

The Central Presbyterian.

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Richardson & Southall,
Editors and Proprietors.

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CORRESPONDENCE.

A Plea for Dr. Begg.

MONGAUF VALLEY, N. Y.,
April 24th, 1882.

Messrs. Editors.—In your issue of the 19th inst., you pay your respects to the Rev. Dr. Begg, of Edinburgh, and speak of him as a man of little mind, because of a notice he gave of a motion against the use of organs in the Free Church. Few men in this country can have so long and intimately known the Rev. Doctor as your humble servant; and I think I may safely say that if the Doctor is distinguished for anything, it is for a love of "the simplicity that is in Christ," and courage in contending for that simplicity.

Knowing full well that in the upper chamber in Jerusalem where the apostles met there were no organs, nor stained glass windows, nor bouquets of flowers, etc., and having been taught by history that one departure from gospel simplicity naturally leads to another, so that there is no telling what the end may be, he is naturally anxious to guard his fellow-worshippers against being corrupted to the smallest extent. Knowing, moreover, that there are some Christians so determinedly opposed to instrumental music, that they could not be where it prevailed without moral discomfort, he has simply considered it his duty to do what he can to secure for congregations composed of such worshippers an opportunity, without loss of pecuniary substance, of following the good old ways, should their General Assembly abandon it.

The introduction of organs into churches leads to a number of things which the godly of the last generation could not tolerate. It leads to occasional tunes in the house of God, in which no one joins, or is expected to join the instrument. It familiarizes worshippers with the playing of the piano at home, and that without vocal accompaniment on the Lord's day. It leads to a competition of Presbyterian congregations, on the score of music, with Roman Catholic gatherings, in which these last are far the most likely to be most successful. It banishes the Psalms of David from religious assemblies; dissipates money that might be spent on more profitable occupation; leads young people to decide what churches they will attend, upon insufficient grounds; introduces musical concerts into sacred buildings; and makes those who do not understand what true religious feeling is, think themselves very pious if conscious that they have felt the music to be very grand and very thrilling.

Far be it from me to insinuate that there cannot be sincere worship where there is instrumental music. Experience has proved the reverse, and that most emphatically, (as at the Moody and Sankey meetings,) and I feel sure Dr. Begg does not deny this; but it is one thing to admit that a handicapped animal may win a race, and another to advocate that all animals that run races should be handicapped. It is one thing to be willing to preach where there is an organ, and another to introduce an organ into one's own congregation where there never has been one, and where many may have conscientious objections to the use of one.

Dr. Begg's motion seems to have been intended to secure for persons of this last stamp, liberty to worship according to their conscience, without having (as in the case of innovation they would have) to go to the expense of erecting new churches and all the other necessary ecclesiastical structures.

Dr. Begg is one of the most fearless and unwearied opponents of Popery in Great Britain or any land; and it would be a great gratification to the supporters of Anti-Christ to have it to say that by his own body (Presbyterians) he was thought a man of "little mind." I do not recollect that love for the simplicity that is in Christ brought against the great apostle of the Gentiles this charge, even from the mouths of those who most delighted in all the rites of Judaism.

However small the organ question may seem to many, the Doctor, I have no

doubt, regards it as a very serious one; just as a ship-carpenter may regard with much apprehension such a small leak in his vessel as even many distinguished passengers may not have observed at all. Your obedient servant,
ELLESHAUP.

Letter from Ireland.

BELFAST, April 19th, 1882.

Messrs. Editors.—The Presbyterian Synod of Belfast met this week in the late eccentric and well-known Tommy Toye's church. The Rev. George Magill and Rev. Dr. Martin were nominated for the Moderatorship, and Dr. Martin was elected by a considerable majority. Mr. Magill was Moderator of the Belfast Presbytery for the past year, and is assistant and successor to the Rev. Isaac Nelson, M. P.

The Derry Synod met in the Third Presbyterian church, Ballymoney, (Rev. Thomas A. Thompson's,) and the Rev. Mr. Boyd was unanimously chosen Moderator. The various Synods met before the General Assembly. The latter court will meet in Belfast in June, and the Rev. T. Y. Killen will be unanimously chosen Moderator. He is the only minister who is nominated by the Presbyteries. He is nephew to the Rev. Dr. Killen, President of the Assembly's College, Belfast.

The disestablishment embroglio continues in Scotland. It is the burning question at the present time. The clergy of the Established Church are very active in increasing their numerical strength. Dr. Begg, the veteran war-horse of the Free Church, is opposed to disestablishment, and holds a considerable following. Principal Rainey, on the other hand, is active on the other side, and he has a large number of followers. Thus the Free Church is divided into two hostile camps on the question.

The General Synod of the Protestant Episcopal Church of Ireland, is now in session in Dublin, and resolutions have been passed deploring the state of the country and expressing thankfulness at the Queen's recent escape from assassination. High Churchism is spreading rapidly, but secretly, throughout this Church. Archbishop Trench, of Dublin, is High Church in his sympathies, and therefore many of the services in the church of his diocese are of that type.

The condition of Ireland is not improving. Murders and outrages are of daily occurrence, and in nearly every instance the perpetrators escape punishment. The people are in sympathy with them and conceal all knowledge of their deeds. The priests, in many instances, endorse the crimes. Thus when their spiritual agents find excuses for such infamous miscreants it is not surprising that they continue. The influence of the priests is waning. Lawlessness has been encouraged by them so long that now when some of them would attempt to restrain it they find that their deprecations and denunciations have lost much of their potency. This is not a satisfactory or hopeful augury. Better that the ignorant populace should be under the dictation of the priests of Rome than under the worse and diabolical mercy of nihilism and communism.

