the morning sun. In the embellishments which he contributed to these cemetery walls we see already the marks of the genius of Raphael. True, the bodies of his figures are earthly, and stand all too rigidly, but the uplifted heads are gazing steadfastly into the new heaven of graceful art. Who can fail to mark his Job on the wall, representing the history of that mysterious Arabian—a history which has puzzled human genius in all ages. It is obscured like the recollection of those days; it is undone like the faith which animated him, and yet though the wall is injured by the damp, and is disfigured by restorations, you still see the Job of Scripture—the penitent who complains of God without daring to curse him, surrounded by sceptical friends, between the Devil, hideous and terrific, and the beautiful angel on the right floating in the luminous atmosphere.

We cannot linger to describe the History of Creation, painted by Buffalmacco, and occupying the first compartments of the northern cloister—a painting remarkable for simplicity and justice of expression; nor examine with any minuteness the works of Gozzole, twenty-three in number, and occupying two rows, a space of three hundred and twenty-four feet, with the exception of five pictures by other artists. It is scarcely possible to believe, although tradition and historical evidence agree upon this fact, that these pictures, commenced in 1434, were completed in the space of two years, a most terrible enterprise fitted to frighten a

whole legion of painters.

The Painting of Hell, Alla Dantesca; or, in the manner of Dante, by Orcagna, is filled with a prodigious number of figures, yet is very simple in the distribution of the various groups, and very clear in the exposition of the subject. This picture bears token of the powerful impression made by Dante upon the minds of his contemporaries. The artist, however, has exaggerated the ideas of the poet, and there is no extravagance which he has not permitted himself to use in expressing the torments which the infernal ministers inflict upon the doomed—*Tutti son picci di spirti maladetti; e di serpenti di diversa mena.* The souls of expiring kings, pages, bishops, monks, are collected by demons with bat-like wings and horrible faces. Solomon, coming out of his grave, looks uncertain as to his destiny—an avenging genius draws by his hair, into eternal darkness, the monk who had sought to conceal himself among the blessed, and the angel of mercy leads toward the abode of the saved, a repentant prodigal who has deemed himself already among the lost. A woman wrings her hands with despair at the entrance of the unfathomable eternity, and an old man casts himself at the feet of Jesus to recite his good works and to ask for divine clemency—while the angel of intercession, in the centre of the picture, with infinite sorrow, looks upon the souls dropping into the abyss—souls which had exhausted his power of protection against the wickedness of the world, and his ability to save from the divine justice in the supreme hour of final judgment—truly a terrible fresco, appearing in the grim reality of the tombs which fill this asylum of the departed.

Hard by the Campo Santo, the Cicerone show—

The Campanile Porto;

or, sloping tower, considered the most singular edifice in Pisa. Beautiful columns of white marble rise from its base and support six tiers of arcades. The height of the tower is not less than a hundred and ninety feet, and the inclination from the ground to the summit, about fifteen. At sight of so singular a monument it is difficult to decide whether this inclination is accidental or intentional. We incline to the former view, and believe that the sinking of the ground not only occasioned the slope of this tower, but that this occurred when the structure had reached one-half of its height. At this elevation the unequal lengths of the columns exhibit an effort to restore the perpendicular, and at the same place the walls are strengthened with iron bars.

The Cathedral

is a gothic edifice and built of marble. Three bronze gates adorn the portal, and a great number of columns of oriental granite support the roof. Though richly ornamented with stained glass, paintings, statuary, and altars, the interior, it must be admitted, is rather gloomy. An old chandelier of rusty metal hangs from the vault. We confess to greater interest in this relic, than in the information that in this Cathedral the council of 1409 was held in order to heal the papal schism which had scandalized Christendom for more than half a century. More important to humanity than this congress of bishops and priests, was the swinging of that rusty chandelier. Galileo happened to be in this church when a workman carrying a ladder struck the metal lamp by accident, and its oscillating motion suggested to the philosopher the first notion of the pendulum. The first pendulum clock constructed by Galileo is still preserved at Pisa! L. M. C.

Letter from Southern Florida.

NEAR BAY VIEW, HILLSBOROUGH COUNTY, FLA., Jan. 19, 1882.

Having occasion about a month ago to make a visit to this part of Florida, two or three articles concerning matters here may be of some interest to many readers of the *Central Presbyterian*, especially as public attention is now directed this way to an extent never known before in the history of the State.

Tampa Bay is divided, about twenty miles from its mouth, into two parts by a narrow tongue of land running down to Gadsden Point. The eastern part is called Hillsborough Bay, from Hillsborough river, which empties into it. At the mouth of this river is the flourishing town of Tampa. The western part is called Old Tampa, on which is Bay View, where there is at present a post-office, and the point is destined to be one of considerable trade for this neighborhood, as soon as a railroad reaches Tampa, across the bay, an event which may be certainly expected within the present year. Between this western side of the bay and Clear Water Harbor on the gulf coast, is a peninsula about thirty miles long and eight miles wide, the middle portion of which contains the Clear Water settlement. Here, in a central position, is our little Presbyterian church, of which it is my purpose to speak at present.

About fourteen years ago the Rev. Joseph Brown removed to this neighbor-

hood from his home on the Suwanee river, and as soon as it could be accomplished he organized a small church, to which, as far as his health permitted, he ministered faithfully until his removal to Texas in the spring of 1879, where he departed this life after the lapse of one year. During this period the number of members had increased to about 35, and a very comfortable house of worship was erected, which event was a great gratification to the pastor, as he saw it dedicated to the service of God a few weeks before taking a final farewell of his flock. During these three years they have had only two visits from ministers of their own denomination. The nearest Presbyterian church is distant 150 miles. An excellent minister of the Baptist church is engaged to preach to them twice a month. But every Sabbath they come together for a service in the Sabbath school, and a service of prayer. In this way the dear little flock has been held together, though reduced now to about 20 members by removals to other places. They are prepared, though few in number and of slender means, to give a minister \$250.

And here I desire to make known the situation of this interesting church to see if it may not be suitable for some good brother of our denomination to come down and settle in this place. It may be that these lines may meet the eye of some one whose health demands a climate such as this place gives, eminently salubrious, and especially suited to bronchial or pulmonary complaints. If he could command a little means of his own so as to purchase an orange grove of moderate size, such as he could conveniently take care of, he could, with the aid of the church, live comfortably and usefully.—Will the newspapers of our church call attention to this field, and if there is any brother who desires further information it will afford me pleasure to give it.

A good physician also is much needed. There is no educated physician from Point Penalis to Anctote river—a distance of 30 miles—and which covers the whole peninsula. The country is indeed proverbially healthy, but there are cases in which, of course, a good physician is as much needed as in any other community. Gentlemen of intelligence have expressed the opinion to me that such a man could at once command a practice of \$500. Is there not some good Doctor (if a Presbyterian all the better) who has some means of his own, and whose health, or that of his family, demands a climate such as this? If so I would be pleased to hear from him.

This part of Hillsborough county is occupied almost exclusively by white people, and they value their privilege in this particular. While there are people of liberal education and of intelligence in it, the great body are plain, good citizens. I have never known a community where quiet and good order more completely prevailed. Last year some one from a distance set up a store at Dunedin, on Clear Water Harbor, for the purpose of selling liquor. But the good folks around understood their own interest and would have no dealings with him. He was literally starved out, and left them to do without the light of his countenance, as he had been left without the light of theirs.

But as it is my intention to say something more concerning this part of Florida it must be reserved for another time.
WILLIAM BROWN.

For the Central Presbyterian.

To the Christian Young Men of our Colleges and Universities.

My Dear Young Brethren,—The question must often come up in your minds, "What am I going to do when I get through my course? Permit me as the Secretary of Education for the ministry, to invite your prayerful consideration of a few facts:

1. The chief end of every man is to glorify God. If you are a true follower of Christ, you will desire to do this. How can you do it most effectually? May it not be by preaching the salvation of Christ to your lost fellowmen?

2. Consider again that Christ died for you—to save you from sin and give you eternal life in heaven. Ought not such love to constrain you to give yourself wholly to him? Is there any sacrifice too great to make for such a Saviour?

3. Christ's command is, "Pray ye the Lord of the harvest that he will send forth laborers into his harvest." Can you offer that prayer, if you yourself are unwilling to go?

4. Our own beloved Church is very much in need of more laborers to preach the unsearchable riches of Christ to dying men. Our vast field from Maryland to Texas is white to the harvest, but alas, there are so few laborers. Our ministers are passing away. Barely enough young men are ordained annually to supply the places of those who die in the service. The millions of heathenism are going down to death without the knowledge of a Saviour. Will you not hear their cry, saying "Come over and help us?"

5. The greatest, best, and wisest of men have been those who gave themselves wholly to the Lord. Moses chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt. Paul said: "But what things were gain to me, those I counted loss for Christ; yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." Consider the choice of these, the greatest and best men our world has ever known.

6. I do not urge any one of you, my young brethren, to take upon yourself the sacred office. All I ask is that you will seriously and prayerfully consider your duty to God your heavenly Father, to Jesus Christ your atoning Saviour, to the Holy Spirit your Sanctifier, to your beloved Church, to your fathers and brethren who are calling to you for help, and your own happiness and usefulness in the world.

7. You will doubtless feel the need of advice and direction by your pastors and teachers. Go at once to them. It will rejoice their hearts to know you are even considering the question of being a minister. Gladly will they render you any assistance in their power.

E. M. RICHARDSON,
Secretary of Education.

Monthly Review of Missions.

We have a letter from Miss Ronzone, of the 9th of December, reporting the safe arrival of herself and niece at Milan, after a pleasant voyage. She found, on her arrival, that her school had been reduced to about thirty pupils; but it was again on the increase. She mentions the case of one of her former pupils who had recently renounced Romanism, and had applied for admission to the Waldensian Church, under the care of Dr. Turino.

From Greece, our latest intelligence is to the 8th of December, All of the mission families at that time were well, and so were the missionary laborers generally. Mr. Sampson's letter contains some interesting facts, as well as some painful incidents, and will be read with interest.

From China, our latest dates are Hangchow, Oct. 20th, and Soochow, Oct. 29th. Mr. Sydenstricker's letter makes earnest appeal for the means to purchase a lot and build a second house for missionary purposes in Soochow. We were glad to know that he had recovered from the severe attack of intermittent fever which he had soon after his arrival in Soochow. Dr. Fishburn had already been crowded with patients at Hangchow, though no announcement had been made of his intention to receive patients.

From Campinas we have dates to 3d of November. Miss Henderson was at that time at the sea coast for rest and sea bathing, and was much improved in health thereby. Mr. Dabney writes of the school, "Our boys' school goes on smoothly. We will have quite as good a school next year, no doubt, as a number of parents have already spoken to me about sending their children." He thinks the school would become quite large at once if they would only dispense with religious instruction.

We are sorry to learn, from a letter from Mr. Graybill, of the 9th December, that Mrs. Graybill had been quite indisposed from the effect of the dampness of the house in which they had been living and which, he supposes, had been caused by the unprecedented overflow of the river for two successive years. It was thought they would have to change their place of residence. Mr. T. Walton Graybill and his wife had reached Matamoros in safety some days before the date of this letter.—*The Missionary for February.*

Sunday School Extension in Virginia.

Twelve years' missionary work of the American Sunday School Union in this State shows the following results:

New Schools organized,	380
Teachers and scholars in them,	18,800
Other Schools visited and aided,	900
Bibles and Testaments given to needy Schools,	3,800
Families visited,	4,000

In doing this work the Society have expended over eleven thousand dollars in paying the salaries and expenses of its missionaries, and supplying needy Sunday Schools with libraries and elementary books, so that all may be able to read the Word of God. And would gladly extend the work in this inviting field but the means are lacking to employ the laborers.

We therefore heartily commend Rev. John McCullagh, of Kentucky, Superintendent of Missions, Southern Department, and Rev. N. B. Wickham, Sunday School Missionary in Virginia, to the confidence and liberality of the citizens of Richmond and vicinity, believing they will cheerfully respond to this laud and pressing call.

Contributions will be expended in the Old Dominion.
WM. WYR HENRY,
THOMAS POTTS,
CHAS. F. RADY,
CARLTON MCCARTHY,
Vice Presidents American S. S. Union.
Richmond, Va., January, 1882.

ECCLESIASTICAL NOTICE.

Montgomery Presbytery.

By request of two ministers and two ruling elders of the Presbytery of Montgomery, and in the absence of the Moderator, I hereby call a special meeting to be held in the 2d Presbyterian church, Lynchburg, Va., on Wednesday, February 8th, at 4 P. M., to consider the application of Rev. W. W. Houston for a certificate of dismission to the Presbytery of Cincinnati, and that of Rev. R. K. Moseley for a certificate to the Presbytery of Western Texas.
P. B. PRICE, Stated Clerk.
Natural Bridge, Va., Jan. 28.

Central Presbyterian.

WEDNESDAY, February 1, 1882.

Our Contributors.

The Revised Version of the New Testament.

BY REV. H. C. ALEXANDER, D. D.
No. 14.

We were commenting on some of the alleged inaccuracies (and infelicities) of the Authorized Version arising out of the failure to distinguish between different Greek words. Two distinct forms of expression are at 1 Cor. xiv: 20, translated as if they were one and the same. The one means "do not be children" (or "little children") the other, "Be ye babes."

Archbishop Trench had already pointed out the necessity of sometimes taking the word *pais* in the sense of *servant* where the Authorized Version renders it *son*. It is, however, correctly rendered "servant" in the Authorized Version at Luke xv: 26, and applied to the faithful bond-slave of the Centurion whose faith Jesus commended as so remarkable. The same rendering of the word is given (and given with equal propriety) at Matt. viii: 6. But in Acts iii: 13, 26, and iv: 27, 30; it is contended that the English equivalent for the Greek term is, as in the cases just referred to, "servant"; and not "son," or "child," as in the Authorized Version. Trench's argument is based on what he styles the inner harmonies of the Old and the New Testament; and amounts to this, that wherever we find a large group of prophecies in the Old, we should expect to find some allusion to them in the New. But if the places in question, in the book of Acts, present Christ in the character of a "son" and not that of a "servant," we shall perhaps look in vain for more than one passage in the New Testament (Matt. xii: 18) which points back distinctly to such wide contexts as Isaiah xlii: (1-7), xlix: (1-12), lii: 13, liii: 12, where the whole burden of prediction has reference to that mysterious personage who is denominated "the servant of the Lord," "Israel my servant," "my servant whom I uphold."

It must be admitted that these contexts in Isaiah are exceedingly difficult, and seem to admit of a variety of interpretation: but on any sound view of them the reasoning of the late Archbishop of Dublin possesses ingenuity and force, and in the judgment of your correspondent (which is also that of the revisers) his conclusion is just.

The two phrases "the sacred writings" (*ha hieira grammata*) and "the holy Scriptures" (*hai hagiai graphai*) are rendered alike in our King James' Bibles: 2 Tim. iii: 15 and 16, and Rom. i: 2. This is not apparently noticed in the Companion, and is not important; but there is a shade of difference between the expressions. The Scriptures are denominated "sacred writings" because regarded and accepted as such by the theocratic people; they are called "holy Scriptures," because they were inspired by the Holy Ghost.

There is a distinction, also, in the Greek between two words for "knowledge" (and their cognate verbs), which is lost sight of in the older version. One of these denotes a penetrating and accurate knowledge. This fact is duly and beautifully recognized in the Authorized Version at Cor. vi: 9, by the rendering "as unknown, and yet well known." This recognition ought to have been more general. Instances in point may be found at 1 Cor. xiii, and Eph. i: 17.

So there are two verbs for *keep*. One of these means to *retain*, *preserve*, or *hold carefully*, the other means to *guard*.—Thus John xvii: 12, should be rendered, "While I was with them in the world, I kept them in thy name—those thou gavest me I have guarded, and none of them is lost but the son of perdition."

There are four different words for "people," in the Greek of the New Testament. Two of them are translated in the same way in each of the two versions. A third is rendered "Gentiles," or "nations," and once (at Acts viii: 9) "people." The fourth is at John vii: 20, and many other places in the Authorized Version also (though erroneously rendered "people," but in the revision is uniformly rendered "multitude," and "multitudes."—This will do well enough; but it is not in keeping with the usual literalness of the new version, and though approved by Dr. Roberts should (in the judgment of your present critic) have been rendered "crowd" and "crowds." There is another word, though not of such frequent occurrence in the New Testament, which

answers to some such term of mere number as the English word "multitude."

So too, there are five verbs for "teach." One of these is so translated only once, viz: at Acts xvi: 21, and might there be better rendered "set forth." Two others are twice so rendered, and are allowed to pass unchallenged. The remaining two ought to have been sharply distinguished. One of them is the regular word for "teach," and the other means to "make disciples," and the two are used and carefully set one against the other at Matt. xxviii: 19, 20, but are confounded in the Authorized Version.

The words for "unbelief" and "to believe not" are always rendered correctly in our old Bibles, but the two closely related words for "disobedience" and "to obey not" are sometimes confounded with them. This is the case at Eph. ii: 2, 1 Pet. ii: 8, etc. On the other hand the Authorized Version translates them exactly at Rom. xi: 30, Heb. iv: 6, and elsewhere. The inconsistency is obviated in the New Version.

The confounding of the words "wash" and "bathe" at John xiii: 10, in King James' Version has already been pointed out in your columns. An obsolete use of the word "will" in the Authorized Version has given rise to much confusion and obscurity. It sometimes appears to be a mere auxiliary, the sign of the future tense, when it is intended to represent an important verb in the Greek sentence. Thus John vii: 17, becomes plain if we translate, "If any man *wiloth* [or *hath the disposition*] to do his will, he shall know of the doctrine." So also 1 Tim. vi: 9, is cleared up by the rendering, "they that *desire* to be rich." Sometimes "will" had better give place to "would": as, for example, at Matt. v: 40, and Acts xxii: 28.

There are three principal words which answer in a general way to the English word "miracle." Of these the one which corresponds etymologically with our word "miracle," and denotes marvellous works, occurs but three times in the gospels and is never applied to the works of Christ. Another word, the one commonly rendered "miracle" or "miracles," is found seventeen times in John, thirteen times in Matthew, eleven times in Luke, and seven times in Mark. It means "signs." The remaining word is usually well rendered "mighty work" or "mighty works." Matt. xiv: 2, and Mark vi: 14, should be corrected in the Authorized Version, however, so as to stand, "these *powers work* in him." Not unfrequently this word is rather infelicitously rendered "miracle." No exception, though, can justly be taken to this translation in such passages as Acts xix: 11, and 1 Cor. xii: 29. If we are not mistaken Trench blazed the way to this, as to most of the similar criticisms on the verbal accuracy of King James' Bible. As has been said before in these papers, etymology is not to be followed too blindly in such matters.

The two words meaning respectively "demon" and "devil" have already been largely commented on in this and other journals. The same is true of the words "judgment" and "damnation." The compound verb at 1 Cor. iv: 3, 4, 5, is supposed to denote the preliminary examination of an accused person, that the Scotch lawyers have styled a "pre-cognition." Something of this kind seems to have taken place when Jesus was arraigned before Annas. Another compound of the same word should have been rendered "discern," instead of "judge," at 1 Cor. xi: 31, as it is correctly given at Matt. xii: 41. Still another compound is rendered several times "damn" where in modern English the word should be "condemn."

