

North Carolina Presbyterian.

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The Presbyterian.

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SYNDICAL EVANGELISTIC WORK.

In the *Union Seminary Magazine* for January-February, Col. BENNETT H. YOUNG gives the history of eight years of evangelistic work in the Synod of Kentucky. Summing up he says: "Within this eight years \$90,631.73 has been expended by the Kentucky Church in this department; fifty-nine new churches have been organized, half as many more resuscitated; forty new church buildings erected; 2,506 members received on confession of faith; [the Synod had only 9,600 when the work began] the number of candidates increased from five to thirty-five, and the Presbyterian banner floated in sixteen new counties."

This is just the work that we want done in North Carolina, and we have inaugurated it on the same plan. But we should note one important difference. When the Synod of Kentucky was about to abandon the project in despair after talking of it for some years, two laymen, Col. YOUNG himself and R. S. VEECH, telegraphed the Synod that they would double any sum raised for the work by the Synod up to \$5,000. This encouraged the Synod to undertake it, and the funds for the first year were over \$11,000. Thus the Synod of Kentucky started the work on a broader basis, and had the unflagging support of these two men behind the work when the zeal of others was ready to grow cold. And now after eight years, in which the Synod of Kentucky has gone forward with giant strides they have raised for this year \$20,000, the same two gentlemen, with A. J. ALEXANDER, Esq., offering to give one dollar for every two raised by the Synod. Our own Evangelist, who gained his experience in this Kentucky work, feels deeply the need of a single assistant—a man to go among the people, and deal with them personally to an extent that is impossible for him to do while conducting two meetings a day. Think how comparatively poor would have been the results of Mr. PEARSON'S labors if it had not been for the large body of pastors who day by day were doing this very work. And then think of our Evangelist going out into some destitute, vacant field with perhaps not a single experienced Christian to assist him. A theological student, during his vacation, better a licentiate or young minister, or a devoted, consecrated layman is what is needed, and for lack of a few hundred dollars, the Synodical Committee is unable to provide such an assistant. It dares not call upon the churches while some feel that their ability to support the work on its present basis is not demonstrated. Oh! that the HOLY SPIRIT would touch the hearts of some of our laymen whom God has blessed with means to give what is needed for this work, and thereby with a few hundred dollars double the efficiency of the work already undertaken.

Since writing the above we have learned that at the meeting of Albemarle Presbytery, \$100 was pledged for this object in Raleigh and Mr. MORTON himself pledged another \$100. Who will take this up and join in raising the remaining \$600 that is necessary?

The *South Western Presbyterian* comes out now with six columns quarto standard to each of its eight pages. The columns are narrow than formerly; nevertheless there is under the new form an increase of matter, and the increase represents good matter. For our younger brother, now attained to his 21st year, is one of the brightest and best of the family. The increase of matter means increase of expense, as we know full well, and ought to be made up generously and more than made up, by the constituency of the *Southwestern*.

The law against selling liquor to minors can be enforced, or it cannot. If it can, enforce it; if it cannot push it to the point that will show, clear as the sunlight, who and what stand in the way of the enforcement. The people will sustain any bold, uncompromising efforts in that direction.

RELIGIOUS INTELLIGENCE.

We specially invite News from all quarters for this Department.

The news for this paper—religious and secular mainly, is written and condensed, with great pains and labor, so as to present the greatest quantity in greatest possible variety. The "Mission Cullings" are culled and condensed from *The Missionary*, the *Missionary Review of the World* and the *Missionary Herald*, and from such other sources as are available.

CHANGES OF ADDRESS.

Correspondents will please note the following changes of address:

- Rev. E. H. Amis from Hightower, Va., to Worthington, Ky.
- Rev. J. H. Davis from Black Walnut, Va., to South Boston, Va.
- Rev. W. A. Jones from Mt. Vernon, Ga., to Woodville, Ga.
- Rev. W. H. Richardson from Marion, Ala., to Gadsden, Ala.
- Rev. H. S. Alexander from Culpeper, Va., to Goodwater, Ala.
- Rev. R. E. Sherrill from Graham, Texas, to Haskell, Texas.
- Rev. John G. Henderson from Orange, Texas, to Tip Top, Laurens county, S. C.

NORTH CAROLINA.

We have not received the proceedings of Albemarle Presbytery though doubtless they were sent and will reach us after going to press. No fault on the part of the obliging sender of course. We glean from the papers that the Presbytery met duly. Rev. J. C. McMullen was elected moderator, Rev. Carr Moore, and Mr. T. W. Hawkins, temporary clerks. The opening sermon was preached by Rev. Alex. Sprunt. The following delegates were elected to the General Assembly: Rev. Carr Moore, principal; alternate: Rev. J. C. McMullen; ruling elders: Capt. E. R. Stamps, principal, and Col. Jas. S. Amis, alternate.

Mr. Geo. A. Sparrow, of Washington, was licensed. Not twenty-seven but twenty persons were added to St. Paul's church in Fayetteville Presbytery.