There appears to be a lull in the policy of the Government in Ireland, which may prelude a change. The renewal of the Coercion Acts in their present form, will not be asked for. Mr. Gladstone says the "Government choose their own time and method of performing one of the heaviest duties that ever was laid upon a government." No Prime Minister was ever more truculently and mendaciously abused than Mr. Gladstone is by Parnell and his followers in the House of Commons.
HIBERNICUS.

Orange Presbytery

Met in Lexington, N. C., on Wednesday, April 26th, at 11 o'clock A. M.

Rev. John W. Primrose preached the opening sermon from Luke xvii: 14.

Rev. Samuel M. Smith was elected Moderator, and Rev. George Summey and Rev. T. J. Allison, temporary Clerks.

There were in attendance twenty-three ministers and twenty-two elders.

Rev. S. L. Wilson and Rev. James N. Williamson were received from the Presbytery of Bethel. Rev. Mr. Wilson will work in Halifax county and Rev. Mr. Williamson will be pastor of the church at Hillsboro.

Graham church calls Rev. George Summey. Rev. T. U. Faucette requested the dissolution of pastoral relation between himself and Cross Roads church. Presbytery cites the church to appear and show cause why the request should not be granted, at a meeting to be held at Cross Roads on Tuesday, May 30th, at 2 o'clock P. M.

The agent of Sustentation makes a very cheering report on this vital subject. All claims made have been met, and the agent starts the new ecclesiastical year with several hundred dollars in the treasury.

The evangelists report encouraging prospects. One reports a new and promising organization; the other reports a lot and sixteen hundred dollars toward building a church in another evangelistic field. The evangelistic office has been exercised with great efficiency in Orange Presbytery for about ten years, and fourteen churches have been organized since 1871.

The regular reports were presented by the Presbyterial agents, and excited unusual interest and discussion. During the discussion on the report of agent of Sustentation, the Presbytery learning that the scheme for raising \$3,000 for Synodical evangelistic work had failed

through the failure of some of the Presbyteries to contribute their quota, appointed a committee to raise the \$500 conditionally subscribed for the Synodical work, and whatever additional they could, and add the amount to our own evangelistic work at present carried on. Presbytery appointed a committee to solicit money for these extra schemes.

Nahalah church was chosen as the place, and on October 20th, at 11 A. M. as the time, for next meeting.

The following commissioners to the General Assembly were elected: Ministers—Rev. A. M. Watson and Rev. T. J. Allison; alternates—Rev. D. E. Jordan and J. L. Currie. Ruling Elders—Dr. M. T. Savage and George Allen; alternates—Dr. L. B. Spencer and Hon. B. Fuller.

Agent of Sustentation was re-elected, Rev. P. R. Law was re-elected evangelist for the Chatham field.

The usual appropriations were made, and also new appropriations for enlarged work.

The whole work of Sustentation and Evangelism is considered in a more prosperous condition than ever before.

The Presbytery spent an afternoon in conference upon church work with closed doors—a free and untrammelled discussion of any matters of interest without the formalities of parliamentary order—matters upon which no motion is necessary in order to bring them before the house, or upon which a motion could not well be made; and also matters which are unsuitable for discussion before a congregation. This is an experiment in Orange Presbytery, one which is expected to produce capital results.

Presbytery adopted a resolution to send out specified brethren to go two and two to spend at least two Sabbaths in missionary work.

Presbytery of East Alabama

Met in Opelika, April 19th, and was opened with a sermon by the Rev. R. M. Kirkpatrick, from Isaiah 1: 13, 14.

Present, eleven ministers and twelve elders. Rev. J. C. Sturgeon was elected Moderator, and Rev. Baxter Greer, temporary Clerk.

Rev. T. M. Lowry presented a certificate of dismission from the Presbytery of Tombeckee, and after the usual examination was enrolled as a member of the Presbytery.

A call from the Wetumpka church for the pastoral services of Rev. R. M. Kirkpatrick was placed in his hands; was accepted, and his installation ordered.

The installation of Rev. Baxter Greer as pastor of Clayton, Palmyra, and Pleasant View churches, was deferred until the next meeting of Presbytery, to be held at Clayton.

Rev. A. R. Holderby was dismissed to the Presbytery of Columbia.

The commissioners to the next General Assembly are the Rev. R. M. Kirkpatrick and elder George Marquis, principals, and Rev. J. N. Lewis and elder Robert McKibbin, alternates.

Rev. J. J. Robinson, D. D., was granted permission to labor outside of the bounds of the Presbytery.

Licentiate J. C. Duncan was received from the Presbytery of South Alabama. A call for the pastoral services of another Duncan from the Greenville church was placed in his hands. He having signified his acceptance, was ordained, and his installation ordered.

Presbytery appointed Rev. T. M. Lowry and elder J. M. Buford a permanent committee on foreign missions.

The Narrative to the General Assembly concludes as follows:

"There is a great lack of ministers, and candidates for the ministry among us. While there is much to thank God for, and to cause us to take courage for the future, perhaps there is more to lament and humble ourselves for before God. Our hope and trust is in him. He will keep His own."

Presbytery adopted a report touching the Directory of Worship sent down by the Assembly, recommending 1st. That section 2 of chapter 3rd be stricken out. 2nd. That the Assembly be requested to delay final action on the book one year.

Presbytery resolved to hold at its next semi-annual sessions a full conversation on the question, "Why are there so few conversions under the ministrations of God's word by His servants?" The Rev. Dr. G. H. W. Petrie was appointed to open the discussion.

Presbytery resolved that at each meeting one of its members shall be appointed to prepare a discourse on some subject selected by the Presbytery, to be delivered at its next regular meeting.

Rev. G. W. Mason was appointed to preach a sermon on the eldership, in accordance with the above resolution, at the next semi-annual meeting, and the Rev. F. B. Webb was appointed as alternate.

