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Table of Contents.

Page 1: Dr. Dabney on the Campinas College. NEWS OF THE WEEK.
Page 2: "All Things are Yours." Papers from "Cramer," Judge Lapsley, T. L. P., and Dr. E. M. Richardson.
Page 3: SUNDAY-SCHOOL LESSONS. "Selling the Birthright," Selections. RECENT PUBLICATIONS.
Page 4: EDITORIAL. Educational Work. Preaching in Sinim. The Makemie League. Mr. Moody in Washington. Paragraphs. Letter from Japan.
Page 5: Union Theological Seminary. NEWS FROM THE CHURCHES.
Page 6: THE CHILDREN. MOTHER'S PLACE. WEEK DAYS.
Page 7: EDUCATIONAL. THE HOUSEHOLD. THE FARM.
Page 8: THE MISSION FIELD. FOREIGN CHURCH NEWS. MEETINGS. MARRIAGES. OBITUARY.

CORRESPONDENCE.

For the Central Presbyterian.

Shall the Campinas College Die?

The last authentic advices from Campinas inform us that our college there is now standing empty and closed. The city has been forsaken as the seat of the mission, except that one minister remains as the pastor of three or four little churches, in and near it. The apparent outlook seems to be that the college property will be sold. If this occurs it will certainly be bought by the papists, and will become then the seat of a Popish college. I write to press this question upon the Committee of Foreign Missions and upon the Church. Shall this be the shameful issue of that noble enterprise and of the labors and gifts of the devoted men now in their graves, who toiled and gave to create the institution? The thought sickens my soul! Such a catastrophe can only bear one or the other of these two meanings, that our Church is here submitting to a disastrous and dishonoring setback and defeat; or else that the creation of the college was from the first such a folly as wise men who come after can only repair, by accepting so shameful a defeat as the unavoidable and righteous penalty of the folly. The Papists there know that the foundation of the college was not a folly, but an enterprise full of wisdom and most formidable to the disastrous reign of their superstition, hence they adopt the former explanation. Is the matter true?

(1.) Who were the men who created this Campinas College? History answers, a part of them were that remarkable and noble cluster of young foreign missionaries of whom the sacred seal of death in the vanguard of Christ's sacramental host justifies me in naming these, Lane, Boyle and Dabney; among the first young men in our Church to lead the way to the foreign field out of the dust, blood and despair following our country's desolation; the men whose high intelligence and devotion raised the standard for all our subsequent missionaries, and gave that grand impulse, in which we are still rejoicing. Next, were those wise and noble men who formed our earlier Committee of Foreign Missions in Baltimore, Drs. Bullock, Lefevre, Murkland, with such elders as Judge Jones, &c., and the wisest and best of our laymen and mothers in Israel. Last was that most godly of foreign missionaries, our old Secretary, Dr. John Leighton Wilson, who shaped our work for Christ abroad by the clearest and widest lights of Scripture: of long experience in the foreign field and of the missionary literature of the whole Protestant world. My head and heart cry out in me, that the men of this glorious company were not misguided and silly in this thing, in comparison, with us little folks of this year of grace who have no other influence nor success to boast of, than that which these grand pioneers created for us. The Campinas College was not their blunder; but its desertion will be our faltering in the day of battle and our reproach. The Church has heard of these novel views of gospel work upon which this college has been condemned, which are in substance this, that the Church's commission to the heathen authorizes her to do

nothing but preach revelation, administer the sacraments and organize churches; or if she teaches at all out of the pulpit, must teach nothing but Bible lessons. This restriction overstrains and exaggerates the commission of Christ and his apostles to the Church. It is not true to the practise and history of the primitive Church, which everywhere planted its schools beside the churches. It is not true to the experience and practise of modern Protestant Churches in their foreign missions, which find it ever necessary to add to their preaching, the Christian education of youth. The assumption is exactly contrary to the experience and practise of our Presbyterian Church at home. How is it that the best wisdom of our fathers has decided unanimously that our Church at home must have in addition to her pulpits her Christian schools and colleges, her Hampden Sidney, her Davidson, her Clarksville, her Richmond College, Kentucky, her Westminster, her Batesville, her Shermans Colleges; while just the same kind of college in Brazil is an excrescence useless to Christianity there. That view is condemned by the whole light of experience, common sense, and Christian statesmanship. When a wise king wishes to add a conquered province to his realm, he does not stop at overrunning it with his light troops; he builds permanent fortresses to control and protect it.

