

The Central Presbyterian.

WHOLE NO. 1,135.

RICHMOND, VA., WEDNESDAY, MAY 4, 1887.

VOL. 22--NO. 42.

Central Presbyterian.

OFFICE:

No. 1015 Main street, opposite the Post Office.

TERMS OF SUBSCRIPTION:

One year, if paid in advance, (or within three months), \$3 00
2 50
Ministries of the gospel, 2 00

The date following your name on the direction label informs you to what month and year your subscription is paid. If this date is not changed within two weeks after payment is made, please notify us. Please examine the date, and if in arrears, remit the amount due.

When the address of a paper is to be changed be careful to send the old as well as the new address.

NO PAPER STOPPED UNLESS ORDERS ARE GIVEN TO DO SO, AND ALL ARREARAGES PAID. Full post-office address required with the order. Send all remittances by draft, check, P. O. money-order or registered letter.

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.

Report from the Japan Mission.

The following letter from Rev. E. B. Grinnan addressed to West Hanover Presbytery contains a report, for the past year, of the work in which he is engaged in Kochi, Japan. Mr. Grinnan is a member of West Hanover Presbytery, and this letter was not received until after the spring meeting of that body.—Eds.]

KOCHI, TASA, JAPAN,
March 9th, 87.

To West Hanover Presbytery:

Dear Brethren,—Thinking that it is well for missionaries to report to their Presbyteries from time to time, I address you this letter. I suppose you have all seen from *The Missionary* (which you all of course read) that Mr. McAlpine and myself have located in Kochi, Japan. Our location is very fine, the only objection being that during summer on this coast it is extremely hot, and foreigners have to leave for a time for some cooler place. The people with whom we live are among the most energetic and well-to-do people of Japan. They are noted for their love of liberty.

Our work has thus far been mostly, of course, studying the language. I began studying in February, 1886, and preached my first sermon in the following December. I now am able to carry on some conversation, and try to preach once or twice every week either in our city or some of the towns around us. This language is wonderfully difficult, and persons who know this and Chinese give this the palm as to difficulty. I have my studies every day, and also teach English for an hour each day in a large school, and in this way get a right of residence in this city, which is not an open port. I teach three Bible classes each week—two of these I teach in Japanese and one through an interpreter. This last one is for government officials.

The work in our church here has been very wonderful, and there has been nothing like it in Japan. Two years and a half ago there were no Christians here; but after much preaching, last May one year ago, a church was organized with 22 members. There are now over 200. Since January 1st there have been over 50 persons baptized, including about 10 children. I wish I had time to give you a particular account of this work, but cannot do so as it would be too long. Only on last Sunday I baptized eleven adults, and we have now over twenty candidates who are preparing.

The work in the villages around is very encouraging. We have almost always 200 people to hear us. Not long since we went to a small town in the mountains expecting about 50 people, but in reality had over 200, very few of whom had heard a word of Christ. In four or five of these towns where there are a few Christians, regular meetings are held by them every Sabbath. In one, two Christian men worked in this way, and not long since we baptized 15 people, the result of these two men's work. Now the whole town is stirred up, and large meetings are held, to which nearly all the people of the town come. This is a good lesson to our elders in vacant churches at home. Twice every Sunday over 200 people gather here in our church, which is an old dwelling house. We have raised some money for a church building, but as yet have not sufficient.

Hoping you will all remember us in your prayers, I am yours in Christ,
R. B. GRINNAN.

A principle of grace reigning in the heart, will be a powerful preservative both against the corruptions within, and the temptations without.

Letter from Dr Dabney on Organic Union.

(The following letter from the Rev. R. L. Dabney, D. D., to the Rev. C. R. Vaughan, D. D., on the subject of the union of the Presbyterian Churches, North and South, has been sent us for publication.)

APRIL 15th, 1887.

