

# The Central Presbyterian

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## This Week

### The Days of the Week.

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REASONS FOR FEDERATION AND DIFFICULTIES.

DR. THORNWELL'S GREAT PAPER.

HOW THE MONEY WAS MADE.

JUST WHAT TO DO.

How promptly and thoroughly the world wakes up on a Monday morning! The air is clearer than on other mornings, and the day appears to begin a little earlier. The rest of Sunday, and the restraint that laid its hand upon work of every kind are over. The world starts afresh, and goes about its work with a new ardor and courage. The dawn is not in the East yet, when the freight trains rush off with a rattle and roar of delight. The bells and whistles of many factories and shops are louder than on other days. We find the street-car filled with eager men. On the streets a multitude of bright-faced children are hurrying to school. There seems so much to do. Monday is the day of beginnings.

A writer in an English paper complains that Tuesday is dull and tame and apathetic. We should suppose it had something of the eagerness of Monday. But we do not go quite so fast. We are taking up seriously the duties of life. And on Wednesday we are in the midst of the week's work, bearing our burdens, getting things done, and when the evening comes, and the week is half over, we need the short Sabbath hours of the mid-week's service of meditation and prayer and song. It is not required of us in the Word, yet we discover our own need of it, and though not exacted, we may give it the more gladly as a free-will offering. The week days will be hard enough to bear, and the world wear on us injuriously; so we are cheered and enheartened by the mid-week's hour of rest, under the palm trees and by the sweet springs of Elim.

Our English friend finds Thursday a happier day, a good, honest day; perhaps, he says, a real day of rest. But when Friday comes, one grows serious, for the week is nearly spent. If anything is to be done at all, it must be hurried up. There is the anticipation of the end of opportunity on Saturday. And there is the anticipation also of the rest and the diversion, and the getting away. On Saturday, we finish that we have begun. We close the accounts and the books, and as soon as we can we hurry away from the dingy office, and the noisy clanging of machinery, out into the sunlight and the air, where grass and flowers and birds await to give us the sweeter things that lift the thought out of the irksome and grinding and earthly.

Happy are we if we come to the one day in seven which the Maker claims for his own, and find it a Sabbath, a holy rest indeed. Six days have been enough to weary us, body and mind, and to draw us downward to the sordid and soiling of the world. Strange that men should need a commandment, a written prescription, "Remember the Sabbath day!" Strange that all are not found longing for its coming, and making the Sabbath a delight! In the Sabbath which God has planned what an uplift there is,

out of these hurrying week days, out of the noisy and the earthly, out of the common and the downward, up into the things which belong to the spirit, the things not seen, the companionship of heaven.

THE *Kassai Herald*, a journal devoted to the work of the American Presbyterian Congo Mission, for January, 1905; H. P. Hawkins, Editor. This number narrates the serious disturbance in the country produced by Lukenga, the chief of the Bakuba, against the Congo Government, the destruction of our station at Ibanj, the escape and safety of all our mission force. The mission work at Luebo is still progressing with much encouragement. The Rev. Motte Martin writes quite hopefully of the prospect of farther advance in his evangelistic work among the neighboring tribes.

TEN years ago the first company of Covenanters was organized in the Second Presbyterian Church, Richmond. The growth has been steady and marked, and to-day the number of companies has grown to one hundred and eighteen. But numbers is not the only or the main thing. The boys in these bands have been trained—trained to know not a little of the needs and the work of Home and Foreign Missions, and to give to both; trained to man our churches with officers more intelligent and more efficient; trained, too, we hope, to hear the call of the church for more men in the ranks of the ministry. The Covenanters have amply proved their right to live. May their companies multiply and their efficiency daily grow the larger!