Three words are commonly in the Authorized Version rendered "brightness." At Heb. i: 3, "effulgence" brings out the true force of the Greek term. At Acts xxvi: 13, "brightness" is right. At 2 Thess. ii: 8, "manifestation," or some such word, is required to bring out the sense.

The Greek words are frequently confounded in the Authorized Version which denote respectively *the act of dying*, and *the state of death*. See, for instance, Rom. vi: 2, 2 Cor. v: 14, etc.

The words for "be" and "become" are sometimes confounded in the older version, notably at John viii: 58. Dr. Roberts might also have referred to Luke ii: 2, where in King James the distinction between the terms is happily observed.

Faithful prayer always implies correlative exertion; and no man can ask honestly or hopefully to be delivered from temptation, unless he has himself honestly and firmly determined to do the best he can to keep out of it.—*John Ruskin*.

For the Central Presbyterian.

History of a Church Debt.

When it was proposed some years ago to put a spire on our Sloton church, the idea was received with acclamation. A few old fogies opposed it, on the grounds that the unhappy building committee, which had been enticed to put up the original edifice, were a thousand dollars out of pocket by the failure of various brethren to pay their subscriptions, and that if there was any money to spare, these confiding souls should be allowed to see the end of their long trust. Also they averred that a tall steeple put on a flat house which was of the brick-kiln order of architecture, would look perfectly ridiculous. Also that as we had no bell, there was no need of putting a place for one. And that judging by past experience if the congregation got into debt, the congregation would not pay out. Such were their contemptible objections. The rest of us took the more cheerful, we might say speculative view, that the beauty of the spire would attract every eye from the original edifice, just as no one looks at the peafowl when its tail is spread, and that this structure, like a kind of moral loadstone, would attract so many people to church that we could pay for it directly. In fact it would be a tempting of providence to miss such an opportunity. So we voted the old fogies down and the spire up; terms one-third cash, paid by said old fogies; balance secured by mortgage on building. Thus we started with a spire and a debt and a prospect of great glory. If any church is contemplating a steeple on credit, all we have to say is, "Let them try it." If any one contends that a church debt is a blessing in disguise, we can testify that the disguise is most effectual, for ours has been masquerading around us for ten years, and we have never seen the blessing of it yet. For when we came to the simple facts of the case, we found it was not that we got into debt but it was the debt that got into us. It bestrided us like a wicked old Sin-bad man of the sea, and almost choked what little of spiritual life we had, out of us. There was surely never anything of its size which had such a capacity for preventing good and making mischief. It was like a lion in the way, that scared us back from every benevolent project. It was like a great sledge-hammer that flattened out and mashed up everything that was proposed, if it involved the expenditure of one cent. It was like a boa constrictor that wrapped itself around every church project which needed money, and crushed it to its least bones. It made our congregational meetings like those disorderly old Polish assemblies, where every man had the veto power. No matter what was proposed as useful or important, if any member stood up and said "debt," the thing was dead. It was this only, that prevented us from being the most liberal people in the world. A spirit of universal benevolence came upon us. It would be a joy, a privilege, to help every thing that came along. But the debt. We even stopped taking up collections for benevolent causes, because of this. Several life insurance agents were kind enough to pay visits of many months in the aggregate, to various families in the congregation, paying board by giving private lectures on policies, endowments, and premiums, until the anxiety to get rid of them became so intense that a church meeting was called to insure the life of old father Batts, when it was hoped they would leave. There was full attendance, everybody said it ought to be done, and it was all "batted" over, because some one said, "but the debt." From the same cause we had to stop paying father Batts his salary. Our hymn-book came to leaves, and as we were unable to buy another he had to give his hymns at random. This was the reason why, on thanksgiving day, he read out, "Lord what a wretched land is this," and after his beautiful sermon on heaven, sang to the surprise of everybody, "Hark from the tombs." The Bible also was resolved into its first elements, and sometimes threw strangers, who did not understand its infirmities, into sad confusion. Genesis was mixed with Romans, and Solomon's songs with Jeremiah's lamentations. On Sunday morning a visiting brother, with a deep slow voice, began, "There was a man in the land of Uz whose name was Job. And he had forty sons and thirty nephews, that rode on three score and ten ass colts." Just then the deep base voice stopped, and the visiting brother would have, to all appearance, fallen back swooning into the arms of father Batts, so amazed was he at the increase of Job's family, if he had not chanced to see "Judges" on the second of the pages open before him. Every one said it was a shame; a church meeting was at once called, and we should have got the money for a new Bible, had not some one said "debt," when of course we had to give it up.

But the amazing thing is yet untold. To hear all the talk about it, and how its existence made it impossible to do anything for any other cause whatever, it might be supposed that whenever a member got a spare dime he applied it to the liquidation. Whereas the fact was, we did not pay a cent, of either principal or interest. Everybody waited for some one else. Our country members have always thought that the merchants and mechanics in Sloton lived by cheating them. When they saw the fine dressing and handsome furniture of their town friends, they felt as the roots of the oak might be supposed to do, towards the

leaves which are waving so gracefully in the air, while they, the roots, have to work in the dirt for them. "Nasty stuck up things, but they'll have a fall." The town saints entirely reversed the situation, and had they been the leaves aforesaid, would have whispered to each other as they rustled in their beautiful green, "We cannot get on without them at all, dears, but they are so low, so rough, so unlike us." So when the debt began to press, the town brethren thought of several valuable plantations, the owners of which could, and if at all large-hearted, would pay nearly the whole sum and never feel it. On the other hand, the farmers considered that what they made was by digging slow profits out of the soil, and that those who staid in town, doing nothing but studying how to live without labor at other people's expense, were the individuals evidently designated by providence to assume the whole responsibility. Under the influence of these radically diverse views, the schism became really enormous for a body so small, and our loved cause began greatly to resemble that microscopic animal which consists of just enough skin to hold a large mouth together.

And so it came to pass, that every time the Session was dunned, there was a church meeting called, and the two sections coming out in force, talked at each other, and made motions at each other, until it sometimes appeared that parliamentary motions must develop into that other kind of motions familiar to prize-fighters. Town proposed to tithe every thing grown or raised, and country wanted to tithe every thing sold. Town insisted on a land tax, and country on a house tax. They reached the point at last that anything suggested by one side was voted down by the other. Town proposed to send out an agent to solicit help, and country was sure the agent would help himself only. Town proposed that the debt should be scaled or readjusted, because soon after it was finished the spire took it into its head, or rather into its back, to do the polite thing and bow to the village, while country wanted to fund the whole amount, principal and interest, which the worthy souls thought was some way of getting rid of it altogether. Things became so warm that timid people were afraid to venture near the building while the consultations were in progress, lest they should receive personal injury in the imminent scuffle. Everybody believed they would have to fight it out.

But everybody was mistaken, as that distributive often is. The principle should have been enunciated by all writers on moral science that if a man tries in vain to cheat you, your just wrath is softened partly from your delight at his disappointment, and partly from the pleasing conviction of your own financial ability. Each side consoled itself with the thought that the others had met their match, or as they expressed it, "We were one too many for them." And the very little moral, of this very little tale, is: The best way for a church to get out of debt is never to get in. It is not a servant, but a master which tends to stop all liberality, all spirituality, and all effort. As a general rule the members wait for one or two who are rich or liberal to assume the whole burden, and in most cases this injustice must be submitted to, or the cause is ruined. W. S.

For the Central Presbyterian.

The Beautiful.

In these days of aesthetic absurdities, a few remarks upon the highest beauty may prove not only interesting but profitable.

Beauty is an attribute of many different kinds of things. It is seen as we look on a fair face, or gaze across the landscape to the distant hills, or peep into the blossoms of a flower; it is heard as we listen to the strains of music, or catch the sounds of pleasant voices; and through the imagination and the reason its subtle influence exerts its power till the soul is thrilled with pleasure as we rise to the comprehension of great and noble thoughts or catch the inspiration of some poem. And far above all these there is a beauty more exalted, more attractive, which appeals not to the eye, nor to the ear, nor to the understanding, but to the moral sense—the Beauty of Holiness.

According to the Bible, the base, the hateful, the really ugly, is sin; and in holiness is found the highest excellency for both man and God. "He is glorious in holiness." There is a certain loveliness in every noble life—the unselfish devotion of a good and faithful mother casts a tender halo around her character, while the justice and integrity of the judge arouse the sterner sentiments of reverence and esteem—but it is always imperfect and disfigured by sin. In the Beauty of Holiness there shines the blended attractiveness of every virtue, the unblemished loveliness of all that is pure and true.

What an inspiring view does this present of the nature of our salvation! God calls us to be beautiful and sets this holiness before us as the hope of our high calling. We are predestined to be conformed to the image of his Son, (Rom. viii: 29,) and shall be like him when we see him as he is, (John ii: 2.) Every low and ignoble passion, every unlovely trait of character, all lust and selfishness and deceit shall be cleansed away, and "the beauty of the Lord our God shall be upon us." Ps. xc: 16.)

In contrast with this, how terrible the portion of the lost! In hell, the evil passions of their unrenewed hearts shall

wax worse and worse for ever. Dear reader, are you a Christian? J. M. R.

For the Central Presbyterian.

Sunday Schools.

Sunday Schools have become a great feature of the age, and valuable auxiliaries in Church movement. But are they, as constituted and managed, as useful as they might be? Do they not need expansion? I have been much impressed by an article in a late number of your paper, headed "Welsh Presbyterians," the main idea is congregational instruction. It is stated, "There we have the fullest possible development of the system of congregational instruction. Grouped around the teacher are to be seen, in the Sabbath School, persons of all ages.—Graduation according to years and intellectual progress is here found in fullest operation, and to this course may, no doubt, be ascribed the superior knowledge and interest characterizing the Welsh in questions of doctrines and experience."

Such results are what is needed in every church. It cannot be accomplished by the present mode of confining its exercises to children and a few teachers, while adults are not interested. Let the whole congregation be a Sunday School, parents and children, adults and old ones; persons of all ages grouped around the teacher, in earnest attention or offering some suggestion. Let the study of the Bible be magnified, and parents, as well as children, impressed with its importance; devote a part of the Sabbath to school exercise and social study. Then, as with the Welsh Presbyterians, we may hope to have congregations interested and instructed in the Word of God.

The great need of the Church is the prayerful study of the Bible, not the casual reading so common and profitless.

SUPERINTENDENT.

For the Central Presbyterian.

Sunday Railroad Work.

It is hoped that the readers of the *Central Presbyterian* noticed, in the recent meeting of the stockholders of the Richmond Danville Railroad Company, a resolution offered by Mr. M. M. Gilliam, of instruction to the officials of this corporation to abstain, as far as practicable, from clerical work on Sunday, and from loading and unloading freight cars on that day. The order was unanimously adopted, and was seconded by President Buford.

This is a move in the right direction. We hope it may aid in educating the public mind to demand more thorough reform in railway management in reference to the Sabbath.

It is a little remarkable, that while secular work on the Sabbath is forbidden by the Code of Virginia, and while public sentiment would not tolerate the farmer, mechanic, merchant, or other man of business, engaging on the Sabbath in the employments of the week, yet a railroad company is allowed to run its freight trains on Sunday, and Christian stockholders draw their dividend from profits on their shares made by Sunday work.

Then, too, the needed rest of the Sabbath is granted to laborers and operatives in other pursuits of life. If cotton factories were to run their machinery on Sunday, it would be condemned by all. The humblest brakeman is entitled, as of right, to the rest of the Sabbath.—And, indeed, the employees of the railroad companies complain of the requisition for their labor on the Sabbath.

Is there no remedy for this evil? We cannot make people moral by acts of Assembly. Public opinion must become sound before the law will have effect to put a stop to this great sin. The order of the Richmond and Danville Company above mentioned, must be commended and sustained in no unmistakable manner. Then, too, let professing Christians ask themselves if they are not responsible, in some measure, for the fact of the desecration of the Sabbath by these soulless corporations. Do they make efforts to correct the evil? Keep this matter before the people. Let agitation be continued, and, by God's blessing, the much needed reform may yet be accomplished. SENEX.

Mr. Champlain introduced the following bill in the House of Delegates last week.

To Provide Against the Violation of the Sabbath-Day by Railroad Companies.

Section 1. Be it enacted by the General Assembly of Virginia, That if any railroad company in the State of Virginia on a Sabbath-day be found laboring at loading or unloading its freight, dispatching or receiving its trains, or shifting its cars, employing its clerks, its servants in labor or other business (except the transportation of the mails or of passengers and their baggage), they shall forfeit not less than \$500 nor more than \$1,000.

Section 2. This act shall be in force from its passage.

Love him that first loved you, and while you sink into his arms, and surrender all to him with a joyful, absolute self-renunciation, let this confiding love swell and abound, till every fragment of distrust shall be swept away. For against every challenge, in time or eternity, this may be your rejoinder, "He that spared not his own Son, but delivered him up for us all; how shall he not with him also freely give us all things!"—*Dr. J. W. Alexander*.

The Central Presbyterian.

C. F. Johnston
918 Main st
No. 83

WHOLE NO. 865.

RICHMOND, VA., WEDNESDAY, MARCH 1, 1882.

VOL. 17--NO. 31.

Central Presbyterian.

OFFICE:

No. 1015 Main street, opposite the Post Office.

TERMS.

Three Dollars a year; six months, \$1.50; three months, 75 cents; payable in advance. Ministers of the gospel, \$2.50.

Payments may be made to local agents wherever practicable; all ministers of our Church are authorized to act as such. Or by checks, Post-office money orders, or letters Registered by Postmaster. Otherwise it must be at the risk of the party sending it.

Obituaries charged at five cents a line. The party sending can make the estimate by counting eight words to a line. Payment in advance. Advertising rates furnished on application to the office.

Communications and letters on business should be addressed to CENTRAL PRESBYTERIAN, Box 37, Richmond, Va.

Richardson & Southall,
Editors and Proprietors.

[Entered at the Post-Office at Richmond, Va., as second-class matter.]

CORRESPONDENCE.

Letter on Italy.

Messrs. Editors.—We resolved to visit Tivoli before winter made any further advance. Leaving Rome by the

Gate of San Lorenzo.

we emerged upon the Roman Campagna. The broken arches and aqueducts resembling giant skeletons, the ruined masses where the shepherds rested, and up whose giant sides goats clambered, the Apennines with their slopes dotted with monuments, the cypress groves and willows—give the country the aspect of the largest cemetery ever seen by man. A little less than a mile from the city gate, we passed the church of the same name, one of the most ancient of the Christian edifices. Its character is simple and imposing. Constantine is generally regarded as the founder, but it has been successively restored by Sixtus III., and several of the succeeding Pontiffs. Many of the architectural parts have been borrowed from still more ancient buildings. We passed over the Tiburtine Road, bordered with the relics of innumerable tombs and temples. In the midst of these, quantities of cinerary urns are perpetually discovered, and other curious antique remains. Here stands the tomb of the haughty Tullus, the freedman of Claudius. Farther on lies the *Campo Verano*, beneath which are catacombs filled with the bones of Christian martyrs. Passing over the Solpatera, we reached some baths called the Baths of the Queen—more probably the remains of a villa belonging to Regulus, a famous jurist-consult, mentioned by Pliny and Martial. We then arrived at the bridge of Lucano, which is terminated by the monument of the Plantian family, who possessed a superb villa at this spot. The tomb is of a circular form, resembling that of Cecilia Metella. Constructed principally of travertine stone, it was faced with marble and ornamented with columns and statues.

Hastening forward, we arrive in sight of the

Magnificent Cascade of Tivoli.

The stream dashes down with a deafening sound, sometimes imitating the noise of thunder, according as the sound strikes directly on the ear, or is dispersed by the wind. Between us and the Cascade lay the bridge, the church, and the town, and the effect of the sun on the river, whose waters flashed back beauty as they flowed by the city, was most pleasing. The heavens were cloudless, and the very dashing of the Cascade seemed softened as it was borne to our ears on the mellow air. The chirping of the birds, the turning of mills, the noise of the horses' hoofs as they passed the bridge, the voices of the peasants, clothed in their best habits, and hastening to the town, and the sound of the bells, all announced a festival day. Nothing is pleasanter in Italy than the perpetual chiming of the bells, so disagreeable in other places—here it resembles aerial music. Near the falls is

The Temple of the Sybil.

or rather of Vesta, now in a state of ruin. Situated like an eagle's nest on the pinnacle of hollow rocks, and surrounded by precipices down which the river falls, this edifice, of a circular form, is built in a style of architecture singular and elegant. Of the eighteen Corinthian columns which surrounded it in the form of a detached peristyle, only ten now remain. The light must have entered by the door or through an opening in the roof, for the windows appear less ancient than the primitive building, the origin of which is unknown.

During the Augustan age the environs of Tivoli were the retreat of a crowd of celebrated men—Virgil, Horace, Propertius, Varro, and lastly, Mæcenas, the patron and protector of letters and of the arts. All those who cultivated literary pursuits with success, fixed their residence on the borders of the Anio. Here Mæcenas built a villa, or rather a city, the immense circuit of which is filled still with a great variety of beautiful edifices which almost seem destined for immor-

ality. Hither this wise Roman came in order to flee the noisy pleasures of the capital. Preferring the charms of private life to the vanity of grandeur, he rejected the first offices of State, offered to him by the most powerful ruler on earth, who was also his most intimate friend. In his Tiburtine villa, Augustus frequently visited him, and in the house of Mæcenas the Emperor sought consolation under the afflictions of sickness. Tuca and Varus, both poets and courtiers of Augustus, were the persons who, at the recommendation of Virgil, introduced Horace to the friendship of their patron, Mæcenas. The good offices of the latter were extremely important to the illustrious poet, who had embraced the party of Brutus and Cassius, for which offence his new patron procured him the pardon of his sovereign. Horace made use of his favor with these great men, to re-establish his fortunes, and Mæcenas gave him a small villa, built on the banks of the Anio. In this retreat, in the neighborhood of that of Catullus, freed from all his cares, and in the enjoyment of a voluptuous repose, he composed his immortal poems and celebrated the praises of his benefactors. We arrived at

The Dwelling of Horace

by a very picturesque path, shaded by olive and chestnut trees, laurels and vines. This is no doubt the famous *Tiburni luculum*, where in the time of Pliny, three immense chestnut trees were seen older than Tiburnus who founded the city. The house of Horace was not far off. We perceived through the trees a little convent, built of the remains of other structures, in a most picturesque situation. We had no further to go. We stood at last on the lands of the poet or our boyhood, and the friend of Mæcenas! On the right bank of the river, this villa, like that of Catullus, might be called Sabina or Tiburtina, according to what Suetonius says, who places it in the neighborhood of the sacred forests of Tibur. Though Horace boasted of his poverty; it was only relative. He possessed a house in Rome and rents and stewards and slaves. He did not consider himself rich, but enjoyed that *auræ mediocritas*—that happy competence equally removed from riches and from poverty, and he did not therefore excite the envy of his opulent neighbors. The steep site which the house occupies proves that it was not spacious. A garden, sustained by terraces, stretched nearly to the borders of the river, and a wood of chestnut trees, which still exist, formed a shelter against the burning heat of noon, and formed a walk which might be compared, said the poet, to the delicious groves of Tarentum. In short, this charming retreat, where all the pleasures of the country and the charms of the study could be engaged in peace, might well satisfy the wishes of a heart attached to solitude and to literature. But all at once we beheld a spectacle which enchanted us and even made us forget Horace, his house, and his verses. It was

The Cascatelles!