[Correspondence of the N. C. Presbytery.] Mr. N. N. McMillan writes: Mr. Morton came to us the night of the 4th, and preached with wonderful power for five days, ending the night of the 9th. Such a time has never been known in Jacksonville. All stores, even bar-rooms, were closed during service, and every family attended church. There were seven additions, and many asking for prayers. Our people are begging for the Gospel, and are anxiously waiting for Presbytery to send us a minister. Jacksonville, February 10th.

[Correspondence of the N. C. Presbytery.] Rev. R. F. Marable writes, February 9th: We have recently had with us in Clinton the Rev. W. D. Morton, State Evangelist. He preached for us just two weeks. Many things conspired to make the meetings very pleasant and profitable—the weather was fine, the congregations very large, and the whole community united in the services. The preaching of Bro. Morton was uniformly good, and sometimes he preached with great power. He is a man of much physical, mental and moral force, and these, when harmoniously blended in a simple gospel sermon, invested the word with a living power and made one feel that indeed it is the "Sword of the Spirit." None could fail to be impressed with his deep earnestness and thorough consecration to his work. He preaches as one with a great and definite end in view and with a deep consciousness of the fact that work, thorough work, is required in accomplishing it. Losing no time with incidentals, he throws himself into this work with masculine courage and bold faith, but always with winning tenderness. Knowing the terror of the Lord, he persuades men. It would be hard to find a man with more of the elements of success, for the great work in which he is engaged, and with the blessing of God and hearty support of his brethren, he must accomplish great results.

We cannot yet speak definitely of results in Clinton. There will not be as many accessions to the church as we had hoped; but much has been done for the upbuilding of the church and the Kingdom of Christ in the community.

Bro. Morton went among our people a stranger, but he left them with warm attachment for him and earnest prayers for the blessing of God on his work.

[Correspondence of the N. C. Presbytery.] Our new pastor, Rev. Dougald Munroe, and his estimable wife came among us in October last, and by their gentle, courteous demeanor have won the hearts of all classes, particularly the children of the congregation, who seem to vie with each other in doing them little kindnesses. Mr. Munroe preaches for us on the first and third Sabbaths and holds weekly prayer-meetings, varied by a Bible reading and "Monthly Concert."

There is a Sabbath-school, conducted by the elders, which contributes to some of the benevolent causes of the Church, mainly Missions. The ladies have formed themselves into a society, with the intent of raising funds to purchase a parsonage. There is also a mission society of young children, under the leadership of Mrs. Munroe.

The third Sabbath of November was appointed for the installation of Mr. Munroe, but owing

to the sickness of Dr. Anderson and others, it was postponed till spring meeting of Presbytery. Although we, as a church and as individuals, will ever mourn the removal of Dr. Anderson, our tried friend and faithful pastor, yet we feel that Mr. Munroe was sent of God to take his place, and that, by the Divine blessing, he will reap much fruit from seed sown in the past, and scatter much seed in the Master's field.

Mr. Munroe preaches once a month at Catawba Station, ten miles below Newton, and the fourth Sabbath at Sherrill's Ford, sixteen miles below us, where a little band of Presbyterians is nobly striving to build a house of worship. They are becoming discouraged, and would heartily appreciate any aid that might be given, through Mr. Munroe. In all the past history of this church, there has never before been a resident Presbyterian minister here, and we are sensible of the privilege and comfort of having our own pastor among us in sickness and sorrow. May God bless him and his flock abundantly.

B. B.

Newton, February 13. [Correspondence of the N. C. Presbytery.] Recently there were ordained and installed in our church two ruling elders—P. B. Fetzer and J. A. Sims—and three deacons—J. C. Leslie, W. L. Bell and J. Whit. Burkhead, all good men. Present outlook for the church very hopeful; congregations large and growing; fifteen added by certificate this year since January 1st, 1890. Rev. C. M. Payne is pastor. Concord, February 14th.

[Correspondence of the N. C. Presbytery.] Messrs. Neill A. McKeithan and John Blue who being elected as ruling elders of Bethesda church are to be ordained and installed in that office the first Sabbath in March. The effect of Dr. Mack's visit and labors with us last fall is still manifest. Our prayer meeting and Sabbath-school are well attended and a lively interest is taken in all. We feel that we have great cause of thankfulness for the coming among us of such an earnest, devoted worker as Dr. Mack. During his stay of one week there were nineteen additions to our church; some others joined other churches. In all some twenty-five have been added to the church in the last year.

Mr. Johnson our regular pastor who came to this State a year ago for his health is greatly endeavoring himself to his flock. May his health be restored and his coming to our land prove a mutual benefit to us all.

Aberdeen, February 17th. [Correspondence of the N. C. Presbytery.] A friend sends this good news from Dunn, N. C.: The contract for building a Presbyterian church here was let out to day. We have lot paid for and the money to pay for what work we will do on this contract.

VIRGINIA.

Within the last three months the Lebanon church has received eleven persons on profession. On Sunday, 9th inst., three young ladies of the Orphan Asylum on Leith street, Richmond, were received into Grace Street church, of that city, and were baptized.