THE Moderators of the two great Scotch General Assemblies, of the Church of Scotland and of the United Free Church of Scotland, have issued an invitation to all the churches in the Presbyterian Alliance to unite in the celebration of the birth of the great Scottish reformer, John Knox, on Sunday, May 21st. As this falls in the midst of the meetings of the General Assemblies in America, special arrangements will be made for the observance of the day by the Assemblies, as well as in the churches throughout the land. Our Moderator, Dr. S. M. Neel, of Kansas City, has asked Dr. R. C. Reid, of Columbia, to preach a discourse at our Assembly in Fort Worth on the date named. No doubt many of our pastors will plan to do honor to the name of John Knox.

It is reported that the number of conversions in the great Welsh revival is now more than seventy thousand. Many evidences of genuine change of heart, and of real spiritual revival, are given in and out of the churches. In temperance, industry, cleanliness, order, neighborly reconciliation and kindness, are found moral fruits that have changed the aspect of towns and large sections. In church attendance, Bible reading and study, interdenominational fellowship, and the earnest personal work of evangelism are blessed fruits of the Spirit's work. Some wants are now seriously felt; places of resort for reformed men to take the place of the low bar-rooms that are forsaken, reading matter, cheerful associations and personal intercourse and helpfulness. So there is a general demand for those things generally provided for by the "institutional church," and plans are

being made for this kind of practical help in caring especially for men who now confess the name of Christ.

THE census books show that in 1800 A. D. in this country, the number of communicants in the Protestant evangelical churches was seven in one hundred of the total population. Since that time there has been a constant growth in the percentage. In 1850 there were 15 in every 100 of the population. In 1870 there were 17½ in each 100. In 1880 there were 20 in the 100, and in 1893 there were 22.7 in the 100. That is, the church membership has increased in the last century more rapidly than the population. This is true, notwithstanding the large Catholic and Jewish immigration. An interesting fact is that in 1903 there were built over 2,600 churches in this land, or fifty new churches each week the year through. These facts indicate that evangelical religion is not losing its hold on the American people.

THE meetings held by Dr. J. Wilbur Chapman and his corps of evangelists in Los Angeles, Cal., produced a profound impression. In speaking of the Los Angeles campaign, Dr. Chapman said: "I consider it the greatest I have ever been privileged to conduct." The great meetings proved that there is no need for a new gospel. It was the old-fashioned gospel the evangelists preached, and the people flocked to hear it as if it were something new. The "old, old story of Jesus and his love" draws as nothing else will. At Redlands the meetings were largely attended. A feature of this campaign was street services, which drew hundreds of non-church-goers. Besides the great gatherings in the churches, meetings were held in the various packing-houses and at the coffee club. The object of these was to carry the gospel message to the hundreds of employes who could not otherwise get to the meetings. From March 22nd to April 16th an extensive campaign is scheduled for Portland, Ore. The closing meetings of this campaign will be held in Seattle, April 19th to 28th.

THE Virginia State Sunday-School Association will hold its fourteenth annual convention in Staunton, April 10th to 12th. Professor George W. Walker, of the Virginia Polytechnic Institute, is President, and Mr. W. R. Jones, of Richmond, is Chairman of the Executive Committee. It is a meeting about which there might well be a great deal of enthusiasm and Christian zeal. The Association aims to combine the entire force of Sunday-school workers for mutual help, counsel and inspiration. Exercising no authority, and not interfering with the Sunday-school work of any denomination, it yet gathers representatives of all to work for all. It is said that over fifty per cent. of the Sunday-school material of Virginia never enters Sunday-school or church. There is a vast field for extension. A friend writes us as to this Association and its work:

"If all the secular educational forces of the State are being united for a thorough canvass of Virginia in order to save our children from the blight of mental ignorance, do you not think that all the true religious forces of this dear old Commonwealth ought to be joined and massed to prevent and destroy the awful influences of a religious and moral character that will flow from a neglect to teach God's Word to the young?"

