

# NORTH CAROLINA PRESBYTERIAN

ESTABLISHED 1858.

CHARLOTTE, N. C., JANUARY 6, 1898.

Vol. XL., No. 1.

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## OUR PREMIUMS.

**Jamieson, Fausset & Brown's Bible Commentary.** This is a complete commentary on the whole Bible. While scholarly, it is a popular commentary. It is just the work for Sunday School teachers. We offer this for four new subscribers, 25 cts. extra for postage.

**Smith's Dictionary of the Bible** for two new subscribers and 15 cts. for postage.

**Conybeare & Howson's Life and Epistles of Saint Paul.** This is the best life of Paul ever written. It is also a good commentary on his Epistles. For two new subscribers and fifteen cents for postage. Subscriptions must be paid in advance in order to secure these premiums. We cannot continue this offer long, as we shall change our premiums from time to time.



We take pleasure in introducing to their Presbyterian brethren some of the members of the Waldensian Colony, of Burke county, North Carolina. They are gathered together at the laying of the corner-stone of their stone church at Valdese. It was an historic event.

The time was the 17th of February, 1897, the Waldensian Fourth of July. It is the anniversary of the signing of the edict of toleration by the King of Italy, marking the end of centuries of persecution and oppression.

Within the corner-stone were deposited a short history of the Colony with a roll of the church—125 names, copies of the New Testament in French, Italian and English, and a copy of the Minutes of Concord Presbytery, containing an account of the enrollment of the Church.

The scene is most suggestive. To the right is the Italian, to the left, the American flag. Next to the American flag, and behind the corner-stone, we may recognize a Southern Presbyterian Minister, Dr. John M. Rose, of Morganton, who has been both energetic and successful in behalf of the Colony. To his right is the pastor of the church, Rev. Bartholomew Soulier. Next to him are two Northern Presbyterians, Mr. William Wright and Mr. Woodrow, representing Bethany Church, Philadelphia, popularly known as Wanamaker's Church. Mr. Wanamaker made a liberal donation towards the building now nearing completion, and our Synod supports the pastor. Thus this representative of the historic Church, which did not need to be reformed because it had never been deformed, finds a congenial home in the bosom of American Presbyterianism, and unites the two great branches of that faith in the practice of good works.

The Waldensians are Calvinists in Doctrine, and Presbyterians in Polity. Their union with our Church here is a striking testimony to the antiquity of Presbyterianism.

CORRESPONDENCE.

One Word.

DEAR NORTH CAROLINA PRESBYTERIAN:—I hasten to pay my respects to you in your new home. Pardon one deep sigh as I bid farewell to the genial editor, who for so many years presided over your destiny with such grace, wisdom and fidelity. May his facile pen still find employment and the joys of his heart grow larger through a long, long eventide.

I grasp the hand of your new master with cordial good wishes, and predict for you under his vigorous and progressive management a brilliant future. I congratulate you in advance on the success that is even now in sight.

You will permit me to take advantage of this auspicious occasion to speak one earnest word to the heart of the Church. Our dear Christian people are not as spiritually minded as they ought to be. They are not getting half as much out of religion as they can get and should get, and for that reason the Church is not getting half as much as it ought to get from them in the way of aggressive force. I have just been reading a few chapters from *The Saints' Everlasting Rest*. How few Christians are like old Baxter! He feasted his soul on the hidden manna; he lingered perpetually at the living fountain; he looked long and intently on the King in His beauty. Earth had but slight attraction for him. He was drawn with incessant desire towards the purer joys of the Spiritual Kingdom. He had already the large beginning of heaven. The result was that service, and sacrifice, and suffering for the Master were all sweet. Duty and delight were to him the same. Why should Christians of this type be few? There is bread enough and to spare. The living waters are flowing clear and strong. Why are we so faulty and so feeble? The average Christian is getting next to nothing out of his religion. It affords him a faint and flickering hope of joys to come, and that is about all. "Why should we live at this poor dying rate?"

We never have religion enough to make us useful till we get enough to make us joyful. "The joy of the Lord is your strength." We can all have that much. Christ has it on deposit for us. He wants us to have it. He made the apostles wait for it. He would not let them try to work without it. The joy came with the baptism of the Holy Ghost. The people thought the disciples were intoxicated. Pentecost marked the beginning of a joy "inexpressible and full of glory." It was a joy that no reverse of fortune could quench. When the hand of violence was laid on them, they rejoiced "that they were counted worthy to suffer shame for His name."