On Sabbath, 9th inst., the congregation of Fourth Presbyterian church, Richmond, voted to increase the salary of their pastor, and the whole amount of increase resolved upon was raised at once. This church is prospering greatly under the ministrations of Mr. J. Calvin Stewart. Engaging in mission work it has built a neat chapel where a Sunday-school is taught regularly and where weekly services are held by Mr. Stewart. Recently several persons united with the Fourth church as a result of this work.

GEORGIA.

Judge Gresham, of Macon, gave a parsonage and lot, valued at \$5,500 to the Second Presbyterian church of that city.

FLORIDA.

A revival is reported at Candler. Rev. Henry Keigwin is assisting the pastor. Much good said to be doing, but no visible results reported.

ALABAMA.

The Presbytery of South Alabama has dismissed Rev. C. D. Waller to the Presbytery of Montgomery.

South Franklin Street church, Mobile, received into its communion, on the 2d inst., ten persons—nine of them on profession of faith. The preaching by Rev. W. H. Thompson, who is much encouraged.

MISSISSIPPI.

Rev. H. H. Brownlee, of Grafton, Dakota, a young man, native of Pennsylvania and graduate of Allegheny Presbyterian Seminary, has accepted a call to Port Gibson.

On Sabbath, 9th inst., in Koskisko church, two additional ruling elders, W. A. Elliott and D. B. Comfort, and two new deacons, J. L. Hammond and Sidney J. White, were ordained and installed.

TEXAS.

The congregation of the San Antonio church have by a large majority refused to accept the resignation of Rev. Dr. J. W. Neill.

KENTUCKY.

Rev. J. S. McElroy has tendered his resignation of the pastorate of the church at Mt. Sterling. He will give his whole time to the work of raising the endowment for the theological department of Central University.

Forteen new members received into the Second church, Henderson, on 2d inst., making thirty-five since November 1st.

TENNESSEE.

Recently there have been seven additions to the First church, Nashville: fruits of the cottage mission in charge of Rev. C. T. Blair.

MISSOURI.

St. Louis Presbyterian: The Central church (Dr. Brank's) observed the ordinance of the Lord's Supper last Sunday, at which time the names of ten new members were announced, six of whom had been received on examination and four by letter.

DOMESTIC.

[Correspondence of the N. C. Presbytery.] At the regular monthly meeting of the Presbytery of New York, yesterday afternoon (Feb. 10th) Dr. Crosby as chairman of a committee of enquiry as to the Spanish speaking people of the city made an interesting report. He estimated a population of ten thousand, many of them people of refinement. The committee thought there was a strong call for evangelical work. They recommended Rev. Mr. Lopez, a graduate of Princeton Theological Seminary, as well adapted to this work. He has already made some beginning in connection with a school under Miss C. M. Strong, formerly a missionary to Mexico.

The committee desired the reference of their report to the committee on Church Extension which was done with the strong endorsement of Presbytery. Rev. E. F. Deems (son of Rev. C. F. Deems of the Church of the Strangers and formerly of North Carolina) asked for the dissolution of his pastoral relation to the Westminster church. This was last year united with the Twenty-third St. church (the two churches being only seven hundred feet apart on adjoining streets), and a co-pastorate was established. This has been perfectly harmonious, but Mr. D., feeling that one pastor was sufficient, was contemplating the offer of his resignation, when he received an unexpected call to the church of Hornellsville in Steuben county, a large and prosperous church. Mr. D. had endeared himself to the whole Presbytery, as well as to his own church and to the united church. But the call seemed to be providential, and Presbytery granted his request, greatly regretting to lose a brother beloved.

Mr. Wm. A. Brown was received under the care of Presbytery from the Madison Avenue church. S. G. L.

New York city, Feb. 9th. The Sunday-school Convention of New Hanover county met on the evenings of Wednesday and Thursday of last week. The Sabbath-schools of the city and county outside reported. On Wednesday night an address of welcome and response were made and Rev. Dr. T. H. Pritchard delivered a capital address. The President and Secretary also made their reports. On the next night reports from Sabbath-schools were heard, and officers elected for the ensuing year. Delegates to the State Convention were elected also. Rev. Dr. Hoge addressed the Convention on the Difficulties of Sabbath-school Work, and Rev. W. S. Creasy on the Encouragement of such Work.

All the churches at Buchanan, Va., will receive accessions, as one of the results of a ten day's meeting held by Rev. Frank Price at the instance of the Y. M. C. A. There were twenty-five conversions in all.

At Yorkers, N. Y., new buildings for a Roman Catholic Seminary are to be erected at a cost, including all of \$500,000. The site has been purchased for \$70,500.

The Board of Trustees have decided to establish the Baptist State Female university in Raleigh, N. C. That city offered \$20,000 and a site; Durham and Oxford each offered \$50,000 and a site, but the capital was considered the best location.

The entire cost of the new building recently dedicated as a house of worship for the First Baptist congregation of Washington City was \$97,000.

A building for the Men's Department of the Evangelization Society of Chicago has just been completed at a cost of \$50,000.