ment, were characterized by no less a personage than Dr. Charles Hodge as "new and revolutionary," and in at least one case became an issue in the election of commissioners to the General Assembly. But this paper, presented to the Assembly of 1848, was, as we learn from the Minutes of that body, unanimously adopted. Possibly this was due to the fact that it was not put before the Assembly until the forenoon of the day upon which it adjourned. What is more surprising still, no allusion to Dr. Thornwell's paper will be found in Dr. Charles Hodge's annual review of the Assembly in the July *Princeton Review* for 1848. Further still, no reference will be found to it in Dr. Thornwell's own correspondence, so far, at least, as that has been preserved to us in his *Life and Letters*, by Dr. Palmer. The probable explanation of the failure of Dr. Hodge and others to utter either protest or caveat against the positions here laid down by Dr. Thornwell, is to be found, no doubt, in the ambiguity of the reference of the pronouns used by the latter at one place in his paper. The passage referred to reads as follows: "When they" (that is Societies for Moral Reform) "proclaim principles that are scriptural and sound, it is not denied that the Church has a right, and under certain circumstances may be bound, to bear testimony in their favor; and when, on the other hand, they inculcate doctrines that are infidel, heretical, and dangerous, the Church has a right to condemn them." It is obvious that the pronouns here may refer either to the Societies announcing certain principles or merely to the principles proclaimed by these Societies. I mean, of course, to these principles considered merely as principles, and not as planks in a platform, or as shibboleths of the Societies proclaiming them. Now, that some persons regarded Dr. Thornwell as intending to affirm that the Church "has the right, and under certain circumstances may be bound to bear testimony" in favor of Societies for Moral Reform, is evident from the fact that Dr. Wm. L. Breckinridge declares in express terms that this was the position taken by Dr. Thornwell in his paper of 1848, and then proceeds to contrast it with what he regards as the more radical position taken by the latter in his speech in 1859. (See *Prin. Rev.*, July, 1860, p. 544.) There is not wanting evidence that this mistaken notion of Dr. Breckinridge was shared by others. We need not, however, stop to adduce it. The important thing is to get before our minds the evidence of the fact that it is a mistaken notion. Of this, there can be no doubt in anybody's mind who will be at the pains to try to construe Dr. Thornwell's paper as a whole. For it is simply inconceivable that such a mind as his should *consciously* and *formally* assert, in the latter part of a paper, the very proposition that he had been spending his strength to disprove, in the first part of it. But if anything is obvious, it is that the object of the first part of Dr. Thornwell's paper is to show that the Church has no right to lend its endorsement to Societies for Moral Reform. How, then, could he stultify his own argument by asserting, before he had well finished it, that the Church has the right to bear testimony in favor of such Societies? What else did the overtures to which his committee recommended that a negative answer should be given desire? No; what he affirms, and all that he affirms, is that the Church has the right, and that under certain circumstances it may become her duty, to bear testimony to this, that, or the other principle, even though these principles may have become planks in the platform of some Society for Moral Reform. That this is the correct interpretation of Dr. Thornwell's pronouns, is further evident from the fact that this is precisely what Dr. Thornwell himself immediately proceeds to do. After declining to say yea or nay about Temperance Societies as such, that is, as means for securing a certain end, or as advocates of certain principles, his paper goes on to say, "In conformity with these statements, the General Assembly has no hesitation in cordially approving abstinence from intoxicating drinks as a matter of Christian expediency . . . and in expressing its affectionate interest in the cause of Temperance," etc. Thus, while unwilling that the Church should come into any relations with Temperance Societies, as such, or endorse any of their schemes for securing total abstinence, Dr. Thornwell himself led her to bear testimony to the importance of "total abstinence," looked at "as a matter of Christian expediency."

The reader ought not to pass from the consideration of this second step in the history of the development of the doctrine of the Independence and Spirituality of the Church without permitting two facts to fix themselves permanently in his mind. One of them is, that Dr. Thornwell's view upon this subject, as formulated and expressed in this paper, had no connection whatever, direct or indirect, proximate or remote, with any sectional issue or sentiment. The other fact to be noted is that at the time of their promulgation Dr. Thornwell's views, so far as they secured any recognition and acceptance from any one, did not secure these exclusively from the Southern part of the then

united Church. His paper undoubtedly proved to be a leaven of no little power, but it was well on to ten years before it had produced any considerable visible results.