The Rev. C. R. Vaughan:

My Dear Old Friend,—You ask my views on the recent discussions touching our fusion with the Presbyterian Church in the United States of America. They are the same they have ever been, save as they are strengthened. Every argument which I advanced in 1876 and 1882 for our independence remains in full force. How can it be otherwise with a clear and honest mind, in view of this fact, when the last word of the Northern Assembly spoken in their most conciliatory mood, was, "that they concede no principle;" thus they themselves bind on us the duty of continued protest, which their acts imposed on us from 1861 to '67; let the plain sum of those acts be borne in mind; it was to attempt to usurp the spiritual power of the Lord Jesus Christ to bind our free consciences to a secular party in the State; an essential assault upon the liberty of conscience. Had the secular party been a legitimate one, this usurpation must have challenged the resistance of all faithful Presbyterians. But in estimating the sacredness of this duty of resistance, it is both our right and obligation to add, that the secular interest for whose behoof this usurpation was attempted was a *sectional faction*, the very thing Washington enjoined us never to countenance, headed by an atheist stained with rivers of blood, shed in a barbarous war, where belligerent rights were trampled on, invading the constitution and usurping illegal powers, inaugurating an era of gigantic civic corruption, and cursing half a continent with tyrannies and pollutions of so-called reconstruction. And if any one objects that here I am myself introducing secular topics into an ecclesiastical discussion, I dismiss the flimsy sophism with contempt. It is not I, but the Assemblies of 1861-'7 which obtrude these hateful considerations, in that they thrust upon me this despotism, moderately described in the previous sentence, as the idol to which they require me to sacrifice my free conscience, my Bible, and the constitution of the United States and my mother State. When I hear shallow people reply to this impregnable statement of our witnessing duty: "Oh, that was twenty years ago; and the mistake will not be repeated;" I am amazed at their short-sightedness.—What are twenty years, in the life of principles such as those involved, when our fathers strove and died for centuries to win them for us? How can our witnessing sacred duty become antiquated so long as the aggressors expressly declare "they secede from no principle," of their usurpation, and are seen carefully storing it up with stout boasts, for future application. What is the fatuity of such self-flattery in view of the fact that the principles of Jacobinism and Absolutism represented by that secular party are obviously pressing a corrupted and discontended country towards other convulsions in the near future, as the attendant license in doctrine and order is so steadily debauching American Presbyterianism. All the considerations which so unanimously decided us in 1861 and 1870 have been only re-enforced by subsequent ones. Southern Christian ity has had many experiences since 1865. Let us look at the conclusions to which our sister Southern Churches have come. On two points their example instructs us in commanding tones. Look at these results: Every religious denomination in the South, whose Northern majority perverted spiritual power to the support of the coercion party, has deemed it absolutely necessary to cut loose from the usurpers, to assume and maintain a complete religious independence. Their common sense has taught them that the Southern people do not mean to receive a coercionist and abolitionist religion. They will not away with it. The ecclesiastical body which insists on their doing so will practically die out in the South. The other point which all our sister Southern Churches have learned is: that the Southern people do not intend to endure ecclesiastical amalgamation with negroes. No Southern Church is mad enough to tamper with that pest. Every Christian Church now laboring among our people keeps up a white man's church. They are all kindly and helpful to the Christian negroes, but they require them to have their own separate ecclesiastical enclosure. The Yankee Synod of the Atlantic is no exception, for it is a mere exotic on Southern soil, and will never be true else than an obstruction to true Presbyterianism among our white citizens. Our sister Church-

es are right, and the Southern people are right—eternally right. For their hard, common sense tells them that ecclesiastical amalgamation will give the remaining impulse, ensuring that doom which "reconstruction" has done its best to fix upon us, amalgamation of blood.