The "Methodist Protestant Year Book" for 1890 is a pamphlet of sixty pages. We take from it the following facts: The total membership of the church is 150,076. The receipts for Foreign Missions for 1889 were \$12,833.98, as against \$9,801.36 for 1888, a gain of \$3,000. The receipts for Ministerial Education for 1889 were \$4,408.13, a gain of over \$1,000 over those of 1888. The receipts of the Woman's Foreign Missionary Society fall a little short of the year before, but are an advance over those of 1887. The Home Mission Board shows a receipt of \$4,298.01 for the first year of its existence.

The congregation of Immanuel Episcopal church, New Castle, Del., are rejoicing in the discovery, resulting from research among the archives that their church was organized 200 years ago.

Bushwick Avenue Congregational church, Brooklyn, will have a new edifice if the congregation will add \$15,000 to \$10,000 given by Hon. A. M. Saydam for a lot with \$15,000 towards building the church.

In Rushville, Neb., April 1st, 1889, a United Presbyterian church was organized with three members; there are now twenty-one. In less than nine months after organizing they were in their own church building.

A new Congregational church has been opened for service in St. Petersburg, Fla.

Rev. Dr. T. L. Cnyler, though not 70 years of age, has notified his charge—Lafayette Avenue Presbyterian church, Brooklyn, N. Y.—that he resigns, to take effect April 1st. He has served them thirty years and the membership has grown in that time from 140 to 2,330—the third largest Presbyterian membership in size in the United States.

At Fullerton, North Dakota, a new Presbyterian church has been organized.

The Women's Foreign Missionary Society of the Presbytery of New York spent \$18,000 last year in furtherance of missions.

Bishop Whitaker recently confirmed twenty-seven persons in the Italian mission, Philadelphia, and gave an Italian Bible to each person confirmed. The mission has 185 communicants and the minister in charge, an Italian, probably reaches one thousand persons annually in his ministrations. Toward a mission building \$7,000 have been subscribed.

The Congregationalists of Chicago have doubled within the last ten years.

During 1889 Brooklyn built seventeen churches.

FOREIGN.

In 1889 the Church of England Missions to Seamen received in contributions £19,901—an increase of £2,250 over the year previous.

Lector is the title of an office it seems the Church of Englanders are about to revive. The Bishop of Lichfield has conferred the office and title on thirty-six laymen.

Mr. Peter Reid of London has given £100,000 to a Home for Convalescents leaving hospitals in that city. This independently of funds locally expended for special purposes at fifty-three seaports.

A new religious body born the other day, says the *Witness*, in Anderson's Hotel, London, is called "The Christy Ethical church, and is the offspring of David Thomas, editor of the *Homiletist*. In the pages of that journal its principles have been preached for forty years, and now he thinks it time that the public recognised his child. A discussion sprang out of the definitions of justification, the atonement, salvation, &c. The gathering ultimately excised all doctrinal points from the prospectus of the new Church, the fundamental principles of which are the inviolability of human life, honesty of all kinds, altruism, and the cultivation of the ethical elements of character contained in the Beatitudes; and it is, therefore, opposed to war, slavery, intemperance, and despotism in any form. As soon as £500 is subscribed active work will be begun, with frequent outdoor services. The camp meeting instituted by Wesley, and once so admirably acclimated in the slave states of America, is to be developed in England. A letter is to be sent to the religious newspapers announcing the formation of the new church; and a larger meeting is to be held in May. The Ethical Church intends also to bring out a weekly journal—the *Witness*—which will sift the wheat from the chaff from the news of the time, by "excluding from its columns all puerile tales, sensational anecdotes, morbid sentimentalities, fawning adulations of public men, tea meeting twaddlings, advertisements of questionable morality, and by writing condensed and paragraphically, in the style of *Truth*."

A recent *Guardian* says: "We are desirous to state that the Rev. F. Percival Downman, superior of the Order of the Sacred Redeemer, finding, after a trial of nearly nine years, the impossibility of forming a permanent community of men, has applied to and obtained from the Bishop of London a formal dispensation from the vows taken by him on September 8th, 1876, when a member of the late Order of Reparation."

The committee of the Palestine Exploration Fund are fully satisfied with the results recently obtained by the clearances made at the Pool of Bethesda. A fresco has been discovered on a wall of the crypt of the ancient church which marks the Pool. It represents an angel troubling the water, and thus shows that in the days of the Crusades the place was fully recognized as the spot mentioned in Biblical history. Further remains of the ancient wall of Jerusalem have been brought to light among other things, and a large cistern has been discovered near the Church of the Holy Sepulchre, as well as a rock-hewn church at the village of Silwan. From an inscription deciphered on the latter, it is believed to have been dedicated to the prophet Isaiah. The Mount of Olives, too, has yielded up the remains of various antiquities.

Missionary Review: Ten thousand Italian priests have secretly signed a petition to the government praying for protection against the tyranny of the Vatican. They have been promised assistance by several deputies, who will plead their cause in Parliament.

SUNDAY-SCHOOL CONVENTION.

Reduced Rates to Delegates Attending the Meeting in Wilmington Next Week.