Where do we get our conception of the Christian life? Do we get it from the New Testament? Do we believe that the religious experience of apostolic times was a normal experience? Or do we think of that as exceptional? One thing is perfectly manifest, and that is that the religious experience of New Testament Christians was characterized by joy, and the measure of their joy was the measure of the Spirit's presence and power in their lives. I am fully persuaded that religious experience now should conform to the New Testament type. The reason the Church is growing so slowly, and working so sluggishly, is because the average Christian has hardly enough spiritual vitality to give birth to a feeble smile. "The Kingdom of God is righteousness, and peace and joy in the Holy Ghost." We hope we have the

righteousness, but as for the peace and joy, we are not expecting these till we get to heaven.

Twelve hundred and forty-two churches without a convert last year! One thousand and fifty-seven gave nothing to make a convert! Symptoms vary, but the disease is one of spiritual inanition. Oh! if these Churches would but feed upon the sincere milk of the Word they would grow thereby. If they would but open their hearts to the fullness of the Holy Spirit sinners would be quickened into life. God's order is, Pentecost and then the addition daily of those who are being saved. This would also fill all the blanks in the table of contributions. Let our Churches be flushed with a full tide of spiritual life and redeemed sinners will flow in, and money will flow out.

We can never get men to give away the best thing they have. The only way to get them to part with a lesser good is to give them a greater. The best thing they have till they get conscious possession of Christ is their money. Jesus did not try to get their money till He filled their hearts with the Holy Spirit, and then there was no trouble. Zaccheus could not get enough money up to the day that Jesus came into his home and his heart, and then all at once he found he had more than he wanted. The poor must have half, and the rest must serve the cause of righteousness. Only let Christ be formed in the hearts of our dear people the hope of glory, and then their grip on material blessings will relax. They will then sing to some purpose: "Thou, O Christ, art all I want."

They lie like Ananias, and then grudge Him anything larger than nickels. How shameful it is that many Christians pay their homage to Christ in the same coin that they throw to organ grinders and mendicants.

My one word is growing to be a long one. MAY THE NORTH CAROLINA PRESBYTERIAN BE CONSECRATED TO THE GREAT MISSION OF CALLING THE PEOPLE OF GOD TO A DEEPER, RICHER, SPIRITUAL LIFE. CLARK.

A Message from Kentucky.

MY DEAR BROTHER:—I must congratulate you upon your "call" to such a great congregation, including all of North Carolina and some of the neighboring States.

I hope it will be as faithful and devoted as your old Scotch Church at Fayetteville.

And I may be permitted to congratulate your new congregation, too, and hope your labors may be as richly blessed as they were in your former charge.

I thank you for the kindness which prompted you to remember me, and desire my humble help in your great undertaking. I will be glad to respond, not because I think you need to go outside of North Carolina for help, but as evidence of my appreciation of your partiality.

I am especially pleased and interested that you propose to make your paper the organ for the promotion of the great work of giving the Gospel to our own people, as well as to the heathen.

I believe in beginning at Jerusalem, in "loving our neighbors as ourselves," in the charity that begins at home, but does not end there.

I have no sympathy with the zeal that passes our perishing neighbors to seek other fields for our service and love. This we ought to do, and not to leave the other undone.

Right in North Carolina are, doubtless, many people destitute of the Gospel, especially in

the great mountain ranges covering the western part of the State.

I know it is so in my own State, where I can find people as utterly ignorant of the way of salvation as the heathen in China. A letter just received from our Evangelist in that country was written from a section without a Church, a Bible, or a Christian, or anybody to give them a Bible, organize a Church or competent to preach the Gospel.

And I am sorry to say that this case is not exceptional. There are tens of thousands of poor people in the great mountain ranges which sweep from Pennsylvania to Georgia who are practically without the Gospel.

For the last few years the Church is waking up a little to the magnitude of this work and the magnitude of the duty and responsibility, so long neglected.

I find a circular from Dr. Booker, the admirable and efficient Chairman of the Evangelistic work in Virginia. In this circular is this statement: that this great Synod has given but seven years to this aggressive work out of one hundred and ten. Is not that amazing? There are yet 32 counties in this Synod without a single Presbyterian Church, 41 counties with only one.

And the same sad story may be repeated by other Synods in our Church. Comment is unnecessary. Instead of "going into all the world," we seem to have stopped in the cities and towns and fertile valleys, leaving His poor children in the regions beyond to perish.

But I trespass upon your time and space in your inaugural number.

I am happy to know that your great Synod has entered upon this work in earnest, and that your paper will give special prominence to this most important enterprise.

That it will have His signal blessing and presence, is my earnest prayer and confident expectation.

With assurances of my sincere regard, I am  
Your fellow servant,  
EDWARD O. GUERRANT.  
Wilmore, Kentucky.

The Massacre of Saint Barthomew\*—Where Lies the Chief Responsibility for It?

REV. P. P. FLOURNOY, D. D.