Presbytery agreed to the proposed change in chapter 12 section 3, Book of Discipline, sent down by the General Assembly to the Presbyteries.

The following overture was submitted to Presbytery for decision, to wit: If a church session give legal notice that a congregational meeting will be held for the purpose of electing three ruling elders, and at the meeting held in accordance with same notice, the congregation elect at one ballot five elders, and then, without further notice, and at the same meeting, elect deacons, is not the whole election null and void? The Presbytery answered this overture by affirming that said election would be null and void in all respects.

The Rev. E. H. Briggs presented a letter of dismission from the Presbytery of St. Johns, and after the usual examination was enrolled as a member of Presbytery.

Presbytery adjourned to meet in Clayton, Ala., on October 12th, 1882, at 7 o'clock P. M.
F. B. WEBB, Stated Clerk.

—A CHILD KILLED BY AN EAGLE.—

About 10 days ago while Mr. Frank Keeler of the firm of J. Keeler & Son, was visiting at North Platte, Neb., he was a witness to an attempt made by an eagle to carry off a baby, which, although unsuccessful, resulted in the death of the child. The baby was the youngest of Mr. R. A. Douglas's family. Douglas is the famous "Buckskin Bob," the scout of the Lupe. While the little one was playing in the yard the eagle swooped down, and fastening its talons in the baby's back, tried to soar aloft. The burden was too heavy, however, and when about four feet from the ground the eagle let go its hold, the child sustaining injuries in the fall that proved fatal. The father happened to be present, and, grasping his rifle, shot the eagle. Mr. Keeler asked for the bird, and yesterday he received it by express. The measurement from tip to tip of the eagle's wings is nine feet.
Denver (Col.) Tribune, April 18.

NEWS FROM THE CHURCHES.

Southern Presbyterian.

In the Presbyterian church at Fredericksburg, Va. (Rev. James P. Smith, pastor,) eleven persons were received as members on profession of faith at the communion on the 16th ult.

After Dr. Hoge's regular services at the Second Presbyterian church Sunday afternoon a meeting was held in the lecture-room for the purpose of ascertaining how many persons would unite in forming a colony for the chapel on West Grace street in this city. A committee waited upon those present, and enrolled the names of quite a number who wished to encourage the new enterprise.

Brownsville, Texas.—Messrs. Editors.—We have had quite a revival of religion for the last three months in the Presbyterian church of Brownsville. Our missionaries have been preaching once every Sunday to the English population here for eight years. We are now gathering the fruits. We have received twelve into the church. All on profession but one, who came from the Mexican church. Last Sunday, April 16th, we ordained three elders. Our congregations are large and very attentive and constantly on the increase. All are well in the mission. Mr. Hall has returned. Yours truly, J. W. GRAYBILL.

Stateville, N. C.—At the late communion, thirteen persons were received into the church, six by certificate and seven on examination.

Columbia Theological Seminary.—The following contributions were received in March, 1882.

For the Howe Memorial,	\$168 35
" " Georgia Professorship,	164 00
" " Third "	407 28
" " Fourth "	351 12

Total in March,	\$ 1,190 75
Previously acknowledged,	42,326 84
Grand total,	\$43,517 59

J. B. MACK, Financial Agent.

This institution will be re-opened on the 14th of September, 1882, with the following faculty:

Rev. George Howe, D. D., LL.D., Professor of Biblical Literature; Rev. C. R. Hemphill, A. M., Associate Professor of Biblical Literature; Rev. W. E. Boggs, D. D., Professor of Church Government and History; Rev. J. L. Girardeau, D. D., LL.D., Professor of Didactic and Polemic Theology; Rev. J. Woodrow D. D., Ph. D., Professor of Natural Science in connection with Revelation.

Dr. W. E. Boggs has signified that he will accept the professorship tendered him by the Directors of Columbia Seminary. The following is his letter to the Committee of the Board:

ATLANTA, GA., April 12th, 1882.
Rev. Dr. C. A. Stillman, Chairman, &c.:

Dear Brother,—The kind note of the Committee informing me of the hearty and unanimous call of the Directors, has given me anxious thought during the past month. I would probably have been able to reply before this date, but that my time and strength during the interval have been largely occupied by serious illness in my family and among my kindred. Reserving, therefore, a more detailed answer to be submitted to the Board, I need only to say at present that I will try to do the work to which I am called, provided that the Presbytery of Atlanta consents to release me from my pastoral work.
Yours fraternally,
WILLIAM E. BOGGS.

Farmington Church.—Rev. J. A. Creighton, who has recently taken charge of the church at Farmington, Mo., is much encouraged. He writes to the *St. Louis Presbyterian*: "Five persons have been added to this church on profession during the past two weeks. Better things are yet in store for us, we trust."

Presbyterian Unity in Charleston S. C.—Every true friend of our beloved Church must rejoice over the happy change that has taken place in our denomination in the city of Charleston. For many years Presbyterianism on our coast was far from being a unit. Division and alienation existed so long and to such an extent, that the public began to think that there was something of the belligerent essentially belonging to our system and inseparable from it. This view must now be discarded. In the city we have just named, we see all the churches called Presbyterian, save one, in organic union with the Presbytery and realizing in their own experience "how good and how pleasant it is for brethren to dwell together in unity." This is a consummation long looked for, and devoutly prayed for, by many earnest Christian hearts. Various causes have doubtless contributed to bring about this pleasing result. Drs. Vedder, Brackett, and Junkin, and Rev. Mr. Thompson, have all followed "after the things which make for peace, and things wherewith one may edify another."
Cor. of *Southern Presbyterian*.