(2.) Youth is the plastic period, the forming period; this therefore is the time, and the school of learning the place, to throw in the Christian influence and thus to enlist on the side of Christ the commanding influence which the men of education are to exert upon all the strata of the society below them. Dr. A. Alexander used to say that influence, like water, percolates downward. If we can catch the prostrate man by the hair and lift his head, we thereby raise the whole body and limbs. The whole education of Brazil was either popish or infidel, and thus every indirect influence of mental culture in that country was on the Devil's side. In view of this fact what can a wise Presbyterianism do in such a field except, add to its pulpits Christian schools? The pulpits are to convert families, are they not? Christian families are to have children, are they not? Then that success places us in this dilemma, unless we go on to add the Christian schools; we must tell these Christian parents, let your children grow up in ignorance or else you will have to send them to these popish or agnostic schools, where they will get some inferior literature at the cost of the choking of their Christianity and of their training for Satan. Presbyterianism is not a religion for ignoramuses; it has never thriven except with an intelligent constituency.

(3.) Intelligent men ought to know that sound literature, history and philosophy, and sound Protestant theology have their roots intertwined throughout, so that popery in order to appear plausible has to sophisticate and corrupt these other branches of culture. Therefore when we are teaching these other branches correctly we are cutting the very roots of popery in educated minds. It is an indirect means in such a field, for teaching the true gospel. It is the fundamental agency which will work, gradually indeed and slowly at first, and yet most thoroughly and extensively to uproot the very foundations of false religions. Granting that our young people at home had no laymen to teach them and all must grow up in ignorance or go to Romish schools—would not our Presbyteries set apart ordained ministers to teach God's Word daily with all other learning, to preserve the seed corn? The General Assembly is now inviting the Church to endow a school for the education of the children of missionaries (and others) in Fredericksburg, Va. A little better way would be, when once a mission is as well advanced as ours is in Brazil to provide thoroughly for such children in the land of their nativity, which ought also to become their permanent home. God's way for planting Christianity permanently, is to plant Christian families, which are to remain permanent and to help to create a Christian social atmosphere. The young men and women who are to succeed their fathers as Christian laborers in Brazil had best be educated in Brazil so as to

have the language and the habitudes of the country. That these young people may be thus educated without exposure to pernicious, moral influences, the mission should be just such a College. Do men flatter themselves that they are going to get Brazilian candidates for the Protestant ministry out of the popish University of San Paulo, or out of a polytechnic college taught by admirers of Earnest Renan? If they do, let them look how many candidates our church gets out of the State Universities in this so-called Christian land, which are under the partial sway of Secularism. If the preaching work of our mission in Brazil is to produce the expected fruits and there should be a call for many native ministers, where are they to be gotten? Do men gather grapes of thorns or figs of thistles!

Spiritual Fruit.

Our Church has been told that the Campinas College was already condemned by its total lack of spiritual fruit, that not a single young person had been brought by its influences to Christ during its whole existence. I am compelled to believe that this is expressly erroneous. I am compelled to think so by the contradictory testimony of the best of our missionaries. We have this evidence of its incorrectness that the amiable pastor of the Campinas group of churches is an alumnus of the Campinas College and his Christian character is its virtual fruit. At least two other ministers received their education there and at least five girls who became wives of missionaries—not to speak of others who are better filling various spheres of life for their training in that school; other instances show that the heaven is spreading. A merchant in San Paulo being asked why he closed his store on the Sabbath day, "said he was not a Protestant, but that he went to the school at Campinas and something took root." Another brought an overpaid account to be corrected. This unusual occurrence led to inquiry, he had been to Campinas and had learned to be honest. A Mayor in another town shewed the first preachers who entered such favor as to surprise them; he too had been a pupil in the school and his judgement was convinced that the truth ought to be preached. I have pointed out why the deep influences of Christian education must work their fullest results gradually. Let us not be like the fickle milk-maid, who after waiting for some hours to skim her pan of milk, got into a hasty pet and pitched it to the pigs just when the cream was beginning to rise. We may be reminded that the old Committee in 1879-'80, had great worry and vexation and some loss in the affairs of Campinas College. Let not that untoward history be made the basis for an erroneous and mischievous influence. The real facts when properly understood gave us a powerful argument for the permanence of the college. Doubtless between its foundation and 1880 its management had been in some respects over ambitious. Mistakes had been committed. Financial embarrassments arose. The zeal and the gifts of the Church were withheld from the college from that date. Those who were responsible for these untoward events have been long disconnected with the enterprise. "Let the dead bury their dead."