### Just What to Do.

REV. THEODORE L. CUYLER, D. D.

"What must I do to be saved?" You are right in emphasizing that little word "do," for your Saviour having already done his mighty work of providing an atonement for you, the next *doing* must be on your side. If anybody tells you to do nothing at all, but simply trust yourself to Christ, he or she may only confuse you. Jesus himself never gave any such advice. He said, "Follow me," and that means, go where I lead you, and do what I tell you. In Peter's case that meant the quitting of his nets and his fishing boats, and in Matthew's case it meant the leaving of his toll-booth; and in both cases they did it to please the Lord Jesus. No waiting for more feeling, you observe; no bargaining with him for an easy time or any reward. They obeyed Christ. That was their decisive step.

Now, in the very first thing that offers itself to you, so act as to please your Saviour. Consult conscience. Jesus speaks to you through the conscience; it is your moral telephone; listen and obey. Last evening a young lady friend who is now very thoughtful about her soul's salvation was invited by a friend to a social prayer meeting. She had also been invited to a party. The party was not in itself a sinful place of entertainment, but her conscience said within her: "The prayer meeting is the safest place and the best place for me to-night." She was more likely to meet Christ, to honor Christ, and to get needed help for her soul among his people than among a merry company of pleasure seekers. Her going to the house of prayer was a decisive act; it was a following after Christ rather than after a worldly indulgence. Did she *do* that in order "to be saved?" Yes; because she wanted to be saved from frivolous, soul-dissipating influences and from reproach of conscience; she wanted to put herself distinctly on Christ's side, and she did it. Her step was like casting a ballot on election day; it showed which side she was on. The prayer meeting could not convert her soul, but her act of going there was an evidence that she was being converted, for conversion signifies a turning round towards Christ.

We have cited the above case as an illustration of what is implied by "following" Christ. The same principle may be applied in a hundred different directions; every right step taken in obedience to the voice of an awakened conscience is a step towards salvation. Christ speaks through the conscience. "Whosoever he saith unto you, do it." Very quietly the Holy Spirit often opens the heart, just as he did the heart of Lydia. What is *done* by that awakened heart commonly settles the great question. She opened her lips for Christ and opened her house to his servants, and that proved that she had admitted Jesus into her heart. What she *did* was the decisive step on her part, because she did it in trust and love in order to obey and honor her divine Saviour. If she had done the opposite, who supposes that Lydia would have become the first convert on the soil of Europe, and have found her place among godly women? Her actions spoke louder than words. "What makes our Fred so wonderfully kind and obliging this week?" inquired a wife of her husband. "I don't know, unless he was converted by that sermon last Sabbath." The husband was right; the youth had been quietly changed in heart under the influence of a faithful sermon, and began at once to act differently. That boy's conduct at home was his way of "following Christ;" his conversation proved itself by his acts, and has lasted ever since. The result proves that God's hand was in it.

Salvation is a joint process: it is all free grace on the side of the atoning Saviour; it is all free obedience on our side. Jesus works, and you must work—he in you, and you in him. Doing nothing at all is the damning sin. Just observe what answers Peter and Paul gave to the question: "What must we do to be saved?" Peter's prompt, pithy answer at the time of Pentecost was: "Repent!" Repentance is more than shame or sorrow for sin; it is a turning from sin with a full purpose of, and endeavor after, new obedience to Christ. This means doing, not mere feeling. My friend A— repented of his sin of dram-drinking when he signed a pledge and forsook his bottle. It would have been absurd for him to have said that he was penitent and trusting Christ, while he was yet taking sly drinks out of that decanter. It would in his case have been a quenching of the Holy Spirit. An awakened inquirer once said to me: "My besetting sin is to swear." Then I replied: "Confess your sin to God and stop swearing. At whatever point the Holy Spirit convicts you of sin, there is the point to yield and to repent. Repentance proves itself by acts."