Death of Rev. W. B. Thompson.—Rev. W. Bryce Thompson, formerly of Baltimore, died at Mobile, Ala., on last Sabbath, where he had gone for his health. Mr. Thompson was a Presbyterian minister of the Southern Assembly, educated at Princeton, graduating in the class of '52. He was a native of Maryland, his father being for many years a cotton manufacturer at Ellicott City, and an elder in the Presbyterian church at that place. He was in the forty-eighth year of his age, and went into the ministry about six years ago, having received orders from the Presbytery of Nashville. A sister of the deceased went from Ellicott City to attend the funeral in Nashville. Five children survive him.—*Baltimore Presbyterian*.

First Presbyterian Church, Raleigh, N. C.

—Rev. H. T. Darnall has been assisting Rev. J. S. Watkins, pastor of the First Presbyterian church, Raleigh, N. C., in a series of meetings. Mr. Darnall's earnest and faithful preaching has been greatly blessed. Twenty persons have made a profession of faith in Christ. During the past week nine have been received into the church, seven by examination and two by certificate. The young ladies of Peace Institute have attended the services and manifested deep and serious interest. Twelve of them have expressed a hope in Christ. In all of our meetings there has been an entire freedom from all excitement, and a careful avoidance of unauthorized methods. The simple, earnest preaching of the gospel has been listened to with quiet and serious attention. We hope to continue the services for several days.—*N. C. Presbyterian*.

Rogersville, Tenn.—Rev. S. V. McCorkle was installed pastor of the Rogersville church, by a committee of Holston Presbytery, on the third Sabbath of April. Rev. N. Shotwell presided, and pronounced the constitutional questions. Rev. J. D. Thomas preached the sermon from Matt. iv: 4. Rev. G. T. Lyle delivered the charge to the pastor, and Rev. D. O. Byers, the charge to the people. The church is one of the strongest and best to be found in Holston Presbytery. It has a fine bench of elders, a good board of deacons and an excellent corps of Sabbath school workers. Rogersville is full of vital, energetic Presbyterianism. There is to be found there one of the best organized and most energetic colored Presbyterian churches in the South. Its elders are well instructed in their duties, and competent to carry them out. As one comes in contact with them, he feels he is in the presence of true gentlemen of color. Rev. Geo. T. Lyle, who sends us this account, had the pleasure of preaching for them on Sabbath night, in their neat, well-constructed church, which they call "St. Mark's."—*Christian Observer*.

Somerville.—A correspondent writes under date of April 17: "Yesterday was a glorious day in Somerville; thirty-one persons were added to the Presbyterian church, and forty-seven to the Methodist, and we hope there are others still to join these churches. This is the result of a revival in the Methodist church, conducted by Rev. Messrs. Bush and Bronford, of the Methodist church, and Rev. W. S. Cochrane, of the Presbyterian church."—*Id.*

Lebanon, Ky.—Rev. E. O. Guerrant has been laboring at Lebanon for two weeks past. The congregations have been very large and attentive. The day aggregations nearly fill the church at prayer meeting, though a busy time. Up to last Friday night, thirty-four had come forward to accept Christ. Some of these will unite with other churches—whose brethren have given their presence and their prayers—and deserve and receive part of the blessing.—*Id.*

Lexington, Mo.—The communion services were April 16. It was the anniversary of Rev. Mr. Leyburn's coming there four years ago. During the last three months, since the last communion, they have received thirteen on profession and seven by letter. There has been quite a revival on the subject of infant baptism too, and several who had been neglecting it for awhile, have presented their children. Within two weeks we baptized ten children.—*Id.*

Atlanta, Ga.—A correspondent of the *Herald and Presbyter* writes to that paper: "A great religious revival is now in progress in Atlanta. This week fifteen churches hold daily and nightly services. This concert of meetings is in pursuance to the resolution of the Pastor's Association of this city, which meets weekly. This Association is composed of all the pastors of orthodox churches in the city. About a month ago, at one of its meetings, the question of a revival was discussed, and it was determined that all the churches would hold meetings at the same time and labor for a revival. The result is that fifteen churches are holding services as I have indicated, and it is estimated that at least three hundred conversions have been made. The services began about ten days ago, and the interest manifested is most wonderful.

There are three Presbyterian churches and a mission in this city, with a combined membership of about eight hundred. Church attendance is good, and many members are most devout and zealous Christians."

After fifteen years of devoted service as Stated Supply of the Waco church, Rev. S. A. King, D. D., has received a call to become pastor of the church.—*St. Louis Presbyterian*.

Northern Presbyterian.

The voting on the overture removing the Rule in the Book of Discipline of the United Presbyterian Church forbidding the use of instruments in the worship of God, has been the cause of no small excitement throughout that body. At present the vote is a tie. The Presbytery of Caledonia has not yet voted, but will give a majority of from ten to fifteen in favor of the overture. The Foreign Mission Presbytery of Egypt has declined to vote on the ground that this is a subject to be decided by the Presbyteries at home. If the Foreign Mission Presbytery of Sealkote, India, declines to vote, the overture will be lost, as this Presbytery will be almost unanimously in the negative.

At a recent communion service forty-six persons were received to membership in the North Broad Street Presbyterian church, Philadelphia, of which the Rev. R. D. Harper is pastor.

(Continued on 5th page.)

Central Presbyterian.

WEDNESDAY, May 3, 1882.

"He Leadeth Me."

Psaln 28.

BY HENRY H. BARRY.

In "pastures green?" Not always; sometimes He

Who knoweth best, in kindness leadeth me In weary ways, where heavy shadows be.

Out of the sunshine, warm and soft and bright, Out of the sunshine into darkest night, I oft would faint with sorrow and affright

Only for this: I know he holds my hand; So, whether led in green or desert land, I trust, although I may not understand.

Beside "still waters?" No, not always so; Oftimes the heavy tempests round me blow, And o'er my soul the waves and billows go.