The College Saved.

But the decisive facts are these; that when the college was thus plunged into a species of financial slough and the Assembly's Committee in Baltimore seemed disposed to leave it there, Dr. Edward Lane, by his admirable energy, devotion and sagacity, seconded by the missionaries, Dabney, Rodrigues and Miss Kemper, put their own shoulders to the forsaken enterprise and gradually saved and redeemed it. The committee, after five years perhaps, ailing in bearing the financial pressure which up to that time Dr. Lane had borne alone, they also authorized the sale of a part of the chacara which Dr. Lane had secured for the Church so wisely and cheaply at the outset, and which was not needed for the uses of the mission, and from that time there was no call upon the home Church, for taxes, repairs, or increased accommodations for a growing work. The title to the property was made safe to our Church by the wisdom and gener-

ous fidelity of Dr. Lane. Strict economy was introduced and the school was kept within its known resources. When 1892 came, though the school had then been closed twice on account of the epidemic, and all business greatly retarded, the property was free from debt, the buildings in good repair, and enlarged with funds from the property. Mr. Gammon, who had gone out in 1890, was in charge of the school with a good corps of teachers, and the influence of the school was wider and stronger than it had ever been. Indeed this point had been practically reached for a number of years previous as under Mr. Rodrigues' care there were fully one hundred and sixty pupils, all of whom had a daily Bible lesson. Thus the ill-effects of mismanagement of a previous decade had already been thoroughly retrieved; the institution was again in a state of splendid efficiency, promising an early harvest of wider and richer fruits than ever; when the deaths of Mr. Dabney and Dr. Lane were made the unfortunate pretexts for these disastrous counsels of gratuitous destruction.

No Surrender.

But was not the removal of the larger part of the Campinas missionary force contemplated provided this college should be chosen as the seat of the Synodical theological seminary? This was conditionally in prospect. But the design was anything else than the surrender of Campinas or the mission, or the educational work there as a capital vantage ground. No. The thought was this, that the bringing of the theological faculty and students to Campinas might release a part of the working force previously stationed there, without in the least contracting either mission or college work at that place. I believe it is not yet quite finally determined where the Synod's theological school shall go. I say whether it comes to Campinas or not, the college must be retained just the same. If the theological school does come there, the college will be all the more needed, to prepare the candidates for the ministry for the theological classes; since nearly every one of them must come without either academic or collegiate preparation for the study of divinity.

These then are the counsels of sound wisdom, resolve to retain all the buildings and grounds needful for carrying on a permanent and effective work in Campinas. If the Seminary does not come hitherto the school will be an indispensable aid in holding the field even and in aiding the native pastors in the evangelistic work now turned over to them. How can they, few in number, meet all the wants of so large a field, thrown suddenly upon them? Will not a wily enemy, ever on the alert, rivet afresh upon the children the chains which some of the father's have broken? Why not by retaining our foothold on Campinas, aid insolidifying and maturing all the work around? Give the new station the support and schools which its surroundings demand without yielding Campinas. Send out the people qualified for special work, to reinforce those already experienced in the field and by a wise distribution of forces hold the two points, push the school work at Campinas with more energy than ever and claim the territory between for Christ.

Leaving the Field.