Paul's answer to the question was: "Believe on the Lord Jesus, and thou shalt be saved." This was also

an act, and a very impressive one. Trusting, in the jailer's case, was not a babe falling asleep on the bosom of a mother—as some people define faith. It was a resolute step into which he put the whole energies of his soul—as I would put all my bodily energies into grasping a rope if I fell overboard from a ferry-boat. His was the quick cleaving to Jesus; God was working in him, and he in turn was "working out his salvation with fear and trembling." My friend, your faith must be a laying hold on Jesus Christ and a cleaving fast to him. That is your doing. He will cleanse you, strengthen you, and hold you to the end. That is his doing.

Finally, the whole great question of your salvation must be settled between you and your Saviour. Go to him, go with your Bible, go on your knees, go and surrender yourself to him. One hour with Jesus is worth years of sermons or inquiry meetings. No pastor, no friend, can save you; Jesus can. Whatsoever he bids you do, as he speaks to your conscience, *do* it. *Brooklyn, N. Y.*

### Herculaneum.

BY THE REV. P. P. FLOURNOY, D. D.

New interest in this old city has been awakened by the recent visit to our country of Professor Waldstein, of Cambridge University, England, who is making an effort to secure the co-operation of the rulers and capitalists of the chief nations of the world in excavating its long buried treasures. King Edward, the Kaiser, and President Roosevelt, it is said, have already consented to act as honorary presidents of national committees, and Victor Emmanuel, the King of Italy, of the international committee of all the nations engaging in the work.

We are accustomed to think of Herculaneum and Pompeii, the two cities buried by the eruption of Vesuvius in A. D. 79, as being very much alike. It is true that they are only about eight miles apart; but there is a great difference in the present condition of the two cities, and they were very different from each other when the catastrophe came upon them. Pompeii was a commercial town, and Herculaneum was a magnificent city, the favorite summer resort of the richest in Rome—the Newport of the day. But it was more than a Newport. It was "the home of the Fabii, the Balbi, the great Agrippa and of Mæcenas," we are told. It must then contain the costliest works of art and the most select libraries of the age. The one villa (supposed to be that of Piso, the rival of Cicero) which has been explored has "produced a rich harvest of works of art," besides over 1,700 papyri. Everything, probably, will be found in a perfect state of preservation. Pompeii was covered only to the depth of fifteen feet, but Herculaneum lies buried at a depth of eighty feet, at least in part, beneath the town of Resina, which was built over the long forgotten city. This covering was not composed of burning lava, but with a mixture of ashes, cinders and water, so that marble was not calcined and even wood-work and perishable papyri were uninjured. The most delicate objects have thus been preserved for eighteen centuries and a quarter unharmed by the elements. In the words of an article in *Biblia*, February, 1905, from which my information comes:

"Homes of some of the greatest men of Rome will be found just as they were left when the volcano drove the owners to flight, with the warning of barely an hour. It will be as if the visitor surprised them in their houses, sauntered with them through their galleries of paintings and sculpture, and heard the dead themselves tell their tastes and describe the manner of their lives through the medium of their most intimate surroundings."

The plan proposed is, not to take away the whole superincumbent mass with Resina upon it, but to excavate subways at the level of the old city, with shafts for ventilation at suitable places. The material, not being solidified lava, but dried mud, it is said, can be easily worked.

What will be the result if the excavation of the whole city should be successfully accomplished? Imagination in its wildest revels may not be able to surpass, or even equal, the reality. But taking the soberest view, it would be a resurrection of Roman life and Greek culture such as many ages have not seen. Vast libraries of literature, much of which has long been lost to the world, would come forth. A veritable twentieth century renaissance might revive the interest in classical studies which has been flagging so much of late under the pressure of the physical sciences and commercialism. But what is more important, though it may not be probable, it is *possible*, that discoveries very interesting to the whole Christian world may be made. It is not probable that many—perhaps any—of these noble, wise, mighty, had taken thought of that silent, and to human eyes, humble, movement in Rome and the Roman empire, which was destined to excel in power and influence its greatest emperors and thinkers; and just as in