Ancient fortifications with embattled towers, which rival in height the spires of Christian churches and the edifices of Tivoli, are disposed with a sort of picturesque symmetry on the table summit of a vast acclivity, whose sides, though steep, are covered with verdure. On every little shelf where the industry of man could convey a few baskets full of earth are seen fruitful trees and vines; even the peaks of the rocks are clothed with moss and tufts, the verdure of which is nourished by the humid mists which perpetually surround them. The streams, flowing from all sides, are converted to useful purposes in turning mills for the manufacture of copper, iron, and other articles. After performing these services of utility, they escape from the midst of the houses and the trees, and embellish the country with the effect of their innumerable falls, producing those delightful *Cascatelles*, which form the delight of the traveller and the despair of the landscape-painter. Now they glide from rock to rock like silver threads—now they separate themselves and shine like plates of metal. Description is impossible.—Imagine a river springing from many fountains and uniting itself in one bed, and dashing headlong in columns of unequal size, which unite as they descend, and ere they reach the bottom from a cloud of sparkling spray—the waters then break upon pyramidal rocks resembling in their colors that beautiful mineral malachite—there the vapors, undergoing a metamorphosis, are converted into a liquid state, and exuding through the rocks, burst forth, and surrounding every obstacle which opposed their course, they gain their level in a less rugged channel, and with it their former transparency and beauty. Proceeding, we left on our right the

Temple of Tosse,

which ivy and climbing plants covered with their foliage, concealing its form and giving it the appearance of a verdant arbor—an isolated and colossal column marked the station of the house of Mæcenas—further on rose some towers—as far as the eye extended there was a min-

gled vision of gardens and houses and ruins shadowed with cypress, while at the bottom the elevated summits of Monticello, Montalbano, and San Angelo in Capocchia, which form the limit of the Sabine territory and of the Roman Campagna, seem to crown the plain through which the river winds so peacefully, as if reposing from the fatigues of the rocky passes of Tivoli. The temple of Tosse is in a good state of preservation, though so old that it is not now known to what divinity it was consecrated. Popular tradition has dedicated it to the goddess who presided over *Coughs*. It is certainly true that the ancients sometimes erected altars to malevolent deities to propitiate them and to protect themselves from their influence. Cicero mentions a temple consecrated to Fever—Pliny speaks of the temple of Misfortune and Idleness.

It was late when we returned to Tivoli—our dinner was spoiled, and our frame weary—but everything appeared excellent to us—for had we not visited the *Cascatelles* and the house of Horace! Yet we could not but contemplate with sadness the fallen fortunes of Tivoli. Its glory departed with the deaths of those illustrious men who once brought such fame into this corner of Italy. Quintilius died the first, and the prince of lyric poets wept over his tomb. Soon after, Virgil, seeing his end approaching, appointed Augustus and some of his other friends his heirs, commanding them to commit his noble poem to the flames! Horace, as he seemed to have wished, preceded Mæcenas, his protector, to the tomb. Augustus became the possessor of the villa of Mæcenas, and passed there the remainder of his days, administering justice to his subjects in the temple of Hercules, which was near his habitation. The inhabitants of Tivoli deplored the death of the sovereign who had brought such prosperity to their city. They delighted to recall the memory of this prince on monumental stones, and they raised to Livia, his wife, a statue in the forum of Hercules. L. M. C.

Synod of Virginia.

Messrs. Editors.—Where will the Synod of Virginia meet next fall? After the adjournment last fall, some papers published that its next meeting would be in Charleston and some that it was to be in Charlestown. I thought that the former was the place intended. But the Minutes just published say it is to be in Charlestown. Will the editors of the *Central* please tell those of us who were not at the last meeting, which is the place intended? It may save trouble to those who may visit us from a distance.

While I am writing, will you allow me a word or two on another matter connected with the business of the late Synod. I know it does not appear seemingly, especially in an absentee, to call in question the decisions of his brethren. But my only object is to call more special attention to it than was probably given at the time. I find an exception taken and sustained, to the Minutes of Lexington Presbytery for their adjournment on several occasions of *pro re nata* meetings *sine die*. This, I am sure, has been the uniform practice of that Presbytery since I have been a member of it—for nearly half a century. I know that time does not make that right which is wrong. And if we are wrong, we will gladly be corrected. But with all due respect to the committee of review and to the Synod, I fail to see that the exception was properly taken. And I wish to ask the brethren to look at the exception more carefully than they were likely to do at the time when the vote was taken. A *pro re nata* meeting, of course, can adjourn from time to time until they finish the business for which they were called. The preceding regular meeting has already fixed the time of its next meeting, and the called meeting has nothing to do with that. Is it not clear that it would be improper for them to adjourn to meet at the stated meeting of Presbytery? If so, they would meet as a *pro re nata* Presbytery; for such a body is at adjournment to a day named, such must be when it meets. It seems to me clear, that when they have finished their business they adjourn without any time fixed to meet again, and that is all that is meant by *sine die*. They fix no time, and where is the harm of saying so? How that can "technically dissolve" the Presbytery, which has a regular set time for meeting, is a mystery which I cannot see through. My object is, not to be captious, but to get a fair understanding of what is proper and regular.

Lexington Presbytery will gladly be righted, if wrong. But if right, she would like to follow the course she has long adopted and approved. S. B.

[The Synod will meet at Charlestown, W. Va., as is stated in the body of the Minutes, p. 125, "Charlestown," p. 131, is a typographical or clerical error.—Eds. C. Pres.]

—The Rev. Stephen Gladstone, Rector of the Rev. Stephen Gladstone, Rector of the Presbyterian church, Paris, Mo., writes to the *St. Louis Presbyterian*, that there is quite an awakening of religious interest in his congregation.

NEWS FROM THE CHURCHES.

Southern Presbyterian.

Third Church, Richmond, Va.—At a congregational meeting held on last Sabbath (26th), the following resolutions were unanimously adopted.

In view of the fact that our beloved pastor, Rev. William N. Scott, has received an unanimous call to another field, and has deemed it his duty to give the same so much consideration as to visit that church; and as we believe that his removal from us, at this time, would be a source of great injury to the welfare and usefulness of this church, no less than of personal grief to every member of our congregation, and a loss that would be deeply felt by this community generally: we desire to give public expression, at least, in part to these views and feelings. Therefore,

Resolved, 1. That the confidence and esteem which we cherish for our brother, as a man and as a minister of God, are firm and increasing from day to day, and we believe that the prospect before him here is especially hopeful at this time, since we see so many evidences of his faithful work multiplying around us.

2. That we recognize the fact that the measure of his future usefulness and his comfort in the work, if he shall remain, are largely dependent upon both sufficient moral and substantial support, and in token of our good will and faith in these respects, we hereby express our resolve by the Lord's help to extend to him every assistance in our power in furtherance of these ends.

3. That while we would not presume to dictate the dealings of Providence, nor to question the wisdom of our brother, in making a choice, yet it is our earnest wish and prayer that the way may be made perfectly plain for him to remain with us at this time.

4. That the officers of this church are requested to take the necessary steps to carry out the wishes of the congregation, as hereinbefore expressed, and the Session is requested to enter the proceedings of this meeting upon its records.

Mt. Horeb Church, Lexington Presbytery.—At the request of the pastor, Rev. T. M. Boyd, of Mt. Horeb church, a congregational meeting was held on Sabbath last, February 19th, to consider the propriety of uniting with him in asking Presbytery to dissolve the pastoral relation existing between them. The meeting was organized with James G. Patterson, chairman, and A. H. Roller, secretary. A committee consisting of J. S. Craig, W. J. Bell, and C. S. Patterson, was appointed to draft resolutions appropriate to the occasion; who reported the following which were adopted:

Whereas our beloved pastor, the Rev. T. M. Boyd, has requested this church to unite with him in asking Lexington Presbytery to dissolve the pastoral relation he at present sustains to us; and while our own feelings and interests would prompt us to protest against such action, yet we feel that in the providence of God ("who doeth all things well") we would not be justified in making such protest. Therefore

Resolved, 1. That we (though with great reluctance) unite with our pastor in his request to Presbytery.

2. That in doing this we desire to express our unfeigned sorrow and our deep sense of the loss we sustain.

3. That in parting with Mr. Boyd, we desire that he shall carry with him assurances of our affectionate regard as a faithful pastor, and our prayers for him and his loved ones, that our covenant keeping God may ever have them in his holy keeping.

4. That we earnestly and cordially commend him to the Christian love and confidence of God's people, wherever God in his providence may cast his lot.

5. That a copy of these resolutions be furnished Mr. Boyd and the *Central Presbyterian*.

Church Organized at Bartow, Fla.—I organized, as Evangelist, February 12th, a church of six members at Bartow, Fla. Mr. John R. Richardson, formerly of Roanoke county, Va., was elected Ruling Elder. Mr. H. W. Richardson, on a visit to Florida from Virginia was present and assisted me in the work of organization. Bartow, is the seat of Polk county, and is surrounded with a fine country which is rapidly filling up with good people.

W. G. F. WALLACE.

Wytheville, Va.—The Presbyterian congregation at this place has given a very hearty welcome to their new pastor, Rev. S. R. Preston, late of Blacksburg. The manse was provided with everything necessary for the family, and the people have given proof of their liberality and thoughtfulness. Above all, large congregations have greeted him on the Sabbath at the church.

On the fourth Thursday, at the Kent street Presbyterian church, there was a meeting of the Presbyterian congregations of Winchester for prayer for colleges and other institutions of learning. Rev. R. H. Fleming, of Woodstock, delivered an able and eloquent address in behalf of education.

Houston, Texas.—The many friends of Rev. Dr. Junkin, in Virginia, will be glad to hear from him in his Texas home. In a letter of February 22d, he writes:

"I find my work ever increasing on my hands, and am impressed with the great importance of this field as a centre of very wide influence. My people have been very kind and considerate, and we have gotten to feel very much at home among them. Next week we expect to move into the new manse which the Ladies' Association of my church have built for us at a cost of \$5,000, including the city lots. It is a very fine and very comfortable house—decidedly the best manse in the city."

Rev. C. W. Humphreys, pastor of the Presbyterian church, Paris, Mo., writes to the *St. Louis Presbyterian*, that there is quite an awakening of religious interest in his congregation.

Rev. Dr. H. M. White has been quite sick with erysipelas. He is much better.

Rev. Dr. J. L. Fulton, of Allegheny City, Pa., has been preaching in the First church, Augusta, Ga., for some weeks past.

Rev. H. C. DuBose, one of our missionaries to China, well known in this country by his labors and his writings, has been spending a few days in the city of New Orleans. On Sunday morning he preached in the First church; on Sunday evening at the Prytania church. He addressed the ladies yesterday morning in the lecture room of the First church. He left us yesterday.—*South-western Presbyterian*.

Rev. W. G. Woodbridge, late of Hot Springs, Ark., has declined the call of Brownsville, Tenn., church, to become stated supply for the current year. His address, until further notice, will be Memphis, Tenn., care Johnston & Ford, Masonic Block.

Corydon, Ky.—Rev. Hamilton McCullagh writes us: "There has recently been a precious work of grace in Corydon, Ky. The work pervaded the entire community, and all denominations were strengthened. The Presbyterian church received twelve members and is greatly encouraged."—*St. Louis Presbyterian*.

Springfield Presbyterian church, at Sykesville, connected with the Presbytery of Maryland, has been vacant since the death of its pastor, Rev. Charles Beach. In the meantime preaching has been supplied by various pastors from Baltimore. Mrs. George Patterson, a wealthy and benevolent Presbyterian lady of this city, has donated five thousand dollars for building a female academy, on a fine lot, near the church, liberally given for the purpose by Frank Brown. Work on the new building has already begun, and the prosperous school which now finds the parsonage too small to accommodate it, will enter these new quarters in the fall. The school is in charge of the Misses Beach.—*Baltimore Presbyterian*.

Port Royal, S. C.—It gives us pleasure to announce that the church at this place, has given a unanimous call to Mr. Thomas B. Craig, a licentiate of Enoree Presbytery, to become their pastor. This call will be presented to Charleston Presbytery at a meeting in April next. Mr. Craig has been laboring in the Port Royal field since the beginning of last November, and has succeeded in gaining the confidence and affection of the whole community. The blessing from on high is manifestly resting on his work.—*Southern Presbyterian*.

Shelbyville, Tenn.—A meeting of nearly three weeks' duration has recently been held in the Presbyterian church in this place. The pastor was assisted by Rev. J. W. Lupton, of Clarksville, who conducted two services daily, and preached with great faithfulness and power. The universal testimony is, that much good was done. Christian people were revived, backsliders restored, and some sinners led to an acceptance of the Saviour. About a dozen persons have been received into the church since the beginning of the year, and it is expected that several others will apply for admission as soon as an opportunity is offered.—*Christian Observer*.

First Church, Nashville, Tenn.—Nineteen persons, all adults, were at the communion, February 12th, received into the First Presbyterian church, of Nashville, Tenn. More than twenty five families and forty communicants have been added to this congregation, within a few months.—*Id.*

Northern Presbyterian.

By the recent large addition to the Third Presbyterian church of Chicago, of which Dr. A. E. Kittredge is pastor, its roll now presents the large aggregate of 1,950 names.

The Retirement of Rev. Dr. Stearns.—We learn that at a meeting of the congregation of the First Presbyterian church of Newark, N. J., held on the evening of February 14th, Rev. Jonathan F. Stearns, D. D., requested a release from active duty, and that in view of his state of health and advanced age, his request was granted. At the same time, and with strong expressions of the grateful esteem and love of his people, he was made pastor emeritus, with an annual salary of \$2,500 for life.

Forty persons have been received into the Fifth Presbyterian church, Indianapolis, of which the Rev. J. R. Mitchell is pastor, as a result of a recent revival, and twenty-six additions have been made to the membership of Memorial church, of which the Rev. Dr. Edson is pastor.

Debt-Paying.—When the Rev. Archibald McCullagh became pastor of the Ross Street Presbyterian church, Brooklyn, N. Y., four years ago, it was in debt \$45,000. In a short time a floating debt of \$10,000 was paid off, but the balance remained until less than a month ago. The assistance of Edward Kimball, the "debt-raiser," was secured, and at the close of the service a week ago last Sunday \$31,000 had been raised. Last Sunday the balance was pledged. There are about four hundred members in the church, and with few exceptions they all became subscribers. The largest individual subscription was about \$1,200.

Death in the Ministry.—The Rev. Charles M. Oakley, a member of the Presbytery of Long Island, died at Northport, L. I., on Thursday, February 16th, aged sixty-six years. Mr. Oakley had resided at Northport for a few years past, since failing health constrained him to leave the church at Amagansett, to which he had long ministered. He was a man of God, eminent for his spirituality and honored in winning souls for Christ.

(Continued on 5th page.)

Central Presbyterian.

WEDNESDAY, March 1, 1882.

Our Contributors.

The Revised Version of the New Testament.

BY REV. H. C. ALEXANDER, D. D.
No. 15.

We were still occupied, in our last number, with the errors and infelicities arising from the failure to distinguish between separate Greek words. An example of alleged intricacy of this sort may be found at James i: 6, where the Authorized Version reads: "He that wavereth is like a wave of the sea driven with the wind and tossed." Here the revisers very properly substitute the word "surge" for the word "wave," as "wave" and "wavereth" have nothing in common as Greek forms. It may be questioned, however, whether too much has not been made of this slight difference. An intelligent English reader would be apt to suspect that the collocation of these terms was purely accidental.

It is otherwise in regard to Rom. xii: 2, which is rendered in our old Bibles: "Be not conformed to this world, but be ye transformed by the renewing of your mind." In this instance no mere English reader would be likely to imagine, and could never conclude, that the terms for "conformed" and "transformed" have no etymological connexion.

Your critic has referred to the last his references to two words which are excellently well treated in the Companion, but are disposed of somewhat summarily from the restrictions imposed by the size of the volume. These two words are yet of such high importance that they seem to call for a closer examination. They are the two words translated in King James *repent*. The difference between these two words is nevertheless marked, and may be enormous. One of them is the regular term for evangelical repentance, and is constantly used in connexion with saving faith, and in such passages as Luke xv: 10. This word denotes a complete change of mind, and (by implication) of character, and answers very nearly to the term "conversion." There is only one instance now remembered (and we do not forget Heb. vi: 6) in which this noun probably does not refer to the saving grace of repentance. The cognate verb always or nearly always does the same. Dr. Roberts does not explicitly allow any exceptions at all. He may perhaps hint at the existence of such an exception by avoiding the adverb "invariably" when speaking of the way in which these words are regularly applied to the saving exercise. The clearly exceptional passage is Heb. xii: 17, where the rendering of the older version is: "And he [Esau] found no place for *repentance*, though he sought it carefully with tears." In this one place in the New Testament the Greek word (*metanoia*) in all likelihood points not to a change in the mind of Esau, but to a change in the mind of Isaac. The meaning would then be not that Esau was rejected by God, but that Esau could not make his old father change his mind and give him the blessing instead of bestowing it upon Jacob.

Even in this passage, though, the word evidently denotes a total revolution in the breast, as indeed it always does; and it may after all be no exception to the rule which confines the term to the saving grace.

The other verb translated *repent* means simply to "reue" or "regret," and sometimes (at least to all intents and purposes) "to revoke." The cognate noun is only employed twice in the New Testament, and is correctly rendered "care." It is only the verb (*metamelomai*) and not the noun (*metameleia*) that is in any danger of being confounded with the term denoting true repentance. The gist of the matter is, that there are a verb and a cognate noun which justly express in both languages the idea of repentance unto life; and there is a totally different verb which in the Authorized Version might at times be understood in the same manner, but in Greek has a wholly different meaning. The one stands for the sorrow that is felt when one has made a mistake; the other for the sorrow that is felt when one is conscious of personal unworthiness. Dr. Roberts connects the idea of guilt only with the second of these terms, and with good reason if "guilt" be taken in the sense of intrinsic moral ill-desert. The first of these terms, however, he admits is the one used to express the remorse of Judas (Matt. xxvii: 3), and surely remorse is in some sort due to

a sense of guilt. It has been noticed, indeed, that the verb ordinarily used for evangelical repentance is often found in the imperative mood; but the other verb never.