Here is a just picture of the species of tactics recently recommended to the church. After twenty years of arduous and expensive preliminary campaigning the army of the Lord Christ has just gained the desirable position on the field, and ranked itself in line of battle against his enemies with the central key of the position built into a commanding fortress, mounted with most effective cannons, and everything promising a splendid victory, and just then the commanders become confused, order their forces down off their commanding heights give up the fortified key of the battle ground to the enemies and dismounted their best guns, put them in a thicket where they may possibly get a few pops at some skirmish line or scouts, instead of keeping them where they would have spat-tered and hurled back the most crowded columns of attack. What can our leaders mean?

Yellow Fever.

But the yellow fever at Campinas!

Yes, the scourge has been there twice and out of three precious lives. As for myself I could scarcely have felt the bereavement more grievously had two of the three been my own sons! Far be it from me beyond all others, to advise the rash exposure of other valuable lives, to be insensible of other similar bereavements or to object to the most liberal precautionary measures for protecting the health of our laborers in future. Let them by all means withdraw temporarily before the scourge, should it come to Campinas again. With the sale of some of the property let a place of refuge be provided at some point still higher and even in the worst years there would be eight or nine healthful months at Campinas enough for an efficient scholastic year. But it may not return; the city may be cleansed. Its altitude above the sea-level is too great to permit the disease to be endemic. Should it occasionally return hereafter this is no sufficient reason for the Church's surrender of a post of vantage. The coffee traffic will not desert Campinas because of the yellow fever. The Jesuit teachers will not surrender it. Should the soldiers of Christ be less hardy than those of mammon and superstition? The fever goes to Rio almost annually, but the Protestant missions do not therefore desert that capital. Sylvester Larned died of that fever at New Orleans; our brethren never dreamed of giving up that city to Rome for that reason. The yellow fever did not drive Presbyterianism nor our venerable father Armstrong out of Norfolk in 1854. Now see Norfolk and Portsmouth with their five or six Presbyterian churches. In fact the law that the walls of Zion must sometimes be built upon the lives of her soldiers is not at all limited to yellow fever districts. A part of the price which the Church paid for Union Seminary was the lives of Rice, Graham, and Sampson. The yellow fever at Campinas should not have been made a pretext for giving it up, as the seat of either the mission or the college.

Mistaken Policy.

It may be that distance from the ground disqualifies me to judge; but I confess it has ever appeared to me a most unaccountable policy to remove the centre of our operations from this central city of twenty thousand population, in a fertile and populous section, to a distant mountain village beyond the railroad terminus. This appears to me its exact analogue. The Church had planted great and costly agencies for the evangelization of Virginia, west of the Blue Ridge, in the city of Staunton. Two or three laborers were lost there by the visitation of providence, whereupon the wise men moved bag and baggage out to the village of Monterey in Highland county, or Huntersville in Pocahontas county, equally safe from yellow fever or from the chances of influencing the centres of Virginia life. As one member of the Presbyterian Church, I appeal to the Committee of Foreign Missions: do not prejudice this vital interest; but leave its decision to time and the better wisdom of the Church, and I implore every commissioner to the next General Assembly to ordain that this noble institution founded in the prayers, labors and gifts of our noblest and best, whose walls, as it were, are cemented with the life blood, tears and prayers of Edward Lane and J. W. Dabney shall not be surrendered to the enemies of Christ and his Cross.

R. L. DABNEY.

For the Central Presbyterian.

A Card.

Messrs. Editors,—While the discussion of Beneficiary Education is going on, let the ministers and churches not forget that 250 young men are badly needing the pittance of help that has been promised them. Much of the November collection must be still in the hands of treasurers, and every cent ought to be sent in before the first of April. Immediate relief can be brought to the candidates by every church doing its duty. E. M. RICHARDSON, Secretary.

Personal.

Rev. Dr. James H. Brookes, of St. Louis, is spending a few weeks at Asheville, N. C., for the purpose of hastening his recovery from a severe attack of la grippe. His wife and daughter accompany him.

NEWS OF THE WEEK.

Home.

The expert accountants who examined the affairs of Hon. Charles Foster and of Foster & Co., reported to the creditors at a meeting in Fostoria, Ohio, on the 14th, that the liabilities of the firm were \$771,201, and the actual assets, \$43,310, of which \$16,290 is classed as doubtful. The liabilities of Mr. Foster are \$808,355, and the assets, \$314,259, of which \$115,486 are pledged as collateral.