Now are we Southern Presbyterians to learn nothing from the example of our own neighbors and brethren? Here we have the practical wisdom of the great Southern Methodist and Baptist Churches; who have ten-fold access to the popular mind and heart. Their policy says to us in clear tones—"If you wish to have a name and place in the South, do not make these odious demands on the Southern Christians." If you do, "they will spew you out." Now the Northern Presbyterians tell us the terms on which we unite with them must be church amalgamation—with the negroes; and the Yankeeizing of our pulpits, education, literature, and manners. That is to say the price which we are to pay, for this fantastical, superfluous pacification is to be: That we shall offer the Southern people a gospel Yankeeized and Africanized, of which the inevitable result will be that people will rise up and say to Presbyterianism: "Begone hence; we will have none of you. Lo, are not Yankeeized and Africanized politics already more than nature can endure; a sufficient stench and blight on our poor South? Get you hence, inselent pedants; and we will get such gospel as we may from Methodists and Baptists who have sense enough not to insult our sore hearts and their dearest sanctities."

Or, perhaps, our church politicians think that it is more sapient to learn the true temper and wants of the Southern heart, from the mercenary cant of the political demagogues who have "bridged the bloody chasm," than from the practical, sagacious wisdom of these myriads of our Christian brethren, who stand with their hearts beating against the very hearts of our impoverished, over-taxed fellow-citizens in the midst of their war-worn homes? Shall we learn our facts from these two millions of Southern Baptists and Methodists, who are bone of our bone, and flesh of our flesh; who teach us by their steadfast example? Or shall we take for our guides the pretty fictions of Southern sycophants, who pay for their champagne at banquets of Northern nabobs in acceptable flatteries; and of calculating caucuses at Washington who promote presidential campaigns by assuring Northern votes that we now love them exceedingly for being kicked?

Fusion means the Yankeeizing and Africanizing of Southern Presbyterianism. Let that experiment be fully made and it will leave among true Southerners about such a percentage of Presbyterianism as the church discipline of Claverhouse left of Prelacy in Scotland.

But since our Church so wisely and rightfully took its ground of independence, these additional events have happened, either one of which would now make our retreat from it an unfaithfulness to truth.

First. In 1869 the Northern Church fused with the N. School on such terms as constituted a surrender of all for which we and our fathers strove in 1837-'8. The Church thus formed distinctly forsok our testimonies for sound doctrine and virtually pronounced itself a broad church, by covenanting that all the warring versions of doctrine, which had been currency in either branch, should have full recognition in the fused church. For us to join in this fusion would be to repudiate our own glorious struggle for God's truths in 1837-'8.

Second. The Northern Church, in its political decrees of 1861-'7, and more especially in embracing the Abolition N. S. Church in 1869, has forsaken the righteous testimony borne in 1845 by the Old School Church of the North and South, against that form of infidelity. To that good testimony we solemnly bound ourselves, as a Southern Presbyterian Church to adhere. But now, when that Abolition New School Church had driven out, for their testimony of Christ's truth, the United Presbyterian Synod of the South, in 1856-'7, we invited these our brethren to our fold. In 1864 we united with them, covenanting to concur with them in maintaining a sound, Scriptural, Presbyterianism, including the principle of 1845, for which they had recently been persecuted. The world well knows that the Church, in 1845, condemned the Abolition doctrine as anti-scriptural, not with any purpose or desire to advance or assail either the hiring system of labor or the system of African bondage as a civil polity, but solely for the purpose of maintaining the integrity and authority of God's truth against modes of interpretation essentially infidel. It was with this aim alone that the United Synod and the Southern Presbyterian Church always maintained this testimony. And it is vital and obligatory now as it was before force and conquest substituted the one system for the other. African bondage has gone, but infidelity has not gone.

The Church has no mission to contend for the former, but she has the same perpetual mission from her Lord's command to contend against the latter. 1 Tim. vi: 1-6. Woe to us if we betray this duty from any cowardice or false charity. But what is still more sacred—the brethren of the former United Synod are a part of us. They hold our covenant to stand by them in this cause. The body which unjustly cast them out in 1857 for God's truth's sake, now holds the ascendancy in the fusion church of the North. For us to fuse with that persecuting body, would be a distinct betrayal of our promise to our brethren.