There is wide diversity as to the number of times in which the words are used in the New Testament. Your correspondent has counted *thirty-four* places in which the verb *metanoeo* is employed, and twenty-four in which the noun *metanoia* is found. In twenty-three of these instances *metanoeo* stands undoubtedly for evangelical repentance, and in the twenty-fourth certainly for a radical change of purpose. Of the thirty-four instances in which the cognate verb is used, the reference to evangelical repentance is fairly disputable in only six; and these six may be still further reduced to the references of our Lord to the cities that had witnessed his own miracles (Luke x: 13 and Matt. xi: 20), to Tyre and Sidon (Matt. xi: 21), to the Ninevites (Luke xi: 32), and to the repenting brother (Luke xvii: 3 and 4).

On the other hand *metamelomai* is used only five times. These are Matt. xxi: 29, xxi: 32, xxvii: 3; 2 Cor. vii: 8; and Hebrews vii: 21. In no one of these passages does the word certainly mean evangelical repentance, albeit in one instance (Matt. xxi: 32) it might seem to do so; but even there it may denote merely the natural regret or compunction which precedes and leads up to the saving exercise. Of the remaining places two of them (Matt. xxi: 29 and Hebrews vii: 21) are instances where the very idea of the saving grace of repentance is ruled out by the nature of the context; a third (Matt. xxvii) has reference to the remorse and suicide of Judas; and the fourth (2 Cor. vii: 8) is in some respects the most interesting of all, as it presents the two words in sharp and intentional contrast. In all except the last one of these passages the new version translates the term fairly enough, though rather ambiguously, "repented himself," "repent yourselves," and "repent himself." In 2 Cor. vii: 8, alone it is rendered "regretted." This is right, as being equally accurate and less equivocal.

Besides these two instances in which the verb for natural regret (*metamelomai*) occurs, there are two others in which we find the cognate verbal adjective (*metamelotos*). The first of these is Romans xi: 29, where the Authorized Version has it, "The gifts and calling of God are without *repentance*." We once knew an intelligent and well educated elder who had always carelessly supposed this passage meant that God's saving grace was not bestowed on the ground of foreseen faith and repentance. The new version is at this point no better than the old one, and the marginal note (Gr. "not repented of") sheds little light on the matter. The true sense is that the gifts (and of course the saving call) of God are *irrevocable*—that is *irrevocable*.

The other instance of the occurrence of the verbal adjective expressive of mere regret or change of feeling is 2 Cor. vii: 10, where it is asserted of godly sorrow that it is something never to be thus regretted. Here the Authorized Version is peculiarly unfortunate as suggesting by the translation "repentance unto salvation *not to be repented of*," that the two words are the same or at least have a common derivation, whereas they are wholly different both in form and origin. The revisers in this place render the words accurately: "For godly sorrow worketh repentance unto salvation, which bringeth no regret," or as in the margin a repentance "unto a salvation which bringeth no regret."

Besides these there is only one other term in the New Testament that has any special relation to this subject, and that is the corresponding verbal adjective that is cognate with the verb for gracious repentance. This term (*ametaneotetos*) is found only in one place, Rom. ii: 5, and in such an obvious meaning as to evince that the distinction between the verbals is (as might have been anticipated) the same as that between the verbs. The translation here, in both versions, is this: "Not knowing that the goodness of God leadeth thee to repentance? but after thy hardness and impenitent heart treasurest up for thyself wrath."

There is perhaps no context more instructive or decisive in its bearings on this whole subject than 2 Cor. vii, where the words for two kinds of sorrow are more than once brought into antithetical relation. Thus in verse 8, where (as we said just now) the word twice rendered in the Authorized Version "*repent*" signifies mere "regret," and is so rendered by the men of Canterbury. The revisers have it thus: "For though I made you sorry with my epistle, I do not *regret* it,

though I did *regret*." In the ninth verse, however, the English rendering of the noun for evangelical "*repentance*" is the same in both versions. The new is yet slightly better than the old here, as it repeats the passive form in the translation which answers to the passive form that is repeated in the Greek. The revision stands: "Now I rejoice, not that *ye were made sorry* but that *ye were made sorry* unto repentance: for *ye were made sorry* after a godly sort, that *ye might suffer loss by us in nothing*." The tenth verse has already been discussed. Here again the two versions are at one in regard to the term for evangelical "*repentance*," but the older of them has (as we have seen) been unhappy in its rendering of the verbal adjective referring to mere "*regret*."

There remains now only to notice more especially the very interesting context in the twenty-first chapter of Matthew, and the one which contains the only apparent (or real) exception to the rule as regards the use of *metamelomai* and its cognates. This genuine or imaginary exception, as we said, is found at the thirty-second verse. Is not the supposed exception merely such in appearance? The servant at first said he would not go, but afterwards *repented* (verse 29) his precipitate answer and went. Now comes the application; which in the Authorized Version is given thus: "And ye when ye had seen it, *repented* not afterward, that ye might believe him." (Verse 32.) Here most assuredly the symmetry of the narrative and the requirements of the parable call for such a translation of the word *metamelomai* in the thirty-second verse as to answer back to the same word in the twenty-ninth. This demand is fulfilled in the new version, but in both versions (as we said) the translation "repents himself," "repent yourselves," is a little misleading. It should rather have been in both places "thought better of it," "think better of it." Dr. Roberts (who touches very lightly on this whole matter) pleads in favor of both sets of translators, that the nice distinctions between the words can not always be brought out in English. On the contrary we think that these distinctions of meaning can in every instance be fairly well brought out in a *paraphrase*—and one that shall be not one whit more liberal than has often been indulged in elsewhere by these same revisers.

For the Central Presbyterian.

The Lord's Jewels.

"And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." (Mal. iii: 17.) Wonderful words! Will the Lord indeed count us His jewels? Jewel, traced back to its derivation, means joy, and we are here assured that our Lord graciously designs to make us His joy, His ornaments, His special treasure, and unfolds in this name the precious truth, declared more fully in other passages, viz., that His delights are with the sons of men (Prov. viii: 31); that "the Lord taketh pleasure in his people" (Ps. cxlix: 4), and again in Psalms cxlvii: 11, that "the Lord taketh pleasure in them that fear him, in those that hope in his mercy."

The bestowal of this name on us, throws a flash of light on some of the strange things in the kingdom of God. Jewels are of many different colors and shapes, and so we need not wonder at the various types of Christian character. Do we not see in the Christian Church, here, a love to God and man that glows with the fire and depth of the ruby; there, a sapphire-like truth and sincerity, borrowing its tint from the sky when it is clearest; often the amethyst hue of humble trustfulness? Some bright spirits seemed crowned with the emeralds of hope and gladness both for the life of present grace and the glory that cometh afterwards, while others, through clouds and darkness, give forth lovely rain-bow lights like the opal.

Our hearts have been recently fired by the recital of the acts of heroic love of "Sister Dora." Florence Nightingale and Agnes E. Jones long ago proved what wonders earnestness of purpose and entire self-forgetfulness can accomplish. Dorothea Trudel and George Muller are as beacon-lights to us to show the power of faith, while many "prisoners of hope" through long years of suffering, have, like Charlotte Elliott, "let patience have her perfect work," and glorified God with their "songs in the night." Look at the great difference in the character and career of Luther, with his happy confidence in God and ardent love, resolutely opposing the mightiest of the earth for the truth's sake, and David Brainerd with his intense spirituality and longings after perfect holiness and the glory of God, toiling on alone, through sickness, hunger, exposure, fatigue, to give the gospel to the poor Indians on the banks of the Susquehanna and Delaware. Who can say which life and service were the most pleasing to God? Surely it is well that there should be in the spiritual kingdom the same variety of excellence that delights us in the realm of nature.

Too often, the character possessing some virtue in an eminent degree is marred by some great defect or blemish; but wait, these human jewels have to go through a more wondrous transformation than that by which the same carbon that, in an impure state, is black charcoal, is crystallized into the sparkling beauty of the diamond. The Lord knows what treatment will produce in them the fair colors he delights in, and in due time he will present them faultless before the presence of his glory with exceeding joy. Jewellers have different forms into which they cut diamonds to display their beauty, according to the nature of the stone: only the very finest in quality can be cut as brilliants, while the rose and table forms are given to those that have breadth of surface but less depth. So our Lord fashions and shapes his gems as he pleases, cutting and polishing them according to their capacities. It is His good pleasure "to be admired in all His saints, and in different ways does he manifest the triumphs of grace over indwelling sin, and train and prepare the children for the life and service of heaven. Sorrows, disappointments, privations, losses, sickness, pain, trials small and great, what are they but the instruments for cutting His jewels, removing every defect, displaying their full beauty, coming sharper and sorest often on those most nearly perfect, since they are the best fitted to catch and reflect the rays of divine glory.

Through the ages, out of every kindred and tongue and people and nation, the Lord gathers up his jewels, one by one, to shine in the radiance of heaven. It is often the helpful ones, the comfort, and joy, and pride of the home-circle, the most active and useful in the Church, that are summoned from earth to heaven; sometimes a bright young spirit just fully girded and equipped, as we think, for noble work in the world, but God appoints him higher service and fuller joys in his presence. A great gap is left, a blank, and the work here languishes for a time. What does this prove? That God cares for the individual, more than for the fruit of his labor; that it is the will, the consecration, the heart, that He is satisfied with; as for the building up of His temple it is not to be the work of one man, or company, or generation of men, that its excellency and glory may be seen to be of God and not from His workmen. The Saviour has accomplished the work of grace within that redeemed soul. His design for him is carried out, and He completes His salvation by freeing him forever from the power and presence of sin, and receiving him into glory. Do we not approve when the brightest gems are taken from the dark mines in which they are embedded, and from the work-shops where they are cut and polished, that they may sparkle in the diadems of earthly monarchs, and shall we reluctantly hold back from the King of kings his jewels, and murmur when he takes to himself his own, that he alone has made resplendent in beauty?

Frequently it is among the children that Jesus finds his jewels. Long ago, I heard a sweet story of the death of a little girl about four years old. She had been sick for two or three days, but was not thought to be in any danger. Her mother had been absent from the room, and on her return, found her quietly sleeping. She sat down by her, and in a few minutes the little one opened her eyes, and held up her hand, saying, "Mamma, God says come; He's got my little hand." These were her last conscious words. Congestion of the lungs did its fatal work, and in less than an hour the rosy lips were sealed in death, but her sweet words lived on, in the hearts of the mourners, as a message to them from "the God of all comfort."

Who can conceive the solemn gladness of that day, when the number of the jewels is made up, and the Lord in the midst of them "will rejoice over them with joy; He will rest in His love, He will joy over them with singing?" In the resplendent firmament above us, "one star differeth from another." All the colors of the rainbow are represented in the grand systems of worlds, which astronomy unveils to us. Some of the suns with their revolving planets are white, some blue, some red, some yellow, some green. Differing too, in size and in intensity of light, so that there are not two worlds alike in all the vast array. They move in their orbits in rich variety of beauty, and fill immensity with glory. Can we not catch from them some faint idea of the radiance of that centre of light, the dwelling-place of the Lord of hosts, the Heavenly City, whose very walls and foundations show all manner of precious stones, where the saints, in "the beauties of holiness" "shall shine as the stars forever and ever," and they need no sun nor moon to shine, for the glory of God is there?

IRIS.

For the Central Presbyterian.

For Bible Students.

Some time ago a friend gave me a book which has been a great comfort and help to me already; and its value in my eyes is greatly enhanced by the fact that it is not a book which I will read and then lay aside, but one which I will use with increasing interest and profit as long as I live. It is a book which I believe will be of greater use to me in explaining the exhaustless mine of wealth which God has given us in the holy Scriptures than any other that I have ever seen. Concordances are of inestimable value in the study of the Bible. They may not fully take the place of learned commentaries, but I cannot help regarding them as bet-

ter and safer means for arriving at the meaning of God's word. They leave the judgment free, and conduce to the exercise and development of this faculty by the exercise they give it. But their chief value is in the fact that they help the student to use the Bible as his own interpreter, and thus put our hands, not into that of a human guide who may lead us astray, but into that of Him who will guide us with His counsel which is unerring. But there is a limitation in almost all concordances which very soon embarrasses the student who takes them as a guide to the understanding of Scripture.

The analyses, such as Hitchcock's and West's, are especially disappointing. They endeavor to give the teaching of Scripture on a variety of topics, arranging the very words of the Bible under certain heads. One might say at first sight of such a book, "Here I have the whole teaching of God's word on all these subjects," but he will find himself grievously mistaken. In order to such an arrangement as these analyses endeavor to make the passages are taken out of the connection in which they stand in the scriptures, and are thus robbed of their full meaning. Their real force and significance are often much more dependent on their connection than the beauty of a jewel on its setting. Besides this, the same passage often teaches more than one truth, and could be placed with equal propriety under quite a number of heads. But this would make the analysis a library instead of a single volume. Hence the rule must necessarily be to give the words of scripture but once—each particular passage falling under some one head. The result, as I suppose almost all students find, is a meagreness and poverty in very striking and painful contrast with the rich exuberance of the Scriptures themselves.

Verbal and alphabetical concordances like Cruden's, are ten-fold more valuable. But the limit to their usefulness is likewise painful and embarrassing unless the student has time to look out in the original the words, the translations of which he finds in the English concordances, and in the English Bible. The difficulty arises from the fact that a particular word in the English Bible does not always represent the same word in the Hebrew or Greek. Consequently, when one finds a word in an English concordance represented as occurring in a number of passages of the English Bible, he cannot tell whether the original word is the same in all these cases, and cannot know whether the passages are really parallel in any sense. For instance take the word "now," which occurs so frequently in the Bible. This little word of only three letters has to do the heavy duty of representing twenty-two words and combinations of words in the Hebrew and Greek Scriptures. Hence, to be sure of the exact meaning of the word in each particular passage, the student would have to undergo the labor of looking out each one in the original. I was a good deal puzzled a short time since by this very word in the passage, "Whom having not seen, ye love: in whom, though *now* ye see Him not," etc. I could, of course, understand the significance of the fact that these disciples loved the Saviour, though they had not seen Him when He was on earth, but could not understand why the fact that they did not see Him "now," should be referred to, as that was a matter of course. The difficulty was entirely removed, and a flood of light was poured on the passage when I found that this "now" was the translation not of *nun*, the most common word for now, but of *arti*. This word points us to the future and begets expectancy; and it became plain that the "now" has the force of "yet," and points to the second advent. By looking at the context and substituting "yet" for "now," this becomes perfectly plain. They loved Him, believing and rejoicing in Him, though they had not seen Him when He was on earth, and did not yet see Him coming "the second time, without sin unto salvation."

The use of Hebrew and Greek concordances is, of course, impossible to those who do not understand these languages, and their usefulness is limited for those who do. The difficulty lies in the fact that when a Hebrew or Greek word is found as occurring in the original, the student does not know what English word represents it in our Bible, unless his memory supplies it, or he takes the trouble to examine in each case. The book which my friend gave me is, as many readers have already surmised, Young's Analytical Concordance. The name Analytical has doubtless deterred many who have been disappointed by West's and Hitchcock's Analyses, from obtaining it. Let me say to all such, that it is Analytical in an entirely different sense from these. West and Hitchcock make the attempt (a futile one I think) to analyze the whole contents of the Bible. It refuses to lie on any such procrustean bed as they have made. Young's Concordance is an analysis of particular words according to their various meanings and representations in the Hebrew and Greek. It combines the advantages of an alphabetical concordance, Hebrew and Greek dictionaries of the Bible, and I may add, of a critical commentary. I can hardly understand how one man, in an ordinary life-time, could have accomplished this Herculean task. But he has done it, and so far as I can judge, the work is well nigh perfect. It comes nearer being a royal road to learning than any thing I have ever seen. The idea was a brilliant one, and it has been

The Central Presbyterian.

WHOLE NO. 872.

RICHMOND, VA., WEDNESDAY, APRIL 19, 1882.

VOL. 17---NO. 38.

Central Presbyterian.

OFFICE:
No. 1015 Main street, opposite the Post Office.

TERMS:

Three Dollars a year; six months, \$1.50; three months, 75 cents; payable in advance.—Ministers of the gospel, \$2.50.
Payments may be made to local agents wherever practicable; all ministers of our Church are authorized to act as such. Or by checks, Post-office money orders, or letters Registered by Postmaster. Otherwise it must be at the risk of the party sending it.

Obituaries charged at five cents a line. The party sending can make the estimate by counting eight words to a line. Payment in advance. Advertising rates furnished on application to the office.

Communications and letters on business should be addressed to CENTRAL PRESBYTERIAN, Box 37, Richmond, Va.

Richardson & Southall,
Editors and Proprietors.

[Entered at the Post-Office at Richmond, Va., as second-class matter.]

CORRESPONDENCE.

Letter on Italy.

Messrs. Editors.—The villas of the Italians have served as a model for all Europe. Celebrated by poets and admired by travellers, they well deserve a faithful description, and yet to this day there is scarcely a single work which gives a tolerable idea of these edifices. Disposed in the best manner for effect, the builders have taken advantage, with admirable address, of the nature of the situation which they have chosen to adorn. Their gardens, above all, have a fairy-like appearance, which is rarely found elsewhere, and which results less from the wildness with which they affect to imitate nature, than from a sort of regularity which harmonizes with the decorations and the architectural effect. Salust, Horace, and Seneca complain with reason of the ruinous magnificence of the villas of their time. Adrian, however, surpassed all his predecessors, and put the world under contribution for the embellishments of his

Tiburtine Villa.

The proud retreat of Adrian, situated about three miles from the Tibur, toward the south-west, occupied in a line of nearly three miles, a chain of hills in the midst of a winding valley bounded by rocks. It was protected towards the east by high mountains crowned with thick forests, and on the opposite side lay the numerous monuments strewn along the plain of Rome. A nearer view discovered the edifices of the villa built on the summits of the hills, on their sides or at their base, some built on level ground, some raised on terraces, and some constructed under ground, there were porticoes, gymnasiums, theatres, circuses, stadiums, temples, and houses, mingled with gardens, bowers, and pieces of water. This vast territory contained such a quantity of monuments, that they have bid defiance alike to the outrages of time and man, and astonish at this day the beholder with their immensity. Adrian is said to have had a desire of constructing in this place imitations of all the most celebrated edifices which he had admired in his travels, as the Lyceum, the Academy, and the Prytaneum of Athens. Nay, it is even said that a representation of the infernal kingdom and the Elysian fields was to be seen here. One cannot doubt the truth of history, when one beholds these monuments.

The principal entrance into the villa looked toward the bridge of Lucano and the Tiburtine road—a way, the remains of which are still seen, led to it, and two piles of masonry, distant from each other at least 75 feet, marked the entrance proper. On entering, the most remarkable object which presents itself is a very high wall which overlooks

The Paecile.

a double portico of 700 feet in height, once ornamented in all probability with paintings like that at Athens, and supported on each side by the wall mentioned. This building is so high that it casts a shade at almost every period of the day. This wall was situated between two squares equally surrounded with porticoes; that on the south still preserves the form of a parallelogram, terminated at its extremities by flattened arches. In the centre of this vast court there rose some low walls which formerly supported a fountain, if we may credit those who levelled the place in order to plant it with vines. It was in the Paecile, and in a hall which yet exists, that Adrian used to assemble his literary friends, and where he used to amuse himself in listening to them or disputing with them according to the Athenian custom. The Bibliotheca, or Library was not far from the Paecile—but nothing remains of it save the wall in which there are twenty-five niches. On a neighboring hill rises a magnificent theatre—fragments of forty-eight statues have been discovered here, and the rising seats are still distinguishable. The proscenium, with some other parts, are in good preservation, though not so graphically complete as those of

Pompeii and Herculaneum.