But when the storm beats loudest, and I cry Aloud for help, the Master standeth by, And whispers to my soul, "Lo, it is I!"

Above the tempest wild I hear him say, "Beyond the darkness lies the perfect day; In every path of thine I lead the way."

So whether on the hill-tops high and fair I dwell or in the sunless valleys where The shadows lie; what matter? He is there.

And more than this; where'er the pathway lead He gives to me no helpless broken reed, But his own hand, sufficient for my need.

So where He leads me, I can safely go; And in the blest hereafter I shall know Why in His wisdom he hath led me so.

Interior.

"With a Holy Kiss."

One of Paul's peculiarities was the tender drawing of his attachment to anybody and everybody who became a member of the church, without apparent thought of any of the outward circumstances of this promiscuous multitude of his brethren.

I say peculiarity, not because there have not always been and are now many persons of similar elevated way of thinking and of feeling, but because when I wrote it down it seemed to me, for the moment, hardly visible enough throughout our Protestant Churches as a trait of character, except perhaps in heathen mission fields, to be considered a popular custom. At any rate it stands out plainly in all the letters he has left us—this all-embracing love to all the saints which burned and melted in his very bowels like a fire. This was no mere partisan or sectarian attachment, i. e., beloved because of my little party, or church. It was that wondrous nearness and sympathy and oneness which every saintly person feels for every struggling Christian brother of every Church or clime or tongue. It pained him to rebuke them. He warned them with all long-suffering. He loved to be with them; to hear of them; to pray with them, any of them, all of them. The humble and the weak appealed the more to his affection. They were all of consequence in his eyes. There was no difference: spiritual things overshadowed the temporal.

There was that slave, that runaway slave Onesimus, converted under Paul's preaching at Rome, whom he then sends back to his owner, Philemon. How delicately he brings to the view of Philemon the new brotherhood now subsisting and the dignity of this poor slave in the gospel. "I beseech thee," he writes, fearing the man should receive punishment at the hand of his master for his desertion, "I beseech thee for my son Onesimus, whom I have begotten in my bonds. * * * Thou therefore receive him, that is mine own bowels. * * * If thou count me as a partner (companion) receive him as myself. * * * Not now as a servant, but above a servant, a brother beloved, specially to me."

What! This servant Onesimus specially beloved to Paul! Verily Paul makes much of Christian relationship. Some might feel half inclined indeed to think this a little peculiar—put rather strong perhaps. Think again: I will tell you a secret. A half way sort of Christian does not do that, for fear it will be set down to vulgar taste. A Pauline Christian can. Society sees and understands perfectly well that he measures his conduct to a far higher standard than its own. His stand is positive and his religion known.

Prayer, and love, and tenderness, calm dignity, and tears—this was Paul's habitual frame; and these he had for all alike. I imagine he never met and looked upon a Christian brother he did not wish to touch, to bless, to breathe his love upon. How natural in the parent to smooth the poor, pale brow of his suffering boy. How often you and I have felt an inexpressible drawing to some poor orphan child of sorrow and could not keep from reaching forth and gently pressing the little head, while thinking of its future with the tenderest solicitude. What is that felt mysterious softening at the heart which shows itself even in such gentle pressures of the hand? O mysterious nearness felt! That is a holy kiss. Greet ye one another so. The outward mode of its expression is not so much. Go "greet all the brethren" of every place, and order, and tribe or tongue throughout the world. So felt "Paul the aged," and "a prisoner of Jesus Christ."

O the beauty of Christian fellowship

however feebly it may be expressed! Brethren, why do we not oftener express it? Why dam up the soul? Or have we any soul? The communion of saints is a precious truth. We know it. But are we making it as we ought, a precious experience? When some revival sweeps the Church and we awake, when Sinai thunders in our ears, or death invades our home; or let disaster suddenly appal the stoutest heart, or when upon "the bed of languishing" He searcheth thee with dreams and terrifieth thee through visions, then in that day of visitation we may understand the meaning of "a holy kiss." Poor flesh, why not anticipate! Paul saw the reality of the warfare of the saints. He felt the nearness of eternity and the intense interest and concern which should knit believers in the closest bonds together. How his warm heart yearned for the holy kiss, or all it meant, of every brother everywhere. He would gather them all up in his bosom, and still find room for more.

To the Formalist who thinks more of his social set and brotherhood, who merely turns aside from the rushing current of general society and its frothy talk, to listen to a sermon, or a lecture, or some soothing music, and thinks he worships, and then runs back again; or what is worse, who cannot get rid, even while in church, of the sense of society, for whom society regulates church, the prettinesses of worship, proprieties, aesthetics—to such it is not so. What can these know of the power of Christian love! They cannot greet you "with a holy kiss."

The flowers of sentiment flourish here indeed. The kindly civilities within each little knot and coterie; but nothing deeper, broader, higher, stronger, filling all hearts and reaching all, arising from the common thought of a common Redemption and all licensed o'er with prayer.

Society in general with its swaddling customs, and its tastes of extreme fastidiousness is capable of making the poor naked-born human creature so unbrotherly and artificial, so foreign to Paul. We must not bow the neck too much to society if we want to be with Paul. We must study to have the courage and the independence to rise above its laws whenever necessary. And we shall find it needful to do this even in the best society oftener than we think. N. M. B.

Fort Lynne, near Harrisonburg, Va., April 17th, 1882.

For the Central Presbyterian.

"J. W." on Probationary Ruling Eldership.

BY REV. H. H. HAWES.