Cardinal Gibbons says (The Faith of Our Fathers, Ch. xviii.): "I have no words strong enough to express my detestation of that inhuman slaughter. It is true that the number of its victims has been grossly exaggerated by partisan writers, but this is no extenuation of the crime itself. But I most emphatically assert that the Church had no act or part in this atrocious butchery, except to deplore the event and weep over its unhappy victims."

\*This terrible slaughter of the Protestants, it may be necessary to inform some younger readers, began in Paris on the morning of August 24th, 1572—three and a quarter centuries ago—and was kept up in various cities of France till after the beginning of October. Various estimates have been made of the number of Protestants murdered, some asserting that it was less than 2,000, others contending that it must have reached 100,000. This question can never be settled, as the slaughter lasted for more than a month, was enacted in a great variety of places and circumstances, much of it being done by individuals who seemed to become infatuated with the horrible work as it proceeded, borne on by a ferocity like that of the tiger after tasting blood, while many bodies were thrown into rivers and otherwise disposed of, and there was no census of the victims taken at the time.

The aged and women, even little children and babes, suffered alike in the frightful carnage.

I do not wish to impugn the veracity of the writer of these words; but there is, perhaps, no influence so likely to give one a distorted view of facts as religious sectarian prejudice, and without doing injustice to him or to the humblest of the members of his Church, among whom I have many acquaintances, some of whom I highly esteem, I wish to show the truth of the matter on which he has thus expressed himself.

It is not probable that either the Pope at Rome, or the Romanist ecclesiastics in Paris originated the plot for the Massacre of St. Bartholomew. The letters of Salviati, the Papal Nuncio at Paris, are said to disprove this. But, the massacre was in the line of the policy to which the Papal Court had been striving to bring the Princes under its influence, and was the consummation of its long cherished wishes.

If it be true, as Cardinal Gibbons asserts with so much confidence, that the Roman Catholic Church "had no act or part in this atrocious butchery," and that "religion had nothing to do with the massacre," how are we to account for the contrast in the manner in which the news was received in the Protestant court of England, and that in which the courts of Spain, the chief Catholic power, and Rome itself, welcomed the tidings?

Fenelon, the French ambassador, came in obedience to the command of his sovereign, Charles IX. to announce to Queen Elizabeth and her court the news of the massacre.

Hume tells us (Hist. of England, ch. xl.): "Nothing could be more awful and affecting than the solemnity of his audience. A melancholy sorrow sat on every face; silence, as in the dead of night reigned in all the royal apartment. The courtiers and ladies, clad in deep mourning, were ranged on each side and allowed him to pass without offering him one salute or favorable look."

What a different effect the news produced at the court of Philip II., the chief Romanist prince of Europe! This bigoted and cruel monarch is said to have laughed aloud "for the first time in his life." Saint Goard, the French envoy at Madrid, writes to his master, Charles IX., as follows:

"The news of the events upon St. Bartholomew's day arrived on the 7th of September. The King, on receiving the intelligence, contrary to his natural custom, showed so much gaiety that he seemed more delighted than with all the good fortune or happy incidents which had ever before occurred to him. \* \* \* He sent his secretary, Cayas, to me with his felicitations upon the event, and with the information that he was just going to Saint Jerome to render thanks to God, etc. \* \* \* I went to see him next morning, and as soon as I came into his presence he began to laugh, and with expressions of extreme contentment, to praise your Majesty as deserving your title of Most Christian. \* \* \* He praised the steadfast resolution and the long dissimulation of so great an enterprise which all the world would not be able to comprehend." \*

Look across to Rome—how is the news received there?

Do we see the Church deploring the cruelty of her children, and weeping over its unhappy victims? As we approach the strange scenes in the "Holy" City to witness the effect of the terrible tidings, we will be constrained to say like the astonished Moses when he came down from

\* Quoted by Motley from Groen vs. Prinss, Archives, etc. Supplement, 125.

the Mount, and heard the noise of the orgies of the lapsed nation in their idolatrous worship, "the voice of them that sing do I hear."

There is no weeping in Rome, unless it be in secret corners and dark passages. The scene is one of unrestrained mirth and exultation. The bells rang, the cannon roared from the castle of St. Angelo. The Pope, accompanied by the sacred college, went in procession to several churches to offer thanks to God, and published a universal jubilee.

Cardinal Lorraine paid down one thousand crowns to the courier who brought the joyful news, and when the great procession had marched to his Church of St. Louis, chanted there a Te Deum. "His twelve years of prayer now had their answer." He had a gilt inscription placed over the doors of this Church, in which Charles IX is described as an avenging angel sent from Heaven to sweep the heretics out of the kingdom, "thanks to the advice and prayers of the Holy See."