Turning toward the south, we see the remains of the porticoes which led to the baths, then we arrive at the academy and temple of Apollo and the Muses, which was ornamented by columns of Parian marble. Not far from this was the place where the wild beasts were confined, and here the statues of the nine muses were discovered during the pontificate of Alexander VI, afterwards removed to the royal museum of Paris. The neighboring ground is covered with the ruins of the buildings which formed the academy—habitations mingled with gardens, and fountains formed by conducting thither the waters of the Marcio and the Anio. From this point extends a portico which led to that part of the villa called the Lyceum—a building dedicated to philosophical studies, where a group of Pan and Syrix was discovered.

After having traversed the foundation of the *Exedrum* and of the baths, the traveller arrives at

The Canopus.

one of the most beautiful ornaments of the place. Here part of the valley has been shaped so as to contain a vast sheet of water, where imitations of naval combats were represented. At one of the extremities lie the ruins of a temple in the form of a shell which was dedicated to Neptune, who was called Canopus by the Egyptians. Here also the statue of a sea-horse was discovered, and also a considerable quantity of figures of Egyptian deities, which were conveyed to the museum of the Vatican and deposited in the hall called on that account Canopus. Proceeding toward the east the traveller enters another valley, supposed by antiquarians to have been fashioned into a model of the delicious bowers of Tempé and the Elysian fields. Hard by was the entrance to the infernal regions—probably quarry excavations, with entrances through three apertures, which, in the opinion of Pirro Ligorio, mark the avenues of the three quarters of the world—Asia towards the east, Africa towards the west, and Europe towards the north. Long corridors, forming a labyrinth, led to an immense cavern filled with water, where the thrones and tribunals of the infernal divinities were seen, and in which mysteries, so terrifying to the uninitiated were celebrated.

Towards the south, and the extremity of the villa, extends the rest of

The Prytaneum.

It was composed of vast piles of buildings, where the Emperor lodged the sick soldiers, his companions in arms. Here were the granaries, the cellars, and innumerable other magazines for all sorts of provisions. Both in the environs and in the centre of the beautiful gardens, rose the monuments of the illustrious persons who died in the villa. Many cinerary urns have been discovered.—With the exception of the parts described, the villa now presents a mass of ruins, which, though explored a hundred times, present little interest but to painters and lovers of classic times. Yet the immense space which is covered, the solidity of the walls, the remains which crowd every step—the very considerable number of statues and inscriptions which have been discovered in this place and carried to enrich the collections of Rome—all contribute to impress upon one's mind the magnificence and never failing resources of the ancient Roman people.

We quitted these interesting scenes and hastened towards Rome. On re-entering the city two objects of great interest—

The Villas of Mæcenas and Este.

claim a more than passing attention. It is necessary to call up every power of the judgment and imagination to form an accurate idea of the former. The latter, better preserved, is yet nothing more than a shadow of what it was in the time when this family, now extinct, flourished—a family which has gained an immortal name in the verses of Ariosto. The long terraces, the elegant porticoes, the refreshing grottoes, are solitary and silent. The stillness of the gardens is only broken by the rustling of the leaves and the light murmur of waters which formerly subjected to the influences of art, rose in gets, or fell in cascades upon beds of madrepore and mother-of-pearl. Now abandoned to the beautiful wilderness of nature, they wind through the unequal plain or amidst the trees to the beds which they have formed in the hollows of the valley. The luxury of nature has replaced the haughty vanity of the former proprietors. Whilst the marbles are sinking in decay, the great cypresses which adorn the garden continue to lift their lofty heads as if to search amid the clouds for the bolts which so oft blast their form and beauty. Time, the great vanquisher, has already begun to leave in these places the traces of his power, which are so cruelly visible in the villa of Mæcenas.

Mæcenas knew how to make a noble and generous use of life and riches. The society which he enjoyed, composed of Augustus, Horace, Virgil, and indeed of all the most celebrated men of his time, rendered his life truly pleasing to him.

The beauty of the situation of this villa, the variety of vast and splendid edifices, the refined distribution of the interior apartments, and the objects of curiosity which were collected in this place, attracted hither all the luxurious inhabitants of Rome. The appearance of these ruins tells their ancient magnificence. They rose pile above pile in retreating grandeur, and the loftier buildings were reached by means of flights of steps ornamented with grottoes from whence flowed fountains of waters. The peculiar residence of Mæcenas, surrounded with innumerable porticoes and gardens, like a high tower commanded a view of all the town of Tibur and its environs, and could easily be perceived by the inhabitants of Rome; and even at this day, when we see rising from the green summit of the rocks which impend above the stream, two prodigious ranges of arcades built in a noble and impressive style of architecture, we are struck with admiration of this edifice, one of the most extraordinary relics of an age fertile in the productions of genius and splendor. L. M. C.

East Hanover and Sustentation.

Messrs. Editors.—It will be a surprise to many of the friends of East Hanover Presbytery to learn that she has returned to formal connection with the Assembly's Committee of Sustentation. The connection has always been real and substantial, although of late years she has managed the affairs of Domestic Missions through her own committee, sending one-tenth of all contributions to the Central Committee.

When the separation took place some years ago it was declared to be impossible for us adequately to sustain our feeble churches under existing laws of the Assembly's Committee. The wisdom of the change has been vindicated by the experience of the past years.

Without reference to statistics, the following general statements are believed to be substantially true: that since the separation a larger number of our churches than heretofore have contributed regularly to this cause; that the average annual amount of contributions is larger; that a larger number of our people have been induced to contribute, and that the amount contributed has secured a larger amount of missionary service than has ever heretofore been performed.

Under these circumstances it will be thought surprising that any change should be allowed. Let it be remembered that the majority by which the change was effected was a very small one, that the largest contributors in the Presbytery were opposed to change, and were never reconciled to it, that the Presbyterial Committee, under two different administrations, recommended a return to our former relation, and that the prospect for receiving aid now for our feeble churches is believed to be very different from what it was at the time of our separation. In general, the Presbytery would greatly prefer to be in formal connection with the Central Committee if thereby the work of Presbytery can be as well done as when the Presbytery manages its own affairs. And inasmuch as repeated efforts have been made to induce the Presbytery to return to its former relation, it was thought to be expedient to allow the experiment to be made. This statement of course rests upon the assumption that the mind of the majority remains as it was at the time of separation. As there was no contest it cannot be either affirmed or denied that this is true. It is a significant fact that so far as heard from all the beneficiaries of the Presbytery were opposed to a return to our former relations. The only object of this article is to guard against an induction from the fact of our return, which is natural and almost inevitable, viz: that the experiment has been a failure, and that the Presbytery cannot do its own work as well as the Assembly can do it. The inference, although natural, is not believed to be a fair one. THOMAS L. PRESTON.

Religious Interest in Charlotte, N. C.

Messrs. Editors.—The religious interest in Charlotte, N. C., is represented in an editorial in your last issue, to have begun under the ministry of Rev. Mr. Woods. This is a mistake. It began months before. Large accessions were made to the First church before his coming. Subsequently, the interest extended to the Second church. It would be very singular, if the sowing of seed, and the springing up, and the gathering of the crop, should all occur within two months. The interest still continues, and long may it continue! Should the harvest prove to be genuine, as we trust it will, then to the Lord of the harvest alone is all the glory due. "Herein is that saying true, one sowed and another reaped. Other men labored and ye are entered into their labors. Neither is he that planteth anything, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labor." Amen. VERITAS.

Presbytery of Montgomery

Met at Lynchburg, Va., April 11th, and was opened with a sermon by Rev. W. M. McPheeters, the last Moderator present, on Num. xxiii: 10. "Let me die the death of the righteous, and let my last end be like his."

Rev. E. C. Gordon was elected Moderator and Rev. W. C. Campbell and ruling elder W. S. Graves, temporary Clerks.

Rev. Dr. B. M. Smith delivered an address on the subject of securing an increase in the number of students for the ministry, and the best means of accomplishing this end.

A committee was appointed to prepare a pastoral letter on Family Worship, and report at next stated meeting: J. G. Shepperson, B. W. Moseley, and ruling elder E. Irvine.

Commissioners to the General Assembly.—Ministers—Rev. E. C. Gordon and Rev. W. A. Dabney; alternates, Rev. R. McIlwaine, D. D., and Rev. P. B. Price. Ruling Elders—W. B. Robertson and T. J. Kirkpatrick; alternates, E. G. Vaughan and J. H. Palmer.

Rev. P. B. Price accepted the call to High Bridge church.

Petitions for new organizations were received from Low Moor in Alleghany county, and Turtle Rock in Floyd county.

A committee appointed at last stated meeting to visit Bedford, with a view to new organizations and re-arrangement of congregations, reported in favor of a new organization at Ottersville—the union of New Bethel with Peaks church; and a new organization at Bufordville. The committee was continued and enlarged, and directed to put their recommendations in effect as soon as the way is found clear. Committee: Rev. B. W. Moseley, Rev. J. M. Rawlings, Rev. John Ruff, and ruling elder W. S. Graves.

Mr. Wm. McMiller, son of Rev. Charles A. Miller of Christiansburg, was taken under care of Presbytery as a candidate for the ministry. He was examined on his literary course, and the examination was sustained. Mr. Miller is at Union Theological Seminary and in his first year.

The report of the committee on Home Missions was considered by Presbytery Friday night, in the presence of a large and deeply interested audience. The addresses of the chairman, Rev. D. Blain, and other speakers, Messrs. Harris, Gordon, and Moorman, developed an encouraging degree of liberality to this cause; remarkable results in missionary fields; an increase of new congregations and houses of worship, and a wide field still calling for occupation and zealous labors.

The gifts of the churches to this cause have largely increased—and the prospects of colored evangelization in Lynchburg are improving. (This does not embrace the last day's proceedings.)

Presbytery of Maryland

Met in Franklin Square church, April 12th, at 7:30 P. M., and was opened with a sermon by the Moderator, Rev. David Jamison, from Heb. xi: 6.

Present—13 ministers and 7 ruling elders.

Rev. H. L. Singleton was elected Moderator, and elder J. W. Hooper, temporary Clerk.

The reports of standing committees of Presbytery indicated progress in the work committed to them.

The Committee of Evangelistic Work reported, recommending Presbytery to overture Synod at its next meeting to transfer the Hancock church from the Presbytery of Winchester to that of Maryland, and that Presbytery employ Rev. P. D. Stephenson for one-half his time, to devote himself to evangelistic work under the direction of the Committee on Evangelistic Work, and that \$450 per annum be paid him from the Evangelistic Fund.

The report on Systematic Benevolence shows that our churches have contributed during the last ecclesiastical year to Sustentation, \$3,147; to Evangelistic Fund, \$704; to Invalid Fund, \$573; to Foreign Missions, \$3,180; to Education, \$1,239; to Publication, \$586; to Colored Institute, \$146.

The overture from the General Assembly proposing a change in Book of Discipline, chap. 12, sec. 3, was answered in the affirmative by Presbytery.

Commissioners to the General Assembly: Rev. J. A. Lefevre, D. D., and elder Wm. J. Dickey, principals; Rev. W. U. Murkland, D. D., and elder J. H. Fisher, alternates.

The following overture to the General Assembly was unanimously adopted: Resolved, That fraternal relations having been practically established, by the Providence of God, between the General Assembly of the Presbyterian Church in the United States, and the General Assembly of the Presbyterian Church in the United States of America, commonly known as the General Assemblies, South and North; the Presbytery of Maryland respectfully overtures the General Assembly while in session at Atlanta, to send a delegate or delegates to the General Assembly to convene at Springfield, Ill.

A call from Springfield church for the pastoral services of the Rev. P. P. Flournoy was placed in his hand, but it not being in due form, was sent back to the session of the church to be amended.

The Narratives from the several churches, while they indicate no special outpouring of the Holy Spirit, yet show a healthful state of piety. All the churches report additions to their membership.

The next stated meeting of Presbytery will be held at Mt. Washington, September 26th, at 7:30 P. M. R. L. McMURRAN, S. Clerk.

Presbytery of Savannah

Met in Brunswick, Ga., March 30th.

Rev. T. M. Boyd was received from the Presbytery of Lexington, and a committee was appointed to install him pastor of the First church of Savannah.

Rev. J. W. Kerr having accepted a call from the church of Valdosta, his installation will take place during the next meeting of Presbytery.

Rev. M. C. Britt was prevented from attending the meeting of Presbytery by a precious revival in his church at Quitman. Although special services had been discontinued, the interest in his congregation was still on the increase, and a considerable number had indulged a hope in Christ.

Rev. J. E. Fogarty, of the Presbytery of Charleston, was granted permission to act as stated supply in the church of Thomasville.

The proposed amendment in the Book of Discipline, Chap. XII, sec. 3, was unanimously adopted.

The revised Directory of Worship was considered, and a few changes suggested, and Presbytery overtured the Assembly to have the

changes suggested by the Presbyteries carefully compared, and sent down to the Presbyteries by their fall meetings in 1883.

The sessions of all the churches were urged to prepare, at an early day, a compendious history of their churches to be transmitted to the archives of the Presbyterial Historical Society.

Six candidates, of whom three are colored, are now under the care of Presbytery.

Rev. R. P. Kerr and elder E. P. Miller were appointed commissioners to the Assembly, with Rev. J. A. McKee and elder James Walker as alternates.

Presbytery will hold its next meeting in Valdosta, commencing on Saturday before the meeting of Synod. R. Q. WAY, S. Clerk.

Bethel Presbytery

Met at Fort Mill, S. C., March 31st, 1882, at 7:30 P. M. The opening sermon was preached by Rev. H. B. Pratt.

Eighteen ministers and twenty-seven elders were enrolled.

Rev. G. A. Trenholm were chosen Moderator and elder, W. B. Thompson, Clerk.

Rev. H. C. Dubose of the China Mission, Rev. J. H. Thornwell of Concord, and Rev. G. S. Robinson of Mecklenburg Presbytery, were invited to sit as corresponding members.

Rev. F. L. Leeper was dismissed to Mecklenburg, and Rev. J. L. Williamson and S. L. Wilson to Orange Presbytery.

Licentiate R. A. Webb was received from the Presbytery of Nashville, a call for his services as co-pastor of Bethel church, of which Rev. S. L. Watson is still pastor, was presented to Presbytery; placed in his hands and accepted by him, and Friday before the third Sabbath in April was appointed for his ordination and installation.

J. P. Miller, a candidate under our care, was licensed as a probationer.

Supplies—Rock Hill church obtained leave to employ Rev. J. S. White, Fort Mill and Ebenezer to employ Rev. J. H. Thornwell, and Six Mile Creek church to employ Rev. D. Harrison.

A petition, asking aid to build a Presbyterian church at Whitaker, on the Air Line Railroad, was read and referred to the Committee of Domestic Missions.

Mr. W. B. McIlwain, after satisfactory examination, was taken under care of Presbytery as a candidate for the ministry.

Rev. H. B. Pratt and licentiate J. P. Miller were granted permission to labor out of the bounds of Presbytery.

Rev. D. Harrison and elder J. L. Harris were appointed a committee to publish the minutes of this meeting.

Rev. L. R. McCormick, principal, and Rev. W. T. Matthews, alternate, were nominated Moderator at next meeting.

Executive Committee.—Revs. G. A. Trenholm, J. C. McMullen, W. W. Mills, T. R. English; elders, J. L. Harris, J. M. Blain, J. F. Hart.

Commissioners to the General Assembly—Rev. T. R. English and elder J. L. Harris, principals; Rev. J. C. McMullen and elder, A. H. White, alternates.

Peace and harmony characterized our deliberations, a cordial reception and entertainment were extended by the good people of Fort Mill, and Presbytery closed its sessions Tuesday morning.

Next regular meeting will be held at Bullock's church, Friday before the fourth Sabbath in September, at 7 o'clock P. M. STATED CLERK.

Presbytery of South Carolina

Met at Ninety Six, April 5th. The opening sermon was preached by Rev. R. C. Ligon, last Moderator.

There were present sixteen ministers and twenty-seven ruling elders.

Rev. S. L. Morris was elected Moderator, and elder W. A. Templeton, temporary Clerk, and elder J. J. Norton, assistant Clerk.

Rev. A. E. Norris, upon his own confession, was deposed from the ministry and suspended from the communion of the church until he shall give satisfactory evidence of sincere repentance.

Licentiate W. G. Nevill was ordained to the full work of the gospel ministry, and installed pastor of Ninety Six church, and arrangements made for his installation over Cokesburg church.

Mr. W. L. Boggs was received under care of Presbytery as a candidate for the ministry.

The pastoral relation was dissolved between Rev. J. L. Brownlee and the churches of Williamson, Midway, and Honea Path; also the relation between Rev. T. C. Ligon and Mt. Bethel.

A call was presented for the services of Rev. J. L. Brownlee from the church of Brandon, of Central Mississippi Presbytery, and a call for the services of Rev. S. L. Morris from Edgefield church, which being found in order were placed in their hands. These ministers having asked advice of Presbytery in regard to their calls, Presbytery deferred the case of Rev. J. L. Brownlee until the next meeting, and advised Rev. S. L. Morris to accept the call from Edgefield; whereupon the call from Edgefield was cited to appear by its commissioners before Presbytery at Greenwood, April 25th, to show cause why the pastoral relation between said church and Rev. S. L. Morris should not be dissolved.

Rev. H. C. Fennel accepted the call of Little Mountain church placed in his hands at last meeting, and arrangements were made for his installation.

Rev. J. C. Brownlee declined the call of Roberts' church, previously placed in his hands.

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

Rev. John McLees and elder J. R. Cunningham were elected commissioners to the General Assembly, and Rev. E. P. Davis and elder I. W. Ferrin their alternates.

Rev. E. P. Davis was re-appointed Presbyterial Sunday School Superintendent.

A commission, consisting of Revs. J. R. Riley, H. Strong, Wm. McWhorter, and elders H. R. Gaston and S. P. Denny, was appointed to organize a church at Westminster if the way be clear.

Revised Directory of Worship was criticised and the criticisms forwarded to the Assembly.

The following Executive Committee of Home Missions was appointed for twelve months, viz: Rev. E. P. Davis, Rev. H. C. Fennel, and elder W. A. Templeton.

Deacon J. T. Ligon was elected Trustee of Presbytery instead of P. Henry.

Richland church was chosen as the place of next meeting of Presbytery, on Thursday at 10 A. M., before the 3d Sabbath of September.

S. L. MORRIS, S. Clerk.

—A Christian church has lately been built in India from the ruins of a heathen temple.

Central Presbyterian.

WEDNESDAY, April 19, 1882.

For the Central Presbyterian.

The Comforter at Bethany.

(For F. J.)