Certainly, no one should take this office unless there is reasonable ground for belief that he is called of God. Now it is to be the "theory" of the Presbyterian Church, "that no call to the eldership is lawful, except it establishes a claim to be from God," the question arises: How is this claim to be established? Is the man to come before the church saying: "I have the call; elect me," and so demand church action? Form of Gov. chap. IV., sec. 3, par. 4, says: "Ruling Elders, the immediate representatives of the people, are chosen by them, that in conjunction with the pastors or ministers, they may exercise government (see sec. 1, par. 2), and discipline, and take the oversight of the spiritual interests of the particular church, and also of the church generally, when called thereunto," etc. The people are to choose the elder, not the elder the people. And this is Scriptural.

Now it is said (see "J. W." in Central, April 17th) that the church does an abhorrent thing if she calls "a member to the office of Teaching Elder, or Ruling Elder, while the church does not believe that such person is called of God to this sacred office." Is there really a reason for this remark? Has the church fallen into the error of making such calls? If we say, "Yes," we make a most grave charge, proof of which ought to be given as publicly! But surely no one will so accuse the church! We pass this by then.

How is "the call" to be established? The church with care, "seeks, on her own behalf, and on behalf of the applicant, to learn the Lord's will, as to the supposed call to eldership," says "J. W." But that last word should have been either "ministry" or "teaching eldership." Of this he was speaking. All that is done in ascertaining this call is right. There is an "applicant" for office here; and his qualifications must be ascertained. He is to discharge, not simply eldership duties, but teaching duties. This is special work, beyond ruling. And it requires knowledge, time for preparation, peculiar fitness and training. The time taken here is not that the man may know and be known, as to his call, but that he may be trained and prepared to answer the call which he is believed to have, and to fulfil its duties. His call, as to the fact, has been recognized when he has been accepted as a candidate for the ministry. But because he and the church rulers are all fallible, and there may thus be error of judgment, trial of gifts, etc., follow under licensure. For this man is not simply to rule, but to teach also. Can he teach? Is he fitted for this special and peculiar duty, beyond and above ruling? These questions can be answered only by experiment. This experiment has never been made. In most cases the candidate comes, not before his particular church, where, perhaps, he was known from infancy, but before Presbytery, a body of rulers to whom he is almost a stranger. None but his own pastor and Ruling Elder may have ever heard of

him before. Therefore trials and time are necessary, that he may be known. He would be acceptable at once, if appearing in proper manner, as only a ruler. But he is to be teacher, also. Where? Only God knows. So he must be prepared for acceptance anywhere. When he is sufficiently proven, he will be ordained. After licensure, the church may not be prepared for his ordination (generally), because she has had no experience of his gifts for teaching. Now, just here, "J. W." says, "No Presbyterian can deny that a call to the ruling eldership should be as surely divine as a call to the teaching eldership." Granted. But a Presbyterian may and does deny that the manner and means of establishing the call and ascertaining fitness, must be the same. Much doubt is expressed as to the faithfulness of the church to her duty in the matter of Ruling Elders. Where are the particular churches which have been so sinfully remiss in duty? Presbytery should "sit upon them" at once! But is the insinuation true? I deny it, (and demand the special proof) as to the general rule and practice. Does not the church take time to consider? Is not the matter thought upon, and prayed over with deliberation and reverence? Ruling Elders are needed in a church. The members are called to consider this need. Thought and prayer search through all the membership for "faithful men." Men known long, as to their persons, profession and gifts, are chosen and called. Is the church wrong in ordaining these when they obey her call? Then the apostles and church at Jerusalem were wrong in electing by lot (or ballot) Matthias and setting him apart to fill the vacant place of Judas Iscariot. He did not first put in a claim as one called, but was chosen without an intimation on his part of having a call. So now, The church says she has the evidence of God's call, in thus acting. But this, "J. W." denies; and charges the church as saying: "Let us first ordain you, and then prepare." He demands the same probation for Ruling as for Teaching Elders, as if there were no difference in their duties. A study of chap. 4 of our Form of Government should settle this point. The whole Church sees the difference. Therefore we have chapter 4. It is not true that the church seeks "first ordination and then preparation" in her Ruling Elders. Preparation has been going on ever since the Holy Spirit brought this "candidate elect" to Christ, and during all the time that He has been teaching him to "grow in grace and in the knowledge of our Lord and Saviour." And so the rulers are chosen by the people who have known and seen this course of preparation. If the grave charge be true, that the vast majority of our Ruling Elders do not hesitate to ignore many, if not most of the demands of our Book of Church Order upon them as spiritual rulers and overseers of the church of God, this is violation of ordination vows, and discipline is the only remedy! So it is in the case of Teaching Elders. "Probation" before ordination will not secure the church in one case more than in another. I have not made this charge. If it be true, that is, in great part because the church has not demanded authoritatively the discharge of duty by the Ruling Elders, as by the Teaching Elders. If it be true, the fault may be more with the church than with the Ruling Elder. After ordination, is he recognized and treated as one from whom the duties prescribed, are really expected? Is not the church too well satisfied if the Teaching Elder will discharge his own duties, and the duties of Ruling Elders also? The Teaching Elder is "held up" to all of his duties, at least. Let the same demand be made upon the ordained Ruling Elder as to his duties! God's way of calling each, is wisest and best. He sends the candidate for Teaching Eldership to knock at the door of the Church. He sends the church to seek and find its Ruling Elders. This, our Book recognizes as God's way. Our action responds properly. For while we are glad to hail the man whom God sends to us for the Teaching Eldership, we would shrink from one who would come saying: "I feel called to be your Ruling Elder; elect me."