Delegates to the State Sunday school Convention will take notice that reduced fares on the Atlantic Coast Line, Piedmont Air Line, Seaboard Air Line, Atlantic & N. C., and C. F. & Y. V. railways, have been granted to persons attending the Convention at Wilmington.

It is known as Special Excursion Tariff No. 4, and is based upon the distance travelled. The longer the distance the less rate per mile.

Ten miles and under, 55 cents; 20 miles, \$1.10; 25 miles, \$1.35; 30 miles and over 25, \$1.65; 50 miles and over 45, \$2.75; 100 miles and over 95, \$5.00; 150 miles and over 145, \$6.75; 200 miles and over, 4 cents per mile for the round trip.

Every railroad agent on the roads named can tell you the rate from your depot.

Tickets will be placed on sale February 23d to 26th inclusive, good for return passage on or before March 1st, 1890.

The Presbyterian.
 WILMINGTON, N. C.
 WEDNESDAY, FEBRUARY 19, 1890
 JOHN McLAURIN, - - - EDITOR.
 CONTRIBUTING EDITORS:
 REV. J. HENRY SMITH, D. D.,
 REV. R. C. REED,
 REV. PAYTON H. HOGE, D. D.
 ROBERT LEWIS DABNEY.

When the news came a short time ago that Dr. DABNEY was much enfeebled from the effects of a surgical operation, our heart failed us, and we were not unprepared for the news that reached us last Wednesday that he was dead. Of the circumstances of his death we know nothing as yet, but it is by his life that he will be remembered, and of his life that he will now speak.

ROBERT LEWIS DABNEY was born in Louisa county, Va., March 5, 1820. He came of a fine old stock, and was connected with some of the most influential families of the State. His unusual intellectual powers manifested themselves at an early age, and he was given the best advantages the State afforded, graduating first at Hampden Sidney, and then taking the Master's degree at the University of Virginia. He then spent some time in teaching before he entered upon his studies at Union Theological Seminary, Va. These he completed in 1846, and was licensed in the Spring of that year by West Hanover Presbytery. The following year he was ordained by Lexington Presbytery as pastor of the Tinkling Spring church, one of the largest of those strong country churches for which the Valley of Virginia is celebrated. Here he remained until 1852, and in the following year began his long career in connection with Union Seminary.

For sixteen years Dr. DABNEY was Professor of Church History and Polity, and the training he acquired himself, while instructing others in the history of doctrine and the conflict between truth and error, had much to do with giving him that deep insight into the nature and tendencies of opinion that was afterwards one of his most marked characteristics in the chair of Theology, which he subsequently held and in which he did his life work. While still holding the chair of Church History he was for many years adjunct to Dr. SAMUEL B. WILSON in the chair of Theology, and succeeded him in 1869. Here he continued until 1883, when after thirty years' service in the Seminary, he accepted the chair of Moral Philosophy in the University of Texas; even then, however, he continued his instructions in his chosen field, for he soon aided in organizing the Austin Theological School in which he was instructor in Theology.

As a scholar Dr. DABNEY was encyclopedic rather than elegant. There was no subject that had not claimed his attention, no person from whom he did not absorb information. But what he studied he probed rather than dissected. In the classics it was the thought of the writer rather than the niceties of language, that he studied; in exegesis, the central meaning rather than the delicate shades of expression. He sought to go to the bottom of everything, to elucidate everything. This gave him the philosophical rather than the scientific temperament. His convictions were too decided to hold his mind in even balance concerning the debated facts and alleged discoveries of science, and what he could not bring into relation with the body of truth that was to his mind settled, he was too prone to undervalue or ignore. This may be justly regarded as a fault; by some it will be considered the cardinal fault; but if we have to choose between the strictly negative attitude of approaching investigation and the intensely positive, give us by all means the latter. All the great things in the world have been done by men of convictions.

Dr. DABNEY was, then, a philosopher. We prefer that term to *metaphysician* because it is broader. A metaphysician he was—one of the few who was profound without being obscure, and who could soar without getting out of sight. His analysis of man—of the springs of his conduct and the laws of his thought—is at once the deepest and the clearest with which we are acquainted. But he was a philosopher in a far broader sense than that. The philosophy of history, the philosophy of government, the philosophy of society, the philosophy of commerce and of law—in short the philosophy of life, the philosophy of man—these were the themes on which

he exercised his great intellect, and these were the problems to the solution of which he made substantial contributions—contributions that exist not merely in the results he attained as found in his writings, but that exist in the clearer thinking upon these questions of all who sat under him.

But his favorite theme was man as a moral being—man in relation to his MAKER. And here while he brought in all his philosophy, and all his philosophical thought, he was an humble, reverent student of that revelation of Himself that God has given in His written Word. He never obtruded his philosophy into those mysteries that God has been pleased to keep hid, still less did he exalt it against the lightest statement of His revealed truth; but he rejoiced in the harmony he found between the facts of man's nature and the revelations of God's Word, and where he came to mysteries too profound to fathom, or problems too difficult to solve, he was content to believe, to wonder, to adore.