Within your home, in robes of white, Upon her brow a radiant light, There lies a daughter, dead, to night.

In all your griefs I bear a part, And yet I feel—while tear-drops start, No words can reach so sore a heart.

When Lazarus lay within the tomb, And Bethany's beloved home Was wrapped in most despairing gloom,

The Master spake of but one thing, One hope that could avail to bring Balm, to such grievous sorrowing:

"Thy dead shall surely rise again!" Oh blessed solace for their pain! For all their loss, oh glorious gain!

His voice, not mine, shall speak to you These precious words—forever true, Through all these years—forever new.

And yet—because while Lazarus slept Their lonely hearts could scarce be kept From utter breaking—"Jesus wept."

And I, although your hope is sure, Her joy ecstatic—sinless—pure, I weep for all that you endure.

E. P. ALLAN.

Our Contributors.

The Revised Version of the New Testament.

BY REV. H. C. ALEXANDER, D. D. No. 16.

We are drawing near the end of these special criticisms. There are only two other topics of this nature that will be likely to challenge our attention. The first of these has reference to needless variations in the translation of the same Greek word. Dr. Roberts, who is commendably full on this head, quotes an extended passage here from what he justly calls "the noble preface" to the Authorized Version of King James. Let us go over some of these weighty sentences again. "Another thing," say the Translators to the Reader, "we think good to admonish thee of, gentle reader, that we have not tied ourselves to an uniformity of phrasing or to an identity of words, as some, peradventure, would wish that we had done, because they observe that some learned men somewhere have been as exact as they could that way. Truly, that we might not vary from the sense of that which we had translated before, if the word signified the same thing in both places (for there be some words that be not of the same sense everywhere), we were especially careful, and made a conscience according to our duty. But that we should express the same notion in the same particular word—as for example, if we translate the Hebrew or Greek once by purpose, never to call it intent; if one where journeying, never travelling; if one where think, never suppose; if one where pain, never ache; if one where joy, never gladness, etc.—thus to mince the matter we thought to savor more of curiosity than wisdom, and that rather it would breed scorn in the atheist than bring profit to the godly reader. * * *

It is conceded that there is much truth in these statements. Dr. Roberts finds an instance in the English word "post," of the difficulty, and even impossibility often, of representing a given term in one language by one and the same unvarying term in a different language. The stringent method pursued by Mr. Nicholson in this matter, however praiseworthy in some respects, is wholly unsuited to the purposes of an idiomatic popular translation into the vernacular. The Authorized Version is, accordingly, right when it renders the same verb "comfort" at Matt. v: 4, "beseech" at Matt. viii: 5, and "exhort" at 1 Peter v: 1. The scholars of King James were also justified, on the same grounds, in representing a particular Greek word (occurring at Matt. xiii: 47, Acts vii: 13, etc., and Acts xvii: 28) by the three distinct English words, "kind," "race," and "offspring."

Let us now take up a few of the almost numberless instances in which the Authorized Version is at fault, by reason of its unfortunate and easily avoidable multiplication of the terms necessary to repeat and correctly express the terms of the Greek. At Mark xvi: 33, and Luke xiii: 44, the same word is translated "land" and "earth." The rendering should, obviously, be uniform in the two places. The choice between the two words would be finally determined did we but know the extent of the preternatural darkness at Calvary. The same word is found in Matthew xxvii: 45, and

in reference to the same event. Trench long ago pointed out to the unlettered reader of the Bible that at 1 Cor. iii: 17, one and the same Greek term is unnecessarily rendered "defile" in one clause, and "destroy" in another clause, of one and the same verse. The idea seems to be that if anybody injuriously, and even ruinously, defaces God's temple, God shall injuriously, and ruinously, deface him. At Rev. iv: 4, the word which in the singular is translated "throne," in the plural is rendered "seats"—much to the detriment both of the thought and the expression. So at Rev. ii: 13, and xvi: 10, where the word is singular in both places, it should be "Satan's throne" and "the throne of the beast."

The Broad-Church doctrine as to future suffering receives a heavy blow in the new version where it renders a celebrated adjective "eternal" in both clauses, instead of "eternal" in the second clause only and "everlasting" in the first. The Authorized Version needlessly represents the same Greek word by so great a variety of English ones in the same chapter (Rom. iv:) as "count," "reckon," and "impute." In the seventh chapter of Romans we should either read "covet," or else read "have concupiscence," in both places: "covet" suits the sense best in one of the places, and "have concupiscence" suits best in the other. The notion is, that the language and operation of the 10th commandment evinced to Paul's satisfaction the penetrating spirituality of the whole Decalogue.

What Professor Roberts happily styles "key-words," are often not recognized as such in the older version. Second Corinthians has many of these key-words. For example "comfort" and "affliction" are carefully and regularly set over against one another; and this fact should not be obscured by substituting for "affliction" "tribulation," and for "comfort" "consolation."

So with the word "veil," and its etymological cognates, in the third chapter. We should read "with uncovered [or "unveiled"] face," instead of "with open face," and "if our gospel is veiled" [or "covered"] instead of "if our gospel be hid." There are several other instances of the sort in the epistles.

In quotations from the Old Testament these unsuspected variations in the meaning given to a recurring word in the original are very disturbing. Genesis xv: 6, is four times quoted by Paul in the very same way, and yet the translation is never exactly the same. "Was counted" "was reckoned" "was imputed," "was accounted," (to him for righteousness) are the varied forms of the English. Deut. xxii: 35, is twice quoted (Rom. xii: 19; Heb. x: 30) in the very same words; but the Authorized Version (besides other and lighter change) renders a particular recurring term, "repay" in one epistle and "recompense" in the other. It has often been noticed that the expression "if they shall enter into my rest" should appear three times (instead of two) in Heb. iii and iv. The true idiomatic English equivalent for this phrase appears but once in these three passages, "they shall not enter into my rest."

Parallel passages are made to differ in English when in Greek they agree. Examples in point may be found by comparing Matt. iv: 6 with Luke iv: 10; Matt. iv: 19 with Mark i: 17; Matt. x: 14 with Luke ix: 5; Matt. x: 24 with Mark xiii: 13; Matt. xi: 19 with Luke vii: 34; Matt. xvii: 19 with Mark ix: 28; Matt. xix: 7 with Mark x: 4; Matt. xxvi: 41 with Mark xiv: 38. We find examples of a similar peculiarity to a certain extent in the epistles. Ephesians and Colossians are even more alike verbally than the English reader would be apt to suppose. So are 2 Peter and Jude. A considerable number of particular instances of this kind might easily be cited.

Individual traits of the several writers ought to be preserved so far as possible. The attempt has been made to do this by the revisers, but has often been wholly neglected by the translators of the 17th century. This is especially true of the evangelists. Without dwelling on Matthew's partiality for the word "then," we find only in the first gospel the phrase "gospel of the kingdom." So too the formula "kingdom of heaven" is peculiar to this evangelist: the formula with Mark and Luke is "kingdom of God." Mark's favorite word is "immediately" or "straightway." He uses it over forty times, oftener, that is, than all the other evangelists put together. This fact is obscured in the Authorized Version by such varied renderings as "immediately," "straightway," "forthwith," "anon," "as soon as."

We do not like Dr. Roberts's statement that Luke is less of a "mannerist" than Mark or Matthew; and yet the critic's meaning is plain, and the fact he seeks to express in this way undeniable.

But we must not weary the reader with too many of these details at once. Such corrective medicine (whatever may be true of the vegetable and mineral pharmacopœia) had better be taken in sugar coats and homœopathic doses.

Giving for Special Objects.

[As we have received a communication in which exception is taken to the views expressed in the following article from the Missionary for April, we publish the article as well as the communication, so that both sides may be heard.—ENS. C. PRES.]

It is gratifying to witness the growing interest among our Christian people in the cause of Foreign Missions. This may be seen in the increase of ladies' missionary associations; in the number of Sabbath-schools that are taking part in the work; in larger contributions from many of our churches; and in the greater gifts from individual members of the church. But along with this new born interest, in which we greatly rejoice, there has sprung up an element, which, if not restrained, will occasion serious disturbance in the working of our general missionary scheme. We refer to the desire manifested by so many of these associations, Sabbath-schools, and individuals to have some particular department of missionary work assigned for their care and support. It may be the support of a boy or girl in some particular boarding-school; the support of a teacher or colporteur, or the establishment of a new school; or it may be that their contributions go to the support of some particular missionary. The reason generally assigned for making this special designation of funds is that the parties may see exactly where their money goes, as well as the fruits and results of it.

Ladies' missionary associations frequently undertake the support of a particular school for the purpose of bringing themselves into correspondence with the lady missionary who has the charge of it, feeling that an occasional manuscript letter from the foreign field will help to keep up the interest among its members, which would no doubt be the case. So long as these applications for special work were limited in number, there was no difficulty in managing them; but when they swell up to many hundred of cases, it becomes almost impossible to deal with them; and this has been the case with us for several years past. Indeed, this desire to have some special work has become almost an epidemic in the Church. We are compelled, therefore, grateful as we are for this new and increasing interest in the work of missions, to ask our friends to spare us from the necessity and responsibility of cutting up and dividing out the missionary work into so many minute portions.

It is true there may be a few exceptions. Where a church, like the one in Louisville, Ky., proposes to establish a new mission, and furnish the means to keep it in efficient operation for a given number of years, the Committee could not decline such proffered aid, especially where the design is to enlarge the missionary work in accordance with the general plan of the Committee. So if any Christian gentleman of means should offer to furnish the money necessary to send out and support a missionary for a given time, one would be sought out and sent forward promptly, but with the expectation of his falling into ranks and working shoulder to shoulder with his brethren already on the ground. Such cases will probably never be very numerous, and there will be no difficulty in managing them. But it is the minute subdivision of the general work already undertaken that we regret. This is not only impracticable, but the principle involved is, we think, wrong in itself. We raise the question whether it is right, or in accordance with the spirit of Christ for individuals, or combinations of individuals, to restrict their efforts and sympathies to one single department of the missionary work. What propriety is there, for example, in limiting the interest of a Sabbath school to the education of a single boy in China, and leave the school ignorant or indifferent to the claims of all the rest of the world? The blessed Redeemer has commanded that His gospel should be preached to every creature. His sympathies embrace the whole race of man. Why should we and our children not be trained to the exercise of the same expanded benevolence? Is it not best for us all to work together for the same great object—the evangelization of all mankind? It will probably be said that no one branch of the evangelical Church is competent to carry out the commands of the Saviour to its fullest extent, and that of necessity the work must be divided out among the different denominations. This is undoubtedly true. But it is equally true that every denomination, if it acts wisely and under the guidance of the Holy Spirit, will lay all of its plans with special reference to the ultimate and speedy evangelization of the whole world. This, the writer can testify, has been the controlling motive with our own Committee of Missions ever since it had an existence. It aims at and labors for the conversion of the whole world, and whoever cooperates with it, labors for the same great end. There ought, therefore, to be

harmony, unity, and general co-operation in all of our plans and measures. The Church ought to cherish confidence in the wisdom and the sagacity of those she has appointed to have charge of this great work. The Committee, if they are worthy of the honorable position to which they have been called, ought to know how the means of God's people can be most advantageously employed in promoting this great work; and while they are liable to err, like all other human beings, they will, nevertheless, with the blessing of God, do the best they can with such means as may be placed at their disposal to promote and extend the Redeemer's kingdom among men. There may be occasion now and then to make special appeals to the churches for the means to carry out some particular object, but this should be seldom as possible, and only under the advice of the Committee, who are supposed to be well acquainted with all the circumstances that would justify such an appeal.

Giving for Special Objects.

Messrs. Editors,—I was more pained than gratified to read the editorial in the April Missionary on "Giving for Special Objects." We do not think our brother Secretary correctly states the question as it appears to those good Christians who very naturally desire to give to special objects; and we are sorry to say that in taking that view of the subject and using somewhat the tone of complaint, he does a great deal to discourage what he calls "the growing interest among our Christian people in the cause of Foreign Missions." The tone of the editorial is too much as if the brother were saying to himself "let the grace of giving abound, but let it not move out of the ruts it is wont to run in." It suggests a sort of supremacy which does not wish to be interfered with by those outside the Committee, and tends to antagonize against it a great many whose interest in Foreign Missions could be excited or increased by a wise and kindly encouragement.

St. Paul ever made special appeals, such as the Secretary discourages and disparages in this editorial, because he in his wisdom knew how much more men could be gotten to work when their love and self-sacrifice had some special object in view. Moreover, Paul was not disposed to refuse liberty where more good might result in that way than from following a path laid out by others.

The Secretary's correspondence with the parties who wish to make a special designation of their funds may assign the reason for it which he ascribes to them; but I am persuaded that the seeing "exactly where their money goes," is not the reason which moves one in ten of those who contribute to special objects. It is the same sentiment precisely which moves a kind-hearted man to give alms to a needy person whom he meets and converses with after passing a dozer contribution boxes, though he may know that every cent which goes into a contribution box will be most honestly and wisely dispensed: it is the same principle or sentiment which sends hundreds of dollars every year to educate some known candidate for the ministry, which would not go into the general education fund. Here in Charlotte our two churches support an evangelist among the mountains of North Carolina, contributing to his special support seven hundred dollars. If they should be discouraged from this by some such address from this Presbytery as this editorial gives to the whole Church, I doubt if they would raise one hundred dollars. And it argues extreme old-togism, or a penchant for hobbies which is rather regardless of consequences, to fail to recognize this sentiment, and to make the use of it Paul would certainly have done to increase the receipts for Foreign Missions.

The other reasons assigned by the Secretary ignore this sentiment, in which human and Christian sympathy largely preponderates; he says that this giving for a special object has in view the eliciting of an occasional letter from some lady missionary, which will help to keep up the interest among the members of the missionary society contributing specially to her field of labor. Here the Secretary puts as the final cause of the contribution that which is only an incidental consequence in the minds of all save the young children sought to be influenced by these letters. The Secretary also says, that "so long as these applications for special work were limited in number there was no difficulty in managing them, but when they swell up to many hundreds of cases it becomes almost impossible to deal with them." Now if he will keep his books in a business way, I will engage to show him how these special contributions will not require one moment's more of time or attention than any general contribution. I respectfully challenge our brother to show why or how these special contributions create "any necessity or responsibility of cutting up and dividing out the missionary work into so many minute portions," or give any trouble which cannot be obviated by another method of book-keeping than he would have us think he use.

Even in the exceptions he is disposed to allow there is a very stinted acknowledgment of any good in this giving for special objects; and the Secretary seems to fear that the missionaries who are the recipients of these special donations might be regarded as in some measure independent of the Committee. Else why does he use such language as

that "he could not decline such proffered aid, especially when the design is to enlarge the missionary work," when he cannot show that the plan would not work just as well in sustaining the field already possessed; or "that the missionary would be sent forward with the expectation of his falling into ranks and working with his brethren already on the ground?" Has the Secretary the slightest reason for supposing that the missionary would not work with his brethren under the Committee just the same as if his support were not the special object of some church or individual contribution? These simple inquiries make his language entirely meaningless, unless they betray a jealousy of any interference with the supreme control of the Committee, even when it is not threatened.

Still greater objections have I against the Secretary's disparaging "giving for special objects" by asking the questions whether it is right or christian for individuals or societies "to restrict their efforts to one single department of the missionary work," "to limit the interest of a Sabbath School to the education of a single boy in China, and leave the schools ignorant or indifferent to the claims of all the rest of the world?" The italics are my own, and are intended to put into conspicuous notice a supposition which only needs to be known to be denied. Is a Christian's interest in the extension of Christ's kingdom here at home "restricted" because he is laboring specially for the conversion of some one soul in his congregation or community? Has it ever been found that having special objects of prayer lessens the interest in prayer, as a means of grace, however less platiitudinous it may be on that account? Is a preacher any less earnest in his desire "by all means to save some" when he preaches a special sermon for a particular person in his congregation? Is that man less a friend of education because he endows a particular school or college? If one wanted to raise a sum of money for any cause connected with the Church of Christ would he not sooner go to an individual or church which was supporting some special mission and therefore doing twice as much as would otherwise be done for a general contribution, than to one where the general contributions were not half so large as the special ones?

This objection of the Secretary is certainly unfounded, and makes us wonder if after all it arises from a sensitiveness to anything like suggestion or dictation from without, even in matters where the liberty of individual choice conduces most to the work of extending Christ's kingdom. What else could provoke such remarks as those with which the Secretary closes his editorial, that, "if the Committee are worthy of the honorable position to which they have been called, they ought to know how the means of God's people can be most advantageously employed in promoting this great work?" and again, "that the making of special appeals for particular objects should be as seldom as possible, and only under the advice of the Committee?"

To us it seems that this natural desire to have a special object for one's interest, shared by adults as well as by children who like to get letters from lady missionaries, could be turned to magnificent account in our Southern Church.

Charlotte, N. C. W. R. A.

For the Central Presbyterian.

A Probationary Eldership.

The Presbyterian Church holds, in theory, that no call to the Eldership is lawful, except it establishes a claim to be from God. It is abhorrent to the teachings of the Bible and to the theory of our Church standards, that a man should take up the office of a Teaching Elder, or the office of a Ruling Elder, except he believes that God has called him to such sacred office. It is alike abhorrent to the Bible and our church government, for a church to call a member to the office of Teaching Elder, or Ruling Elder while the church does not believe that such person is called of God to this sacred office. Take the case of a candidate for the Teaching Eldership, and mark with what care the church seeks, on her own behalf and on behalf of the applicant, to learn the Lord's will, as to the supposed call to the Eldership. Is it divine? Does God make the call? The candidate comes before Presbytery with the affirmation that he feels called of God to seek the ministry. The church searches into his motives for seeking the ministry, into his knowledge of experimental religion, etc., etc., before she will even allow the candidate to prosecute his preparations under her sanction. Let us mark the fact, here, that when the call comes to the candidate, and he feels impelled to seek the ministry, the consciousness of his being unprepared to enter immediately upon the exercise of the office, forms in his mind no argument against the divine character of his call. Presbytery, too, not only does not regard the fact of a candidate's unprepared condition to enter immediately upon the duties of the ministry as an argument averse to the divine nature of his call; but, on the contrary, requires that a period of preparation shall thus elapse, and two or three years are passed in this preparatory stage. Thus opportunity is given the man to know himself better, and better to decide as to the nature of his call; opportunity too is given to the church to know the candidate and to decide intelligently upon the case. Then follows an examination and trial by

The Central Presbyterian.

WHOLE NO. 881.

RICHMOND, VA., WEDNESDAY, JUNE 21, 1882

VOL. 17---NO. 47.

Central Presbyterian.

OFFICE:
No. 1015 Main street, opposite the Post Office.

TERMS:

Three Dollars a year; six months, \$1.50; three months, 75 cents; payable in advance. Ministers of the gospel, \$2.50.

Payments may be made to local agents wherever practicable; all ministers of our Church are authorized to act as such. Or by checks, Post-office money orders, or letters Registered by Postmaster. Otherwise it must be at the risk of the party sending it.

Obituaries charged at five cents a line. The party sending can make the estimate by counting eight words to a line. Payment in advance. Advertising rates furnished on application to the office.