Third. In the Walnut Street church case, Louisville, Ky., a partisan Supreme Court of the United States adopted as the future rule of jurisprudence, for the whole continent, a Popish principle concerning the rights of Christians to their church property. By this ruling, an ecclesiastical decree of a General Assembly can summarily rob the people of their church property, and leave them without a shadow of protection or redress from any civil court, State or Federal. So far as church property goes, the Northern Assembly is Pope over its subjects: they are as abject slaves before it in their property rights, as Irish Papists before their lordly bishops, bringing the decrees of Rome. No sooner was this new law manufactured by Lincoln's judges, than it was embodied in the enactments of their General Assembly, and now stands in their digest as the law of their Church. For what is it kept there? For future use, of course!

I now solemnly entreat Southern Presbyterians to sweep the dust of sham-charity from before their eyes for a moment, and look the facts in the face. Let our Church be absorbed by Northern Presbyterians; and we have at once, (what they so eagerly demand) a *national church*, with the mere word of its General Assembly, controlling the property in every house of worship, grave yard, manse, school-house, college, and seminary in the land; so that should future errors and corruption make it our duty to protest against the Assembly's decrees, we should find ourselves helplessly kicked out of our own property, emerging from this fools' alliance like geese clean plucked.

Here we should have a church, huge, imperialistic, arrogant, overgrown, unchastened for recent sins against God's truth, and his people's rights, even by the mildest protest, triumphant in all its ambitions, gorged with wealth, held in by no earthly competitor. Add, now, existing symptoms of doctrinal and moral corruptions, prevalent negative preaching in its pulpits, general Sabbath desecration by its families and elders, world conformities and dissipated amusements, broad churchism, deliberately embraced in 1869 for the sake of numbers and wealth; unsound teaching in its seminaries, an unscriptural eldership with that ubiquitous atmosphere of relaxation in doctrine and practice which pervades America. How long can one expect to live with this Church, without seeing such defections again, as to leave men who fear God no alternative, except protest, (protest destined to be flouted by imperial arrogance,) and then righteous secession. The man is dreaming or insane who does not foresee such necessities, in their future. Does not church history teach us that every Presbyterian church in Christendom has *brez* such corruptions as have compelled or should have compelled righteous secession; that of Geneva, of Holland, of France, of England, of Scotland, of the United States. "If these things have been done in the green tree, what shall be done in the dry?" How long can we expect this swollen body with the ferment of error and loose morals, already brewing in every part, to postpone its next defections from sound Presbyterianism.

If we are its members, we must know, unless we are wilfully blind, that the alternative will be to basely betray Christ's truth or protest and withdraw. But to put ourselves with such a prospect before us, into this subjection, would be an unfaithful betrayal of trust as to the property, consecrated to God and his cause by our righteous fathers. As honest and prudent men we cannot do it. If we had the Utopian "provincial Assemblies," we should be no safer; for the grand central supreme Assembly would still control all the property according to the law of the supreme Federal court.—Let the Virginia Presbyterians for instance look at this little picture: perfectly sober and practical. The Synods of Virginia and North Carolina have become integral parts of the imperial Church. But while it moves on with the state of "advanced thought," good, faithful orthodox Union Seminary remains in the old paths. Dr. Henry Alexander declines to teach abolition from the epistle to Philemon, as Dr. Albert Barnes taught it. Dr. Moore refuses to say that *zaym* means only sweet must, which would not make a fly tipsy. Dr. Lattimer refuses to teach that women may be public teachers. Dr. Smith cannot be made to believe that scribes after Ezra's day wrote the Pentateuch. Dr. Peck declares a "rotary eldership" an invention unknown to the apostles. The