The theology of Dr. DABNEY was, of course, Calvinistic. But while that Calvinism was thorough-going and intense, it was essentially moderate. While his intellect could not tolerate the fallacies of Arminianism, and his reverent faith recoiled from its rationalistic tendencies, he had as little patience with the over-refinements of the scholastic theologians. While he refuted Arminianism with no sparing hand, he presented a Calvinism free from those exorcencies that had so much to do with causing the Arminian revolt, and which, clothed in the repellent form of scholastic formularies, went so far to justify it. He constantly warned his students against hyper-Calvinism. He rejected the term *reprobation* in its application to God's decree, as unscriptural as well as unconfessional (if we may be pardoned the expression.) The negative side of God's decree was simply *preterition*—a determination to leave the sinner to eat of the fruit of his own way. With supralapsarianism he had no patience; it was an over-refinement—a being wise above what is written. The same tendency made him reject the distinction between *mediate* and *immediate* imputation, in which he opposed Dr. THORNWELL and the Princeton school. His students generally did not follow him in this, and felt that here he carried his principle too far. But it must be recognized that it was not the doctrine of immediate imputation that he rejected, so much as it was the justice of the distinction, and that he planted himself squarely upon the statement of the Shorter Catechism, that all mankind, descending from ADAM by ordinary generation, "sinned in him, and fell with him in his first transgression."

Dr. DABNEY was pre-eminently the theologian of common sense. Less lucid than HODGE, less elegant than THORNWELL, he was more profound than the one, and more practical than the other. He was master of an intense and powerful style, but neglected at times the polish and refinement of which he was capable. The aim of his theological thought within the range of common thinking, and the difficulty and ruggedness of his published Theology is due to the fact that it was only intended to constitute the basis of his class-room instruction. The difficulty consists in the compactness. Studying in this form made the students *think*, recognize the difficulties and struggle with them themselves. Then when they came to the class-room they were prepared to receive the oral instruction that made all clear.

This leads us to speak of Dr. DABNEY as a teacher, and we wish we had space to dwell longer upon this theme, for it was here that his gifts were pre-eminent. To a greater extent than any man we have ever known he had the faculty of imparting knowledge. His vast fund of information, digested by his philosophical and original intellect, gave him an inexhaustible store of illustration, upon which he drew *ad libitum*, so that there was not a subject, no matter how profound or abstruse, that he could not present in the light of every day affairs. At the same time he had the equally important faculty of drawing out the knowledge of each student, and having found out what he already knew, of building on that foundation the structure of the new truth he wished to impart. But teaching has a moral side as well as an intellectual, and we wish to bear testimony to the fact, which will be recognized as true by all his students, that there could never have been any teacher more considerate to ignorance, more patient with dullness, more kindly in correction, and more gentle in reproof, than was this great man. Those who knew him only in the arena of polemical debate, could have no conception of the fatherly tenderness of the man, that made his students feel sure

of personal sympathy and friendly counsel in every trouble or perplexity that they brought to him.

We have left ourselves no space to speak of Dr. DABNEY as a preacher, but such a man could only have been a great preacher, and a great preacher he was. In heart-searching power, in terrible denunciation of sin, in grand presentation of great themes, he was unsurpassed, while few could approach him in the melting tenderness with which he presented a SAVIOUR'S love. Like the sun he was all light and heat and power.

Of Dr. DABNEY'S attitude on public questions, of his military life as Chief of staff of Gen. JACKSON, and of his voluminous writings we cannot now speak. He was too many sided a man for us even to touch upon all sides of his life and work. He would have been great in any sphere, but he was greatest in that aspect that we have presented, because that was the work to which he gave his life and which concerned the greatest interests of mankind.

Dr. DABNEY'S intellectual powers remained unimpaired to the last, and the latest numbers of our Church periodical contain vigorous articles from his pen. But his physical powers have been failing for some years past. He has thus had opportunity to show that he was as great in suffering as in action. The blindness of his last years he bore with uncomplaining submission to his FATHER'S will. We have heard of his making tender inquiries about a young minister who had received an injury to his eye-sight, adding, "It doesn't make much difference about an old fellow like me, but it would seem too bad for him." A private letter tells us that in the distressing sufferings that filled his last weeks, he asked that all his friends should pray that his faith fail not.

While these infirmities were preparing him for his change, they were preparing the Church for its loss. For some time it has been only too evident that his work on earth would soon be over. Still such news must come with a shock at last and multitudes are bowed down with sorrow that a prince has fallen in Israel. Only to his bereaved family will the blow be heavier than to the students who sat at his feet and who loved him as a father. They can only exclaim with ELISHA when he lost his preceptor, "My Father, my Father, the chariot of Israel, and the horsemen thereof."

But now that his great brain has ceased its activity, and that his great heart has ceased to beat, we may rest assured that his glorified spirit, ransomed by that grace he so loved to magnify, still loves and adores, knowing even as he is known.

THE HOLY SEE.

An Encyclical Letter to American Catholics.

The Pope's advice to the Catholics of America, contained in his encyclical letter, was received in New York city on Sunday, 9th inst.