Communications and letters on business should be addressed to CENTRAL PRESBYTERIAN, Box 37, Richmond, Va.

Richardson & Southall,
Editors and Proprietors.

[Entered at the Post-Office at Richmond, Va., as second-class matter.]

For the Central Presbyterian.

Fraternal Relations.

A Calm Review of the Situation.

(By THE REV. DR. BROWN.)

The action of our last General Assembly under which a trouble with the Northern Assembly of grave character and of long duration, seems to have been settled, has awakened a wide-spread interest among our people. A natural anxiety is felt lest our beloved Church may have reached this end by some compromise of the position long ago taken, and steadfastly maintained against all attempts to change it. In complying with the promise given last week, it will now be my endeavor to relieve any such apprehensions by showing that the adjustment referred to has, in point of principle, been made completely upon our own righteous foundation; that so far as there is any difference between our present and our former action, it is merely circumstantial; and that the course of our last Assembly was right, consistent, safe, and magnanimous. Let us inquire—

1. *What has been the position of our Church in this matter?* The committees appointed by the two Assemblies met in Baltimore in January, 1875. Having been requested to do so we made a full and candid statement of the grievances received at the hands of the other party. They related chiefly to the charges of "heresy, schism, and blasphemy." The fact of such accusations, and in the most aggravated terms, was established by copious citations. We said also that "no such instance is known to us in modern times in which one evangelical church has heaped upon another such wrongs as yours has put upon your Southern brethren from 1861 to 1866." "That accusations such as these which have been brought to your notice must present obstacles to fraternal relations as long as they remain unremoved, is too plain to admit of argument. We are obliged to declare that they are an offence against the truth, and a perpetual offence against the rightful good name and Christian honor of our Church. We say, therefore, in all kindness and firmness that it is necessary for the end desired that they be fairly removed." "All that we desire is that the imputations which we conceive to be resting upon our Church by the acts of your Assembly, should be removed; we care not in what terms, so they directly and fairly cover the case. Any thing beyond that we should consider it unworthy of the character of a Christian gentleman to ask or accept." "The imputations are there to this day, aggravated, not instigated as you intimate, by the length of time." "We simply desire, when called to confer about 'forming closer relations,' to ascertain in the most direct manner whether your Church disapproves of the dishonoring accusations referred to." "If your Assembly could see its way clear to say in a few plain words to this effect that those obnoxious things were said and done in times of great excitement; that they are to be regretted, and that now, upon a calm review, the imputations cast upon the Southern Church are disapproved—that would end the difficulty at once."

Other things were mentioned as "a serious hindrance," but not "an insuperable obstacle" to fraternal correspondence. Their course in regard to vast litigations about church property, (which we offered in vain to get settled by arbitration) was a scandal to religion; but we let that go. Their opinions and enactments on subjects purely political were in our view "lamentable departures from some of the fundamental principles laid down in those noble standards we hold in common." But considered merely as to any political principle involved, however erroneous and improper for a court of Christ, they were responsible for them directly to God alone. But for the aspersions cast upon the Southern Church they were directly responsible to it also. So we stood upon that one point, no more and no less,—the indispensable necessity of removing fairly and fully all those offensive imputations.

This the other committee distinctly refused to do, mainly upon these two grounds: (1) That all those actions had been, since 1870, pronounced by the Assembly of their United Church "null and void." The answer was that "null and void" simply stopped the further operation of an existing measure, that it could have no effect upon the past, and had in its nature no proper application to offensive imputations. (2) That since their union, and in consequence of it, they had now no authority to set in judgment upon the acts of Assemblies previous to it. The answer to this was that the utmost pains had been taken in forming their union to preserve a true succession, and that as they succeeded to all the benefits thus secured, it was in vain to deny a succession to corresponding responsibilities. This position of their committee was enthusiastically confirmed by their Assembly of May, 1875. In 1876 they passed a paper to the effect that nothing they had ever said, was to be construed as an imputation upon the Christian honor of the Southern Church. But our Assembly of 1877 refused to accept this as satisfactory, because the offensive epithets were not unambiguous and did not admit of being construed—the only appropriate word being a "retraction." In 1877 their committee of correspondence, in answer to overtures, brought in a paper containing in the most gentle terms an expression of regret touching the matter mentioned, but it was voted down by a large majority. The Southern Assembly by its action in 1875, 1876, 1877, 1881, held its position with almost perfect unanimity. As late as 1881 it adopted (not more than three dissenting) a most emphatic paper declaring that they had taken "no step forward, and no step backward." Thus stood the position of each up to the present year. The demand of the Southern Church was stated with perfect distinctness, and was as distinctly refused. Let this be kept in mind, for it will help us somewhat to understand who it is that has advanced in recent changes, and how far. Let us notice—

2. *The action of our late Assembly.* Overtures were received from four Presbyteries, asking that a delegation should be sent to the Northern Assembly, thereby establishing full and formal relations with that body. These papers were referred, as usual, to the committee on correspondence, from which a report was made in due time adverse to granting the request. Three reasons were assigned, which were to this effect:

(1.) Because it would be inconsistent with the position deliberately taken by our Church long ago. It never had been a question whether we ought, in some respects, to recognize the Northern Church as a branch of the Church of Christ. It was only a question how far it was proper to go in this direction. When asked in the Baltimore conference to exchange delegates, the answer was that as this, like the interchange of ambassadors among civil governments, was the most complete evidence of the most friendly relations being fully established, we could not take that step until the imputations already mentioned were removed. To grant the requests of the overtures would be to recede from our whole stand which had been approved by five succeeding Assemblies. This ought not to be done without some good reason. Then,

(2.) Because that position was a thing right in itself. The accusations were enormous in their character, and had never been removed, and as long as they remained the issue could not be otherwise than a living issue.

(3.) Because the course requested would deeply grieve many of our best people who, as members of our communion, felt their own Christian honor impugned by the aspersions cast upon their Assembly, and looked to it for protection as the highest court of the Church. The main discussion was upon this paper. Its adoption was earnestly opposed on various grounds. (1) By one brother because he thought the grounds of separation were "quibbles." (2) By others because the Northern Assembly, while not doing by any means all they ought, had said enough to justify a full reconciliation. (3) Others took the ground that an absolute unconditional forgiveness of all wrongs, however great and unrectified, was a Christian duty. (4) That in 1870 we had said as hard things of them. (5) A large number, while in favor of declining to grant the request of the overtures, preferred to omit the reasons, and some preferring to retain the reasons, desired some modifications.

The report of the committee was earnestly sustained. Chiefly on the grounds stated in it. These were gone over fully, but it is not necessary to rehearse the arguments here.

There will no doubt be some difference of opinion as to the fate of the paper had it come to a decisive vote. My own decided conviction is that notwithstanding the seeming strength of the opposition, (they were allowed a very full swing in the debate) it would have been adopted, with some unessential modifications, by a

large majority—leaving however a minority strong enough certainly to present our Church in a very undesirable, and, in some respects, damaged condition. The conviction that a majority would have voted for the report rests, (1) Upon the fact that the fundamental principle involved in it was neither more nor less than the one so unanimously affirmed by five preceding Assemblies, and by none in more emphatic terms than in 1881, when it was declared that we stood exactly on the old ground, taking "no step forward, and no step backward." (2) That the brethren who were at first so earnest for others voted for it as soon as it was presented under another form.

Now this brings us to the very crisis of the whole case, but as its examination would far transcend the limits proper for this article, it must be reserved for next week. It is hoped that our people will give this subject a patient and candid consideration. If I am not greatly mistaken they will see more and more clearly the propriety of the course taken by our Assembly, and that it will receive a general approval throughout our beloved Church. WILLIAM BROWN.
Fredericksburg, Va., June 15, '82.

CORRESPONDENCE.

Letter from Atlanta, Ga.

King College—Bristol—Chattanooga—Local Scenery—Kentucky—Blue Grass—Lexington, Danville, and Richmond—Central University.

ATLANTA, June 17th, 1882.

Messrs. Editors,—Three days after the General Assembly adjourned, I gladly started on an excursion outside the city, and amid the refreshing verdure and beautiful scenes of nature in Tennessee and Kentucky, with a glimpse of Virginia, I reached Bristol early on Saturday, June 3rd, and spent three days participating in and attending on the annual commencement exercises of King College. What changes are made in the course of time. In 1843 I visited Rev. James King, in the old house standing on a commanding eminence, surrounded with a large farm, much of it in grass and known as King's Meadows. This was thirty-nine years ago. No town, no railroad, no churches, no college, or other institutions of learning. Now there is a city of several thousand people, composed of Bristol, Tenn., and Goodson, Va., containing King College and three female schools, a number of churches, and some important tobacco and other factories, with a large commercial business.

Rev. G. A. Caldwell is pastor of the Presbyterian church in Bristol. He has occupied this position since the close of the war. He has won a well-deserved reputation as a bold, faithful, earnest, eloquent, and successful preacher of the everlasting gospel. The old building in which his congregation have worshipped has been torn down, that a new one may be erected in its stead.

Rev. Dr. Tadlock and his assistants in King College are doing a noble and important work amid great discouragements from the lack of an endowment. Yet they faithfully toil on from year to year, in the hope that the church at large will appreciate their labors, come to their help, and liberally endow the institution.

Leaving Bristol on Monday night, I found myself next morning in Chattanooga. Here I felt at home. I have known this place since 1842, when it was a small village and had but recently received its name. The spot was originally known as Ross' Landing. John Ross, the Cherokee Chief, living close by. The local scenery around Chattanooga is peculiarly fine and impressive. The most prominent feature is Lookout mountain. A few miles below towards Alabama, the Tennessee river rushes through a gorge of a mountain named Walden's Ridge. The passage is narrow, and the accumulated waters become swift and turbulent, producing a current called The Suck, with the Boiling Pot beyond Jefferson, in his notes on Virginia, written in 1781, when but little was known of the vast interior of the continent, thus alludes to this part of a river which he calls the *Tennessee*, Cherokee or Hogobeha "This river has its inundations also. Above the Chickamogga town is a whirlpool, called the Sucking Pot, which takes in trunks of trees or boats, and throws them out again half a mile below." In describing the passage of the Potomac through the Blue Ridge at Harper's Ferry, which Mr. Jefferson had seen, he rises to a lofty eloquence, calls it one of the most stupendous scenes in nature, and says it is worth a voyage across the Atlantic. I have seen both, and I am inclined to think the passage of the Tennessee river through the mountain near Chattanooga fully equals the other in picturesque wildness, grandeur, and sublimity.

But Nature's strong, convulsive shock Severed this Ridge in twain, Burst through the everlasting rock, And out the granite chain.

After a day spent in Chattanooga with Rev. Messrs. McCallie and Bachman, old and valued friends, I passed out by the Cincinnati Southern Railway to Lexington, Ky. I unexpectedly found myself in the midst of school and college commencements. Their number furnished ground for a parody on the celebrated lines of Tennyson:

Commencements to the right of us,
Commencements to the left of us,
Commencements before us,
Commencements behind us.

In the course of a little more than a week I attended five, and these were but a few out of

many. Two were in Lexington, one at Nicholasville, one in Danville, and one in Richmond. At the last named place is located Central University, under the presidency of Rev. Dr. Blanton. Here I had the pleasure of meeting with a goodly number of Kentucky ministers, whose acquaintance I had not previously enjoyed.—The institution is in a flourishing condition, and is believed to have a bright future, a glorious career of usefulness and prosperity.

The far-famed Blue Grass region never appeared to better advantage. It is indeed a lovely country, plentiful and good, a land flowing with milk and honey. After a delightful visit to the localities mentioned, I returned on Friday, June 16th, having been absent exactly two weeks. J. H. M.

Hampden Sidney Commencement.

HAMPDEN SIDNEY, VA., June 17, 1882.

Messrs. Editors,—This has been a bright year for the venerable College in Prince Edward. True, the President's health is not fully restored, but it is greatly improved. True, the number of students has formerly been larger, but it is increasing. In every other respect the entire twelve months (and particularly the last week of the session) deserves to be marked *creta alba*.

The Commencement has been an eminently brilliant and enjoyable one. The attendance of outsiders was in excess of any recent years, the performance of the young men was highly creditable, and the oratory of the gentlemen who had consented to address the Alumni, the Societies, and the Graduating Class, was such as to win general approbation and to arouse the liveliest enthusiasm.

The Baccalaureate sermon was preached on Sunday, June 11th, at 11 A. M., in the College church, by the Rev. E. H. Barnett, of Abingdon, Va. His text was Rom. x: 10; and the universal voice is that the discourse was one of the finest that has been heard on Baccalaureate occasions. The weight and richness of the matter were enhanced by a chaste and forceful rhetoric, and set off and carried home by a warm and energetic, as well as appropriate and engaging delivery.

Tuesday night was reserved for the annual celebration of the Union Society, and Wednesday night was similarly devoted to the exercises of the Philanthropic Society. All the speeches were respectable in merit, and some were of a high order of excellence.

The address before the Alumni was pronounced Wednesday morning by Judge William M. Tredway, of Pittsylvania. The Judge's theme was "The Old Times of the College," and was full of hard, common sense, and solid old-fashioned wisdom, and abounded in graphic reminiscences, pithy apothegms, lively sallies of wit and caustic irony, resolute positions, manly, down right arguments, and earnest appeals and expostulations. The speaker is emphatically *laudator temporis acti*.

The orator appointed to address the societies had felt constrained to decline their invitation, and the newspapers contained no announcement of a substitute. It was therefore a gratifying surprise to many when it was mentioned that the Rev. R. L. Dabney, D. D., had come to the rescue at the last moment, and would kindly perform that duty. It is conceded that the Doctor on this occasion not only "did exploits" (*cetera va sans dire*), but that he far transcended any expectations founded on the memory or tradition of his previous efforts in this line. His subject was a fortunate one most felicitously handled, "The New South." The speaker stated and triumphantly refuted the theory that the hope of the New South is in mere mechanical industry, but admitted the imperative need of material improvement, and argued cogently to show that the complex society, with its multi-form gradations and its all potent money-kings, of 1882 had outgrown the constitutional swaddling bands so well suited to 1776. He also contended that the conquered soldiers of the civil war might consistently strike hands with the lusty youth who are to create the South's future, and encourage them to enter upon new combinations. Constitutions might change; policies might change; but God, and principle, and right were eternal. The effect of this speech can never be forgotten. Every one was moved, and old men sobbed.

I ought to add that he solemnly charged the young men, at the same time, that, while putting aside all bitterness and sentiments of vengeance, they should never forget—much less traduce—the Confederate cause.

Dr. Hoge, in the necessary absence of the President, awarded the diplomas to the graduating class Thursday morning, the final day, and made an address which is on every side pronounced one of the most fascinating and eloquent of his life. It was on the current theme, "Is Life Worth Living?" The answer was, it is; and that this is a good time in which to live it. "Count all the joys, count all the tears," strike a balance, and it is better to have lived. The world (with Christianity to lighten it) is growing better. The exploits of brain and muscle, the discoveries of science, the deeds by daring and magnanimity, the achievements of foreign missions, were all most eloquently referred to.

The impression made by this superb address was electric and will be memorable.

Prof. L. L. Holladay presided and introduced the speakers in his own agreeable way.

The Board of Trustees had a number of protracted but harmonious sessions. The results of their deliberations were announced by Dr. Hoge and Professor Holladay.

The curriculum has been modified in adapta-

tion to the course of study necessitated by the introduction of the new chair. The new programme will appear in the catalogue, which was not issued as usual before commencement. The Academy at Worsham was incorporated into the college; which it is hoped will make that school still more a feeder to the college and supply instruction for young men not sufficiently advanced to enter the college proper.

The report of the Trustees showed the finances of the college to be in a better state than ever before; and under the operation of the act of the last Legislature the income will be sufficient to pay all the salaries of professors, and to leave a surplus to be expended on the repairs so much to be desired.

There were excellent testimonials presented in behalf of some eight or ten applicants for the new chair. Any one of several competitors might perhaps have been chosen with advantage. The choice actually fell upon Mr. W. S. Currell, of South Carolina, whose credentials were not to be resisted. PROSPER.

Brilliant Closing at Central University, Kentucky.

There were interesting and profitable closing exercises held at Richmond, Ky., at the annual finale of Central University.

On Sunday, June 11th, the Baccalaureate Sermon was delivered by Rev. E. H. Rutherford, D. D., of Paris, Ky. His subject was, "The gospel of Christ as the only light of eternal life." Jno. vi: 68, 69.

Rev. T. D. Witherspoon, D. D., of Petersburg, Va., delivered the sermon before the Young Men's Christian Association on Monday night, June 12th. He designed to prove that mere law, in its general sense, could never meet nor satisfy the requirements of man's higher needs and nature. Both of these addresses gave great satisfaction to the large audiences who were present on these occasions.

On Tuesday morning, June 13th, General Alpheus C. Baker, formerly of Alabama, addressed the two Literary Societies in an interesting and telling oration. The two Literary Societies of the University held their final celebration on Tuesday night in the chapel, when orations were delivered by the three representatives from each Society of the Junior class. The gold medal offered as a prize by the Chancellor, for the best oration in all respects was decreed by the judges to Mr. O. Harding, of Mexico, Missouri.

Wednesday, June 14th, was Commencement day; six orations were delivered by members of the graduating class. President Logan added some beautiful and appropriate words of wise advice, as in behalf of the faculty, he made them an affectionate farewell.

Hon. H. W. Bruce, of Louisville, delivered an interesting and profitable address. About a hundred and fifty students have been in attendance during the past session, and there would have been a larger number but for the drouth and depression of the last season. The financial affairs of the institution are in a good condition, with no debt on hand to annoy the trustees, and the prospects for the coming year are very promising and encouraging. The next session will commence in September next.

CHARLOTTEVILLE, VA., June 16.

Messrs. Editors,—Your mailing clerk forgot to put in Mrs. —'s *Central* this week, and she and I miss it like a toper does his dram. I borrowed one and took a cursory sniff at it, but that is not like drawing it to the bottom. Send one.

Whilst every friend of good men regrets Dr. Brown's "indisposition," do you think there will be any great regret if his absence from "necessary documents" shall become chronic, and we shall thus be spared from any further "explanations" (not to say *apologies*) for the good deed that the Atlanta Assembly did in stopping this unchristian wrangling with the Northern Presbyterian Church? * * *

ECCLESIASTICAL NOTICE.

SALEM, VA., June 13, 1882.
To the Ministers and Church Sessions of Montgomery Presbytery:

At the request of the Session of Salem church, which is duly concurred in, according to the Form of Government, I hereby call a special meeting of Presbytery to be held in Salem church on Tuesday, 27th June, 1882, at 8 o'clock P. M., to consider certain matters connected with the exercise of discipline in said church, which the Session thereof have determined to refer to Presbytery in accordance with Rules of Discipline, chap. XIII, sec. 2.

Fraternally yours, E. C. GONPOS,
Moderator.