It is estimated that no less than 10,000 elk have come out from the mountains and foot hills into the plains between Fort Washykie and the head of the Wind river, Wyoming, to escape the deep snows. The Arapahoes and Shoshone Indians are very anxious to get permits from the Indian agent, Captain Ray, to slaughter these animals, but so far have been unsuccessful.

Miss Clara Barton, president of the American National Red Cross, and several assistants are on their way to Beaufort, S. C., to renew their work in behalf of the thousands of poor people on the South Carolina Sea Islands, who lost everything in the great storm last fall.

Judge Woods, of the Hustings Court, at Roanoke, Virginia, has given an opinion affirming the validity of the local option election in September last, and prohibition will go into effect April 1 unless this ruling is reversed by a higher court.

On Monday, the 19th, the President nominated and the Senate confirmed the Hon. E. D. White, U. S. Senator from Louisiana to be Associate Justice of the Supreme Court of the U. S.

John Y. McKane, who was found guilty last Friday of violation of the election laws at Gravesend last November, was sentenced to six years in Sing Sing prison.

The United States Senate has confirmed Thomas B. Ferguson, of Maryland, as Minister to Sweden, and John Barrett, of Oregon, as Minister to Siam.

The old Kentucky Paper Co., of Louisville, last week, passed into the hands of a receiver. The debts amount to \$100,000, and the assets to \$800,000.

The Virginia House of Delegates has passed the bill for the reorganization of the Richmond and Danville Railroad.

Foreign.

Baron Blanc, minister of foreign affairs, recently invited Mr. Potter, the American minister at Rome, to go with him to witness the opening of an Etruscan tomb that was discovered some days ago at Tarquin, the ruins of an ancient city, located about a mile from Corneto, Province of Rome. The invitation was accepted and the party went to the tomb and saw it opened. It was found to be filled with relics of the period 800 B. C.

There is great religious excitement among the people of the town of Jarez, Mexico, and surrounding country over the appearance among them of a beautiful young girl, who pronounces herself to be their patron saint, Anita. The girl has performed some very remarkable cures of serious diseases by laying on her hands, and the Indians of that section are wild over her.

The Pope will permit the Bishop of Versailles, on the occasion of the May fetes, to exhibit the coat of Christ, which relic is kept at Argenteuil, on condition that the invitations sent out do not contain the statement that the coat is the seamless garment worn by our Saviour. This provision is made in view of the fact that the seamless coat is understood to be preserved in the Cathedral at Treves.

The oldest inhabitant of Rome is reported to have said that he never knew such a sight as the capital has presented this winter. The snow has certainly been a terrific thing in the streets, and the poor people seem to be quite broken-spirited and unable to compete against it. In the country the snow has been two or three feet deep in all directions.

The Paris police have learned the antecedents of the man who threw the bomb in the cafe of the Hotel Terminus. His name is Emile Henry, and, with other anarchists, he had planned a series of outrages to be perpetrated in Paris.

The German Reichstag has adopted a proposal, made by Herren Rickert and Groeber, to introduce in Germany the Australian method of polling. A very large majority of the members voted in favor of the proposal.

Yellow fever is on the increase at Rio Janeiro, sixty deaths occurring last Thursday. The health of the American sailors continues good.

Emperor William visited Prince Bismarck at Friedrichsruhe, on the 19th, and was received with great enthusiasm by the people.

By a boiler explosion of the German War Ship Brandenburg, at Kiel, forty-eight were killed.

A mass-meeting in Trafalgar Square, London, last week, condemned the House of Lords as a useless institution.

It is thought probable in London that Queen Victoria will counsel the Lords not to provoke a conflict with the Commons.

Lobengula, King of the Matabeles, died in the bush from small pox.

Miscellaneous.

The Protestant denominations in the last decade, increased in the United States 42 per cent, while in the same time the Roman Catholics increased 30 per cent. This is taking the figures of Sadder's Directory, good Catholic authority.

Dr. Cyrus Edson, of the New York Board of Health, says the gripe is likely soon to disappear for a generation or so. To which it were will be a hearty and general, if silent "Amen!"

For Malaria, Liver Trouble, or Indigestion, use BROWN'S IRON BITTERS