"The Pope sent Cardinal Fabio Orsini as delegate to France to congratulate and thank the king, and ask him to complete the work by establishing the Inquisition." (Roy's Massacre of St. Bartholomew, p. 18.)

Orsini, the Papal legate in passing through Lyons on his way to Paris, gave the apostolic blessing to the assassins there as they knelt before him with the blood of the Huguenots "scarcely dried on their hands." (See Froude's Hist. England, Vol. X.)

Yet Cardinal Gibbons "emphatically asserts" that his Church had nothing to do with this butchery, "but to deplore the event, and weep over its unhappy victims."

He assures us that this great jubilee in Rome was the result of the news that the worthless life of Charles IX. was preserved, and that the Pope was in entire ignorance of the massacre which had taken place. "Of which he was utterly ignorant." (Faith of Our Fathers, ch. xviii.)

He tells us that Charles and Catharine were very poor Catholics, too. "For neither Charles nor his mother ever manifested any special zeal for the Catholic Church, nor any special aversion to Protestantism, unless it threatened the throne."

How remarkably disinterested was all this rejoicing on the part of the Pope, the Cardinal and all Rome over the preservation of the lives of people who cared so little for them!

Ah, his eminence, after the manner of his Church, makes large demands on our faith.

But how are we to explain the fact that, in addition to this wild jubilee, the Pope sets his mint to work, and medals are struck off to commemorate the event? Was all this done on the spur of the moment? Could it have been done in this manner? Are medals which are intended to commemorate great events made in this hasty way, and upon such imperfect knowledge of the events to be commemorated? Cardinal Gibbons would have us think so. Why? That he may save this Pope from appearing before the world as one of the bloodiest and most cruel of monsters. But, would he have us take the only alternative, and believe him to have been so light and trifling a man as to act in the way he represents him as doing? No one who knows anything of Gregory XIII., would find it possible to take this view.

Then, if the Pope knew nothing of the massacre, how is this? I have before me a picture of one of the medals which Pope Gregory XIII. made. Here, on this medal, I see the words

VGNOTORUM STRAGES, (i. e. "The Massacre of the Huguenots.") Yet, Cardinal Gibbons assures us that the Pope knew nothing about this massacre.

He also assures us, as we have seen, that "religion had nothing to do with it." But, on the same side of the medal, I see a picture of a slayer and slain. Before the eyes of the dying a winged figure holds up a cross in one hand, while a sword is held in the other. On the adverse side of the medal I see the inscription, PIETAS EXCITAVIT IUSTITIAM 24 AUGUSTI, 1572, (i. e., Piety urged on justice, 24 August, 1572.) "Piety" is here represented as the main-spring of the whole affair. Did this "piety" have no connection with religion?

There is another fact which makes this theory of Cardinal Gibbons appear quite remarkable. The Pope had three pictures painted on the walls of the Vatican, one representing the murder of Admiral Coligny, another Charles IX. in the fatal council, and the third the dreadful massacre itself. On the walls thus frescoed is the record of the Pope's approval of Coligny's murder. Pontifex Colignii necem probat ("The Pontiff approves of the killing of Coligny.") Was all this done in a moment, and before the Pope knew of the massacre?

[For the North Carolina Presbyterian.]  
The Swan Song.

ADDISON HOGUE.

One of the oldest traditions that has descended to us from antiquity is that the swan sings in anticipation of death, and from this has come the use of "Swan Song" to devote any noteworthy utterance by anyone who is near his end, particularly if this utterance bears some special relation to the person's chief activity or interest in life.

For example, Paul's triumphant outburst in the fourth chapter of Second Timothy, beginning with the words "For I am now ready to be offered, and the time of my departure is at hand," was spoken of as "Paul's glorious swan song" by Dr. Alexander McLaren in the Sunday School Times of Nov. 27th.

In this connection it may be interesting to know what was said about the swan song by one of the purest and noblest souls the heathen world ever knew.

When Sokrates was put to death he drank the poison shortly before sunset, and that last day was spent in the company of some of his beloved disciples, and their conversation turned upon the immortality of the soul. Sokrates advanced three reasons that led him to believe in this doctrine, and at the close of this part of the discussion a deep and prolonged silence fell upon the little company in the prison cell. Then Sokrates noticed that two of his friends were earnestly conversing in an undertone, and on inquiry he found that his arguments had not satisfied them, but that a motive of delicacy restrained them from stating their difficulties, for fear the general topic of death might be unpleasant to him, in view of the nearness of his own death. Sokrates gently chided them, saying: "Well did I ever! I certainly can't expect to persuade other people that I do not consider my present situation a misfortune, if I can't persuade even you, and if you fear that I am at all more dissatisfied now than I ever was before; and I must seem to you to have less of the gift of divination than the swans; for they, when they perceive that they must die, though they sing on other occasions too, sing at that