—It is said that there is much excitement among the Episcopalians of Maryland which has not all been abated by the late convention of the diocese. The "High-churchmen" and the "Ritualists" have parted company, and the feelings on each side are said to have become exceedingly bitter. The questions which now agitate the diocese are no longer small questions of ritual—of postures and dress—they are questions of great moment. The *Guardian* says:—"The real issues in Maryland are:—Shall we authorize Habitual Auricular Confession? Shall we authorize Prayers for the dead? Shall we authorize the Holy Communion as an Offering for the departed? Shall we authorize teaching tantamount to Transubstantiation? Shall we authorize the declaration that the Church is fast losing her Protestant character? Shall we authorize the changing of our churches into Roman mass-houses?" Important questions, truly.

Central Presbyterian.

WEDNESDAY, June 21, 1882.

Seeing Him, But Not Now.

Numbers, xxiv: 17. Good cheer! O followers of the lonely man of sorrow, Good cheer! good cheer to-night! Thou shalt see Christ to-morrow!

But list: oh list! are works of thine thy heart deceiving? Stay! dost thou lean alone upon thy Lord believing?

Then never fear The darkening dream Thou shalt see Him, but not now.

For soon thy feet shall tread where sin no more shall press thee; Soon thou shalt kneel in white, and ask thy Christ to bless thee.

On the shore Of evermore Thou shalt see Him, but not now.

Thou shalt see Him coming o'er the mountain at the morn, Thou shalt hear Him brush the dewy fountain of the dawn.

At the waking Of day breaking Thou shalt see Him, but not now.

For the Central Presbyterian.

The Revised Version of the New Testament.

BY REV. H. C. ALEXANDER, D. D. No. 17.

One or two words are all that are left to be noticed under this head, and only one topic then remains to be examined before a general summation of results is attempted and a broad and final estimate is made of the two versions.

Perhaps the attention of your readers has been called to the variations "Rabbi," "Rabboni," "Master," and "Lord," where "Rabbi" should have been the term used in every case.

Dr. Roberts is obviously correct in saying that at Acts xix: 37, the translation ought not to be "robbers of churches" but "robbers of temples." He is however somewhat dogmatic in the assertion that at Rom. ii: 22, the cognate verb should be rendered "dost thou rob temples" instead of "dost thou commit sacrilege."

Probably the most striking instance that has yet been pointed out in the Authorized Version of a failure to represent in English the exact shade of thought in the Greek where this could only be done by adhering to one word in the translation, is at 1 Cor. iii: 5, where King James reads "who also hath made us able ministers of the New Testament."

Dr. Roberts cites such further examples as "goodly apparel" and "gay clothing," in the second chapter of James, where the Greek does not vary; and "rule" and "line of things" (at 2 Cor. x: 15, 16), as equivalents for one and the same expression in the original.

When the author of the Companion speaks of the importance of making the English Bible as exact and accurate a transcript as possible of the originals in Greek and Hebrew there will be none to oppose him; but when he avers that this exactitude should be so great as to enable the unlettered reader to find the equivalents in all cases in an English Concordance, he speaks of that which is plainly utopian and chimerical.

Roberts) is their own adequate defence for a large part of their procedure.

The next of these successive numbers will discuss the last topic in this scheme of microscopical investigation and criticisms, viz: the correction by the revisers of certain archaisms, ambiguities, proper names, and technical expressions.

For the Central Presbyterian.

Fraternal Relations.

Messrs. Editors.—For upwards of forty years the Central Presbyterian, with its predecessors, The Watchman, and Watchman and Observer, have formed a portion of my Sabbath reading. I have gone to their columns with great delight, and often had my heart refreshed by reading what God's people were doing in various parts of the world, and particularly of the efforts made in these Southern States to hold up the banner of the cross.

On last Sabbath the Central was again in requisition to be perused, and starting with "Sunday Sensationals," then "Convention of Northern Presbyterians," and "Generous Act," I came to "General Assembly," that body of men in whom we all take so much interest, and whose deliberations we have watched and regarded with so much satisfaction. We read on; and on the sixth day of the proceedings came to a heading, "along the skirmish line," when our attention was arrested by a delegate from our extreme northern border, rising to a question of privilege; and what was the object? To pass a resolution that upon the mutual withdrawal of charges, fraternal relations might be established with the Presbyterian Church North.

But now again some frontier Presbyteries and ministers call up the question again. This call is made before any committee has reported in answer to the overtures of Presbyteries. These Presbyteries and ministers are on Mt. Pisgah. They can see all over the North, they behold their prosperity, they know our poverty, they read of one hundred millions of dollars distributed in pensions, of vast sums for rivers, and public buildings, etc. Shall we for the sake of getting material aid, for handling some of this gold (see Mr. Tenny's remarks) surrender all our principles, disclaim all that we have said about the orthodoxy of our Church, and that we had no Caesars. Are we to act as little children, ready to tear down our little edifice because a greater house is building near us.

But reading on. We, taking the initiative, pass resolutions and send them to Springfield, requesting them to pass the same, which they immediately and magnanimously do, with great rejoicing on both sides. All seems ended and well. But presto, a change, our Moderator looks troubled; what is the matter? It is widespread that another telegram has been received; is it for our Assembly? It is marked "personal." (Is it private?) Our Moderator, candid and honest and knowing no concealment, reads it out, and lo! the Northern Church refuses to lay aside the charges of treason and disloyalty. They said in '62 that we were traitors, and now after twenty years, they repeat the charge. In '62 it might have been political, but now they repeat as applying to us. We ask for an explanation; they reply that it does not modify our resolutions but only explains. I can not comprehend it, it may mean this or that. It is worthy of Macchiavelli. We, however, seemed to be satisfied, and appoint our delegates to their next Assembly. Men and brethren, what shall we say? Do our sons, brothers, and fathers fill traitors' graves. The spirit of Lee and Jackson, of Pender and Ramseur, forbid it. Turn over in your graves, ye heroes who fought and died in what you believed was your country's cause, and look your friends in their faces. We want peace, but not with shame and dishonor. As Christians and men let us deal with sincerity and openness; scorning duplicity. If we have wronged our Northern friends let us manfully, fully, and freely retract and confess our errors. Let us never be ashamed to do what is right. Let our Northern brethren meet us in a like spirit, and peace is restored, and we can bid each other God speed.

If this cannot be so, why should we desire any entangling alliance. Our territory is extensive, ministers wanted, and work enough for all. Our preachers understand our peculiarities and wants. Let them not imitate the example of Lot, who saw that the valleys were rich and well-watered, and settle himself down to enjoy it. Let not our ministers too earnestly desire to handle the gold of the North, nor to occupy the favored pulpits of the rich. Our poverty may be our safeguard. Look at the Methodist and Baptist Churches: a generation ago they were poor and to some extent unlettered. To-day they are a multitude in the United

States, rich, learned, and powerful. Even the Master, in choosing his disciples, chose poor fishermen. Poverty is not an unmitigated evil. Let us discharge our duties where God has placed us, and trust him for the results. In another generation the vast sums of money now distributed at the North will cease to flow. We shall then be on an equality, and how know we not that riches and prosperity may be ours? Wait patiently, God will work out his purposes. To make a big Church, the North should not desire to absorb us. To make a big Synod, the Virginia Synod should have no desire to absorb that of North Carolina. Each may do better where the people are understood and the ministers personally known. Let each preach sound doctrines and each be zealous and emulous to bring souls to Christ.

But now the deed is done, delegates appointed (though a former Assembly resolved not to send delegates to but one Church). Imagine our delegates starting on their errand; look at them as they enter the Northern Assembly; vociferous applause greets their ears. Imagine the venerable and beloved Dr. Brown magisterially standing and slowly saying Moderator, Brethren, and Dr. Vanzandt (Van Dyke?), I come to bear to your Assembly the greetings of the Presbyterian Church in the United States. I remember with pride that our Alexanders have filled your chairs of instruction at Princeton, that our Huges have occupied your most favored pulpits, and that many men whom you have delighted to honor came from the South. We are not strangers. We may be on our way home; we come to the Church which we have aided in building. We recognize it as our mother Church. We come to heal all animosities and do away with all alienations. We offer the olive branch of peace. Dr. Brown speaks as a man on his guard; he chooses his words with caution, as he knows so well how to do. He knows all the points in controversy, for he has been the Southern leader. We have trusted him and are willing to do so again.

But while he is speaking I imagine I see in his face that he remembers that telegram marked "personal," his face reddens, but he is discreet, only saying that he thinks it strange that a religious Assembly should decide authoritatively to whom allegiance is due, whether to a sovereign, State, or to the United States, formed by those States. A question in dispute ever since the foundation of the government. He reflects pensively upon that telegram consigning so many of his friends to a traitor's grave. He stops suddenly, wishing them God speed. Great applause and hand-shaking.

Now turn to our own Assembly. The Northern delegates arrive, are housed and entertained at the best house in Lexington. They enter our Assembly (Nergal, Sharezer Samgar, Nebo, Sarsechim, Rabsaris, and Rabmag) with courtesy and shining garments and a bland smile. They make their obeisance, and thus we may imagine Mr. Rabmag to say, Moderator and Brethren, as delegates of the largest and richest Presbyterian fold in the United States, we come to bring you the olive branch of peace and good will. We have been too long estrayed by our little sins of pride and obstinacy. We have longed for peace and prayed for it. When you set in your resolutions last spring we joyfully accepted and hailed them as the harbinger of a better day. We sent them back to you as our resolutions, though (sotto voce) we sent you an additional one which said that you were traitors and rebels. (We said it in '62, and now, after this heat and passion is gone, we say it again). Brethren, we hail ourselves as being fortunate in being the messengers of good news. We have always loved you. We have heard of your sunny land, of your open hospitality, of the polish and politeness of your men, of the grace and refinement of your ladies. But the one-half has not been told; all so far exceeds our expectations. You may need material aid. We are ready to give it. Call upon us to build your waste places, and they shall blossom as the Garden of Eden. Brethren I could speak to you for hours, but feel how inadequate are words to express the feelings of myself and colleagues. Brethren, we love you (faint applause). It is not our custom to make noisy demonstrations. Thus the scene closes, but it may be that before then many of our late delegates have heard a hornet close to their ears. How they are to make reports to their Presbyteries and explain how they stigmatized their late comrades. To many it will be an uphill business. I trust that this whole matter may be reviewed, and if others shall view the "Personal Telegram" as I do, that we may recall our delegates and that we may kindly inform our Northern brethren that a second sober thought has convinced us that we have acted precipitately and unadvisedly. SOUTH OF DAN. June 6th, 1882.

It is good for us all to think much of going away from this world; we are still going, and must be gone shortly, gone the way of all the earth. But we shall not go until God calls us to another world, and till he has done with us in this world, and says—"Go thy way."

If we have the testimony of our consciences, that we are accepted of God, we need not much concern ourselves about what others think or say of us; and without this, the good opinion of others will stand us in little stead.

From the St. Louis Presbyterian.

Amende.

Some time ago, there appeared in this paper, under the head of "Pure Malignity," an article that reflected severely on a venerable elder and members of his family—charging that the former had been deposed, and that the latter had endeavored to prevent the settlement of their pastor in other fields. The article, though a communication, appeared as an editorial, and, of course, the responsibility for it rests exclusively on us. We have no acquaintance with any of the persons referred to, but, taking it for granted that the facts were as stated, we inserted the article for the simple purpose of protecting our brother ministers, who sometimes suffer no little at the hands of those whose ill-will they have secured.

A correction of the statement has already been made. But it is both our duty and our pleasure to go further.—Aiming always to do right, we do not hesitate to acknowledge our error, and to express our sorrow that we have been the occasion of pain to the innocent. During attendance at the late Assembly, a friend, cognizant of all the particulars, convinced us that grievous injustice has been done, and we use the first moment since our return to repair it. The elder was not deposed, but continues an acceptable and highly respected ruler in the house of God, and no member of his household has sought to hinder their former minister from obtaining a pastoral charge.

We are sure that the writer of the article is as far as ourselves from willingly wronging any one, and that he joins as heartily in this amende to most worthy Christians who, though not named, have suffered deeply through our fault.

From the Herald and Presbyter.

The New Criticism.

No action of the late General Assembly was more important or timely, and more heartily adopted, than the fifth resolution of the report of the Committee on Theological Seminaries, "solemnly warning" our theological teachers against current errors in doctrine, philosophy and exegesis. We reprint the resolution, which is as follows:

In view of the crude and dangerous utterances of many of the secular and religious papers, periodicals and books, and of some of the pulpits of the land, resulting from the introduction and prevalence of German mysticism and higher criticism, and of philosophical speculation and so-called scientific evolution, and in view of the alarming defections from the faith of the gospel, both in this country and abroad, and which seriously threaten our own beloved Church, and in view of the fact that the revealed word of God, the Holy Scripture, is the only infallible rule of faith and practice, and, therefore, the only hope of mankind, your committee recommend that this Assembly, in the name of the great Head of the Church, solemnly warn all who give instruction in our theological seminaries against inculcating any views or adopting any methods which may lead to unsettle the faith in the doctrine of the divine origin and plenary inspiration of the Scriptures held by our Church, or in our Presbyterian system of doctrines, either by ignoring or depreciating the supernatural element in divine revelation, or by exalting human conjecture and speculation above historical and divine facts and truths, or by applying hypotheses of evolution, unverified and incapable of verification, to the word of the living God.

The Senior Editor had left Springfield before this action was passed, and, indeed, before it was reported to the Assembly. We knew, however, that the brethren were generally much concerned on the subject, and eager for a deliverance, and that something was expected before adjournment. The older men, especially, were very emphatic in expressing their fears lest our Church, in the near future, should have the same conflict that Robertson Smith had for the last half dozen years inflicted upon Scotland, and which led to the vacation of his theological chair in Aberdeen.

We were pleased to notice that the above action was passed unanimously, and by a rising vote. We were alike surprised and delighted to be told that Prof. Briggs, of the New York Union Theological Seminary, not only voted for the resolution, but, before the vote, rose in his place, and declared his full approval of it. The action of the Assembly was suggested not so much because of the recent controversies over the name of Dr. Newman Smyth, of Quincy, one of our ministers, lately elected Professor of Theology at Andover, as because of certain articles in the Presbyterian Review, some of them by Dr. Briggs, which were regarded as favoring the new criticism to a dangerous extent. Dr. Briggs certainly understands the Springfield action, and, therefore, his hearty vote for it is a guaranty that he is fully aware of the dangers the Assembly had in view, and will avoid them. For the time being, the speech and vote of Prof. B. were and are as oil on the troubled waters.

The article of the Presbyterian Review that awakened most criticism, and that has been sharply censured in four of our Church papers, was written by Prof. H. P. Smith, of Lane. It is a statement and criticism of the critical theories of Julius Wellhausen. The greater part of the article is devoted to a statement of what they are, chiefly in Wellhausen's words. There are, however, many exceptions taken to his criticism, though there are some admissions that are unguarded and dangerous. We venture the opinion, however, in view of a remark made to us by Prof. S., before the meeting of the Assembly, that if he had been a member of the Assembly he would also have approved the action of the Assembly, and would have voted for it. The remark

we refer to was casual, and, in substance, that the main object of his article was to point out the errors of Wellhausen's criticism, and that he may not have been fully on his guard in the opposite direction.

The indications are that the action of the Assembly, by securing attention to the subject will have the effect to check the influx of the new views by turning the minds of our ministers to the questions involved. Let the subject be studied, and let no young man be licensed who is not sound on the inspiration and authority of the word of God. When a candidate to preach the glad tidings is examined on inspiration, and answers, as some have done, "I have no settled views; I am waiting for the results of the new criticism," tell him that "tidings are not ready" to be sent by him, or that he is not prepared to bear them.

Christ's Sympathy.

We have reason to guard against religious selfishness. This is but another form of the fallen principle we have been endeavoring to combat—it is selfishness in a Christian disguise. A child of God may be so exclusively enfolded within his own religious privileges and enjoyments, as to overlook his obligation and pledge to promote the spiritual well-being of others. Satisfied of his own conversion—nourished in rich pastures—and experiencing high spiritual enjoyment, he may become selfishly and criminally indifferent to the multitudes within his reach living in sin and ignorance, destitution and neglect, hearing of no Saviour, possessing no Bible, attending no sanctuary, and each day passing into a hopeless eternity, uttering the fearful wail and the bitter reproof, "No man cared for my soul!" But this must not be. Forbid it, the religion and the love of Him who sacrificed himself for us! What an example of self-denying, self-sacrificing, self-consuming, disinterested benevolence, sympathy, and labor was Christ's! He had griefs that needed assuaging, loneliness that needed cheering, depressions that needed soothing, wounds that needed healing, wants that needed supplying, weakness that needed strengthening, and yet he buried all within the deep, silent cloisters of his own bosom, and went about doing good. Let us imitate him! God converted us that we might be instrumental in converting others. Through grace we have found Jesus, that we may bring our fellow-sinners to Jesus. The light of life has been kindled within our soul, that its bright shining might guide the steps of those who are stumbling on the dark mountains of death to the Saviour. The Lord, therefore, deposited this rich grace in our heart, that it might be dispersed abroad in self-denying efforts to win souls to Christ. Arise, then, and let us labor. This is a day of glad tidings, and we dare not hold our peace. We must be satisfied with our own salvation, but seek, also, the salvation of others. We must love our neighbor as ourselves. And what is the nature of the love we are to cherish for him? A self-denying sympathy for his soul's eternal happiness. And who is our neighbor? Not simply him who dwells beneath the shadow of our own abode, but the sinner, the wanderer, the sufferer, the child of sorrow and of want, be he who and where he may. He is your neighbor. Be willing for a while to forego your own religious advantage, to relinquish some personal spiritual enjoyment, to find him out and tell him of Christ. How can you go to and fro to the rich banquet of the gospel week after week, and feel no concern for and make no effort in behalf of those within your reach who are dying of spiritual starvation amid the plenty of which you have enough and to spare? This is religious selfishness of a fearfully responsible kind! The Lord deliver us from blood-guiltiness! You must deny yourself of some spiritual privileges for the spiritual benefit of others if you are a true disciple and imitator of the Saviour. Restrict not your evangelical sympathy and labors within the limits of your own vicinity. At home or abroad, in your native or in a foreign land, be a herald of salvation, a missionary of the gospel, a witness for Christ, recognizing him as your neighbor and your brother who needs a word of instruction, a look of kindness, and uplifting hand—the oil and the wine of Christian sympathy and love poured into a wounded and bleeding heart—in a word, some one to speak to him of Jesus!—Octavius Winslow, D. D.

—RESTORATION OF THE JEWS.—Rabbi Mendes, of New York, says:

"When the disintegration of the Turkish Empire reaches its final stage, and the European powers assemble for the great divide, the same clashing interests which before perverted European harmony in dealing with the moribund Sultan, will be intensified when they have to consider Palestine, by geographical position of supreme importance in preserving the balance of power, and whose neutrality must be secured. If the restoration of our people were the solution of the difficulty, what would it be but the fulfilment of the prophecy, 'Behold I will lift up mine hand to the Gentiles, . . . and they shall bring thy sons in their arms and thy daughters shall be carried on their shoulders; and kings shall be thy nursing fathers, and queens thy nursing mothers.'"