whole faculty declare that pelagianism and semi-universalism are not the Presbyterian gospel. But the grand central Assembly, which the two old Synods will influence no more than the fly on the elephants snout always the elephant, will decree that all these innovations are sufficiently good Presbyterianism, and are entitled to be taught in Union. Let the Directory now resist, what will be easier than the organization of a new board. A couple of carpet-baggers, a couple of demoralized Virginians, with four reverend gentlemen of color from the late Synod of "Atlantic," representing now North Carolina, may meet in Farmville, and demand the funds and title deeds, of Col. Fitzgerald. The Northern General Assembly says they represent Presbyterianism, that is enough. They have only to go with the rescript of the plural Pope in their hand, to the District Federal court, in Richmond, when its marshal will put them and their chosen professors in possession, and send our faithful men packing. And there will be no remedy. Our folly will have made it so. But whence came the money we should thus throw away? A part of it was painfully collected by the saintly Dr. John H. Rice, and dedicated forever, through him to God, for the support of sound Presbyterianism. Sixty thousand dollars of it were given by Mr. McCormick and Mr. Henry Young, now dead, after the Southern Church assumed its independence, and for the express purpose of sustaining through her the sound old doctrine. Mr. Young, a member of the Northern Church, selected Union because it was an interest of our separate Church, and because of his disapprobation and mistrust of his own Church. What right have we to carry his money back to the body which he expressly chose should not control it? Will such jeopardizing of consecrated property, be godly fraternal relations? Or dishonest betrayal of trust? Were this property law the only symptom exhibited by the Northern Church of perversion, it ought to be enough by itself, to forbid a prudent and honest God-fearing man, from trusting sacred property and the rights of his people to that power.

Much has been said of the immodesty of our positions as implying that we are the righteous people; and those others the sinners. Suppose now I put the argument in this way: That we are far from being what we should be, and have among us many alarming corruptions, which should cover us with contrition and anxiety; and that when we search for the source of these perilous evils, we find them also first in the Northern Church and flowing thence into us? Then unless we mean deliberately to devote ourselves to ultimate apostasy, we shall do these two things: first, repent; and second, draw further away from that source of our perils.

Faithfully yours,
R. L. DABNEY.

GENERAL ITEMS.

—CO OPERATION.—The firm of Proctor & Gamble, manufacturers of Cincinnati, has made an elaborate proposition for allowing their employes to share in the profits of the firm. The plan is to appoint three trustees, two bookkeepers, and a superintendent in the firm's employ, who shall, twice a year, ascertain the amount of profits during the preceding six months, allowing expenses 6 per cent. interest on the capital employed and reasonable salaries to members of the firm, devoting their time to their interests, and divide these profits between the firm and the employes in proportion to the capital and the wages earned. The employes have accepted the proposition with thanks, and resolved that no outside influence should disturb the relations between them and their employers.

—REPUBLICAN OR COSSACK.—Napoleon I. once predicted that as time went on, Europe would be either Republican or Cossack. A writer in a late number of the *Fortnightly Review*, apparently thinks that Euro, e may become Russian. He says: "The Russians habitually talk of the time when they will be masters of the whole world, and if, instead of writing the facts of our time, I were tempted to prophesy concerning the next century, I should have to admit that, if we exclude America and Australia, and confine our thoughts to the Old World alone it is at least conceivable that their dreams should one day come true."

—The Chinese officials at Washington have followed the example of the Japanese embassy. Both were so surprised at the incongruity and oddity of the hats worn by American ladies, some with dead brims fastened to them, that they made extensive purchases, and sent them to their respective countries as curiosities.

—The *Hebrew Standard* expresses great surprise at the announcement in the daily newspapers that at the centennial of Columbia College a number of Israelites presented to the College the sum of \$100,000 for the endowment of a chair on Hebrew literature. The *Standard* states the fact, and asks mournfully, "Why not one dollar for the Jewish College?"

—THEN AND NOW.—George King, celebrated the jubilee of his reign as King of England, October 25, 1810, but it was not observed in India till the next year. The news of the Battle of Waterloo, which was fought June 18, 1815, did not reach Calcutta till December 18th. Now Calcutta and London are in constant communication.

—Dr. Parker, of London, will deliver his eulogy of the late Rev. Henry Ward Beecher in Brooklyn on June 24. After that he will preach a number of times in Brooklyn, and will subsequently deliver several lectures in the United States.