"If the laws of the State are in contradiction of the divine law," says Leo XIII. "If they command anything prejudicial to the church or hostile to the duties imposed by religion, or violate in the person of the Supreme Pontiff the authority of Jesus Christ, then indeed it is a duty to resist them, and a crime to obey them—a crime to the State itself. For every offense against religion recoils on the State."

"To love the two fatherlands, the earthly and the heavenly, but in such a manner that the love of the heavenly country prevails over that of the other, and that human laws are not preferred to the law of God—such is the essential duty of Christians, from which spring, as from their source, all the other duties."

An extended restatement of the claims of the Roman Church to infallibility in matters of faith follows. Leo says that the administration of church government is difficult and gives rise to numerous conflicts. "For the Church [Roman Catholic] rules people scattered throughout all parts of the world," he adds, "different in race and manners, each of which people, inasmuch as they are subject to their own national laws, owe obedience at once to the civil and the religious power."

The Church approves of all governments that respect religion and the divine law is indifferent to parties and, according to the Pope, to seek to engage the Church in the quarrels of parties and to attempt to make use of its support to triumph more easily over adversaries, is to commit an indiscreet abuse of religion.

The Pope believes, however, and so advises that "in politics, which are inseparably bound up with the laws of morality and religious duties, men ought always and in the first place to take care to serve the interests of Catholicism. As soon as these interests are seen to be in danger all differences should cease between them, so that united in the same thoughts and the same designs they may undertake the protection and defense of religion, [Roman Catholicism.] the common and great end to which all things should be referred."

The Pope says two things are to be avoided—false prudence and temerity—and he has nothing but words of condemnation for those who would shirk the duties he outlines under the plea that it would not be politic to resist iniquity lest we exasperate the enemy.

On the other hand, he warns overzealous men

to do nothing of their own motion. "It is a duty assigned to the [Roman Catholic] church by God," continues the encyclical, "to offer opposition whenever the laws of the state injure religion [as represented by Roman Catholicism] and to endeavor earnestly to infuse the spirit of the gospel into the laws and institutions of peoples. And since the fate of states depends principally on those at the head of the government, the [Roman Catholic] church cannot grant its patronage or favor to men whom it knows to be hostile to it, who openly refuse to respect its rights, who seek to break the alliance established by the nature of things between religious interests [Roman Catholicism] and the interests of the civil order. On the contrary, it is its duty to favor those who, having sound ideas as to the relations between Church [Roman Catholicism] and State, wish to make them both harmonious for the common good."

These principles contained the rule according to which every Catholic ought to model his public life, that is to say, whenever it is lawful in the eyes of the [Roman Catholic] church to take part in public affairs, men of recognized probity and who promise to merit well of Catholicism ought to be supported, and there can be no case in which it would be permissible to prefer to them men who are hostile to religion [Romanism.]

A reference which may be considered to have a local application is that in which the Pope declares that the clergy and laity should live in direct union with the bishops, and that if any one of the clergy or laity "should lay himself open to criticism either in his conduct or in the opinions he maintains, it does not belong to any individual to arrogate to himself in his own regard the office of judge. 'The actions of a superior ought not to be struck at with the sword of speech, even when they appear to merit a just censure,' as St. Gregory the Great has said."

We have italicized and bracketed certain portions of the above in order that it may appear before our readers as it will be understood by those to whom it is addressed. The term religion means one thing to a Protestant and an entirely different thing to a Roman Catholic. To the former it means principles of morality or holiness based upon the precepts of the word of God; to the latter it means conformity to the teaching of the Roman Catholic Church. A Protestant having in mind his meaning of the term will heartily approve much of the above, and this without doubt is the result hoped for and expected by the Pontiff and his adherents; but no intelligent person attaching to the words "religion" and "church" the meanings they are intended to convey and do convey to the minds of Roman Catholics, can fail to see that in the above encyclical the Pope places allegiance to the Roman Catholic church, above allegiance to country, and places obedience to the mandates of the Pope above obedience to the laws of the land—practice, however, always to be subservient to policy. The avowal is clearly made that Romanism should assert its influence and power in politics "whenever it is lawful in the eyes of the church"—that is of Cardinal GIBBONS, and his hierarchy. Politicians will be impressed of course with the announcement that "those who promise to merit well of Catholicism ought to be supported." Now, what is all this—the Baltimore-Conference to the contrary, notwithstanding—but the assertion that this country is to be dominated by Romanism through the influence of the hierarchy upon the voters; such influence to be exerted at the polls directly in favor of "those who promise to merit well of Catholicism," or directly against those who will have at heart the interests of their country regardless of the special and distinctive interests of any religious sect.

The last paragraph is a sort of *obiter dictum*. The last sentence is a notice to quit, addressed to some Roman Catholics who have dared to speak against their bishops "when they appeared to merit a just censure." Rome is always and everywhere intolerant. It is ingrained in her nature. This country and its legal and other institutions are to be placed at the feet of the Pope of Rome; yet what is this but an extension of the principle that does not allow a Roman Catholic to raise his pen, or his voice, against the most flagrant injustice on the part of his religious superiors.