To say that our Ruling Elder is found without "proper provision"—without "adequate ideas of the demands of office"—without "recognition of the fact that he is not qualified for office;" with "no preparation asked or required for ordination"—that our way opens to the result of being "cursed with worldly-minded rulers"—is to say—well, a great deal! "J. W." is "hard on" the church, and harder on the Ruling Elders. Surely it must be time for these rulers to bestir themselves if they are open to such criticism. But I am sorely puzzled to see how probation is going to better the matter. Will it incite them to zeal until ordination? Will it secure the continuance of zeal after ordination? He who has not lived well enough (so proving preparation) to be ordained has not lived well enough to be elected! Here I "rest the case." The world has regarded and pronounced our Ruling Elders to be a noble and godly body of men. Is it a mistake? And will this new (and unscriptural) plan recover us and the world from it? The Bible does not furnish the plan. Shall we try it, however, hoping that "probation" will bring in the grace, which we cannot, and do not pretend to confer in ordination? "Will not our church courts move in this matter" led on by this forlorn hope?

For the Central Presbyterian. Reminiscences of Major James Morton, of Willington.

BY REV. DRURY LACY, D. D.

Major James Morton was a native of Prince Edward county, Va., where he spent the greater part of his very long life. He died at the age of 92, at High Hill in Cumberland county, Va., the family seat of his son, Dr. William S. Morton. He was one of a family of eighteen children—twelve sons and six daughters.

At an early age he enlisted as a Private in a military company raised by his father, Captain John Morton, at the beginning of the Revolutionary War; in which company his father had eight of his twelve sons, four being too young for service. Although he entered the army as a Private he came out as a Major, and if any man ever deserved such promotion he did. He was a man of indomitable courage and energy, as his entire service of eight years in the army abundantly proved; enduring hardships and privations, hunger, nakedness, and cold, the very recital of which often made my young blood bound with enthusiasm, or sent the cold chills through my whole frame with a shudder.

Revolutionary Incidents.

Many acts of signal gallantry I could record, one only must serve as a specimen. In some desperate engagement in New Jersey, as a Lieutenant with a company of some sixty men, he was ordered to hold a bridge at every risk, to prevent a British regiment from crossing it, turning the flank and getting into the rear of our little army. He did keep it, under a fire so hot and murderous that all his men but eighteen were either killed or wounded! But he succeeded in burning one end of the bridge under this fire and thus saved our little army from destruction.

In this connexion the following anecdote as showing his gratitude for a kindness rendered, is worthy of record. After crossing the Delaware that bitter cold night and silent march till morning over the frozen earth, and the sudden surprise and capture 600 Hessians, the little army was necessarily very hungry and greatly fatigued. For they had eaten nothing since the morning of the preceding day, the unexpected order to march prevented them from eating their evening meal. About 11 or 12 o'clock, after the battle, and after the prisoners had been secured, Major Morton was detailed with a small band and sent off in this state of hunger and exhaustion, as a foraging party to gather up what provisions they could for the suffering men and horses. The country around Trenton had been thoroughly ravaged by the British while they held it, and their expedition was well-nigh fruitless. In order to get what they could the little band was divided and went in every direction for supplies; and in going from house to house, he alone entered the very humble cottage of a poor woman—the young mother of two small children, who had lost her husband in some former battle. He told her his errand, but when he found out she could not furnish anything for the army, he made known his own famishing condition, and begged her, at least, to give him something to eat. She went to a small keg and raising a little piece of pickled pork out of it, told him it was all the food she had in the world, but he was welcome to a slice of it, and that she would broil it for him. He could not wait for that but ate it raw as it was, without any bread, and I have often heard him say, "It was the sweetest morsel he ever swallowed!"

Long after the war was over and he was settled on a small farm, he ascertained by letters of inquiry that she was still living with her children and was as poor as ever. From the first crop he ever made and sold, he sent her \$20, and repeated the gift for several successive years. She had saved his life by sharing with him all she had, and he in return for her great kindness did what he could to render her condition comfortable. There was a man and one of the noblest.

About this time—during the campaign in New Jersey, he got the nick-name of "Solid Column," and kept it all his life; whether from his acts of martial prowess, or from his personal appearance, (for he was even then a stout thick-set man, which might have suggested it) or more likely still, from his undaunted courage, and his unblenching integrity of character, and his stern and faithful performance of duty, I do not know, but every body knew him as

"Old Solid Column."

When the Marquis de La Fayette visited this country in 1823-4, as the "Nation's Guest," and came to Richmond with his suite, all the surviving officers of the Virginia Line that could do so, went to meet him there. Amidst the crowd, and after an absence of more than thirty years, it is said that the Marquis rarely failed to recognize any officer who came up to shake hands and make his respects. When Major Morton approached him and whilst yet at some little distance. "There," cried La Fayette, "there comes Old Solid Column, as brave a man as ever lived," and sprang forward to meet him and kissed him on both cheeks several times, as he did to some others whom he knew on sight.

Incidents while Prisoner of War at Charleston.

He was taken prisoner at some disastrous battle in South Carolina, and confined with a large number of other

prisoners—I forget how many—in Charleston. I have taken dinner with him a hundred times in his late life, and whenever asked to take rice, his eyes would fill with tears and he would promptly decline it, saying—"I got rice enough in Charleston."

Whilst there, two remarkable incidents occurred; the one relating to his wonderful

Farsightedness.

in which he surpassed any human being I ever knew or heard of—many proofs of it, when he was a very old man, I have witnessed. For instance, I have known him to distinguish gentlemen riding at the distance of a mile; I have known him to tell a dog chasing a hare, a half mile off and see the hare and know the dog, when no one else could see the hare at all. But the particular case to which I allude occurred on this wise: Sitting one day at Charleston, in full view of the ocean, he saw a small fleet heading for the city, in the face of a stiff breeze. A British officer passing him, he tipped his cap, and told him a number of ships were making up to port. The officer looked eagerly in the direction to which he pointed, but could see nothing, and cursing him, passed on. Major Morton knew nothing of the expected arrival of re-inforcements and supplies, but the officer did; hence his eagerness. In a half hour or so, this officer returned, and as he was passing by, Major Morton said to him: "Now Captain, you can see the ships. There are six of them. They have just tacked and the sun is shining on the top-gallants. Now, now, you can see them." The officer now gazed with intense interest, but seeing his captive was sure of what he told him, went rapidly to the quarters and brought a hand-telescope, accompanied by other officers. After looking for a few moments, he exclaimed, "that fellow is right—they are coming! they are coming!" and soon a great crowd of officers and men were looking on with delight. He had with his naked eye seen and counted the number of ships more than a half hour before any one else could see them with a telescope!