THIS AND THAT.

On last Sunday a Roman Catholic church was dedicated at Goldsboro. Under the auspices of the Roman Catholics of this city, an excursion to greatly reduced rates, and liberally advertised, was run from Wilmington to Goldsboro to carry whoever wanted to go to the dedication. How it was patronized we do not know; very largely we have little doubt.

Now look at this: a few years ago Fayetteville Presbytery held its sessions on the line of a certain railroad. The railroad authorities proposed—it was so learned by the Presbytery—to send down an excursion train on Sunday. A firm but strictly courteous letter from the Presbytery expressed its sense of the impropriety of this Sabbath desecration, and the authorities, doubtless appreciating the force of the objection, at once suspended the proposed excursion.

Which conduct best represents the spirit of the Christian religion?

Rev. Dr. F. B. WEBB writes the *Christian Observer*:
 You have doubtless heard of the departure of Rev. S. W. Mitchell, who was pastor of Smyrna Presbytery church, in Nashville Presbytery. He was feeling quite unwell last Saturday evening, and sent for his physician, who forbade his attempting to preach the next day, as he contemplated doing. When the next morning came after waking and having the blinds opened, he spoke a few words to his wife, and then, turning on his side, he passed away before she could get to his bed. He had been in charge of the old historic church of "Zion," eight miles distant from Columbia, all his ministry up to about a year and a half ago. His remains were brought to Columbia, and after a short service at the First Presbyterian church, were interred in Rose Hill Cemetery in Columbia. He was an amiable and devoted Christian man, and an earnest minister of the gospel, and passed away at or about the age of seventy.

DEATH OF REV. S. W. MITCHELL.

The *Observer* adds:
 We well remember the day of Mr. Mitchell's examination and ordination by the Presbytery, then called North Alabama, now known as Columbia Presbytery. The impression which he made on us at that time was of a man of peculiar modesty and diffidence and dependence on God alone. He has lived within his own charge, seeking no prominence in the public affairs of the Church, but quietly laboring at Zion church. The Episcopal liturgy contains the prayer, "From sudden death, good Lord, deliver us." But as we look on the record sent by Dr. Webb, of this quiet, painless end of a life of love to God, what Christian would or could wish to substitute for it the writhings of a painful illness? From violent death we may pray to be spared; but such a departure as that of Mr. Mitchell is rather one to be longed for.

ORDINATION IN SAO PAULO.

The following interesting account is from the *Brazilian Missions* of Sao Paulo:
 When the Commissioners of our General Assembly were assisting at the organization of the Synod of Brazil, they were much interested in a young candidate, Benedicto Ferraz de Campos. He had been educated in our Mission Schools, and was then applying for license to preach the gospel. They heard him examined by the Presbytery, and were greatly pleased with his readiness in answering the questions proposed, and with the impression he evidently was making upon the Presbytery. Since his licensure he has done efficient service in preaching and teaching. For a while he taught a class of candidates, Greek. He has been supplying two small churches which had been served by Rev. D. C. McLaren.

Early in October, the Presbytery of Sao Paulo held a meeting in the Presbyterian church at Sao Paulo, and on October 14, at a public service in the evening, Benedicto was ordained. In several respects this service was unique. This was probably the first South American Indian admitted to the Gospel ministry. The Moderator was a Brazilian, Modesto P. B. de Carralhoa. Ten ministers participated in the services, of whom six were natives, one was a German, a member of Presbytery, one was a Methodist, and two were Episcopalians. These last had lately arrived from Virginia. They are superior young men full of energy and courage. As soon as they acquire the language they will begin the work to which they have wholly consecrated themselves—the establishment of an Episcopalian mission station in some part now unoccupied by a Protestant mission. The previous Sabbath one of them, Rev. Mr. Kinsolving, preached an excellent sermon in English in the Methodist Church.

Mr. Ferraz was settled over the Cabzairo church and fields adjacent. Two members were received on confession of faith the first Sunday after his return. He will soon make an extended tour through Minas with Sr. Zacharias, who will present him to the churches in his new character.

MISSION CULLINGS.

Reports from the missionaries of the church of England on the Victoria Nyanza field are full of cheer. These missionaries have remained faithful in spite of fierce persecutions and a bloody revolution.

Missionary Herald: Just now the need for missionary reinforcements in Micronesia is imperative. Within the Ruk Archipelago, with its large, important, and growing work, there is but one ordained missionary. Both Mr. Snelling and Mrs. Logan, the latter carrying on a Girls' School alone, are depending upon the coming of associates this year. Nonape should have assistance for its Girls' School. The Gilbert Islands Training School, on Kusie, is now suspended because of the absence and invalidism of those who have had it in charge, and there is great probability that the Girls' School on Kusie will be seriously crippled in its teaching force this year. There are needed, therefore, at once, two ordained missionaries, with their wives, and four or five single women, able-bodied and spiritually and mentally strong, not for the enlargement of the work but simply to maintain it with proper efficiency.

Missionary Review, for February: The year 1889 is the fiftieth anniversary of the martyrdom