The other incident is the way he made his escape and regained his liberty. It was by plunging into the bay at night, and swimming to Fort Moultrie, a distance of eight miles! He seemed to make the very sharks afraid of him. At all events, he was not attacked by one, but arrived safely, though greatly exhausted, and soon rejoined the army.

Old Willington.

Often have I sat, when a little boy, and listened for hours together in breathless silence, while he and his comrades in arms would talk over and fight over the battles in which they had been engaged. Old Willington, the family seat of Major Morton, was the scene of many an interesting story, and Tarleton Woodson, and Willis Crute, and Jack Trent, and Carter Page, and other revolutionary officers and soldiers were welcome guests at his hospitable mansion. There they would meet and talk of Trenton, Princeton, Brandywine, Germantown, the Cowpens, Camden, Guildford Court House, Eutaw Springs, and especially Yorktown, and these places became as familiar to me as if I had been present at every battle.

Old Times in Old Virginia.

I said Willington was a place of hospitality, and it is true. Indeed it was the most hospitable mansion I ever knew, if I may except Montrose, in Powhatan county, the seat of my maternal ancestors. I may remark here, that I do not remember ever seeing either house without company when the families were at home, and before they were broken up and dispersed by death or marriage. Like many of the families of Old Virginia during those times, they were in danger of being eaten out of house and home by the crowds of visitors entertained. They carried on what they called "junketing" at a great rate, and staid three or four days, or a week, feasting day by day on the biggest sort of dinners. After the lapse of a few weeks, the visiting would be reversed, the visited families visiting, and if it could be done, the indulgence in feasting and so forth would be greater still. No families could exceed those of Willington and Montrose, and I will add to Olney, five miles below Richmond, the seat of William Sterling Smith, Esq., in entertainments of this kind. Ah, how we boys loved to see the carriages rolling up, for we were sure of a good time coming.

By the way, it may not be amiss to state, that in old times, it was the almost universal custom in Virginia, for people of respectable means to give names of their residences. If they did not "call their lands by their own names," they at least gave them such names as would designate them, so that the family and the house were intimately associated in the minds of those who spoke of them. For instance—if a visit was to be made we did not say, we are going to dine at Mr. Berkeley's, but we are going to Oakland; and to Count Dillon's, we would say to Sandy Ford, and every one talked that way. And besides the names already mentioned, there were Longwood, the seat of Judge Peter Johnston; and Templeton and Dover, the seats respectively of Colonel John Nash and Abner Nash, Esq., his brother; and Springfield, that of Colonel Samuel Venable; and Haymarket, that of William L. Venable, Esq.; Morven, that of Peyton Randolph, Esq.; and many others. These estates varied in extent

from six or seven hundred to two thousand acres of land, with a corresponding number of slaves. But all these things have passed away.

But I am wandering, thinking of glorious old times—and must return to my subject.

(TO BE CONTINUED.)

Recent Publications.

THE MINISTER'S HANDBOOK. Containing forms for Baptism, Marriage, the Lord's Supper, Burial, and the Ordination of Elders and Deacons, with classified selections of Scripture for the sick room. By Marvin R. Vincent, D. D., A. D. F. Randolph & Co., New York. Price 75 cents.

The design of this Handbook is to meet a demand which the author, who is a Presbyterian pastor in New York city, thinks is growing among the non-liturgical churches for some such forms as are here given. We have read them all. Oftentimes we have seen the marriage ceremony and burial services awkwardly conducted, and the sacraments administered in a way to indicate that some prescribed form would be better. But we have also seen them all conducted in a far more appropriate and impressive manner than it would be possible to do by the use of these or any other forms.

The book may be useful and suggestive even to those who can do as well or better without following its forms closely.

THE GREAT REVIVAL OF THE EIGHTEENTH CENTURY. By Rev. Edwin Paxton Hood, author of "Isaac Watts; his Life and Writings, his Home and Friends," etc. With a Supplemental Chapter on the Revival in America. 12mo, pp. 326. Philadelphia: American Sunday School Union.

This is the republication of an English work. It is an account of the great Methodist movement of the last century, one of the most important in the history of the Church. The Wesleys and Whitefield of course figure in the narrative; but there are also sketches of Berridge, Grimshaw, Walker, Romaine, and John Newton. The chapter at the close sketches some of the phases of the revival in America, under the labors of Edwards, Whitefield, the Tennents, and their associates. An Index gives additional value to the volume. Price \$1.25.

ALL ABOARD FOR SUNRISE LANDS. By Edward A. Rand, Ill. Boston: D. Lothrop & Co. Price in boards \$1.75; in cloth \$2.25.

Old as well as young readers will feel grateful to Mr. Rand for this capital volume of travel, which is written in his best style, and is enriched with more than two hundred exquisite illustrations. The story, aside from everything else, is fascinating in the extreme, and will be read and re-read with increasing delight by all live, adventure-loving boys. The author takes for his characters a party of boys, bright, hearty, and brimming over with curiosity to see and hear everything that comes within their range. They have an uncle, a sea captain, who has knocked about all over the world, and picked up a vast amount of curious knowledge. They obtain permission from their parents to accompany him on a long voyage. Sailing from San Francisco they touch at Japan, where they stop long enough to see a great deal of the country and pick up a mass of information regarding the habits and peculiar customs of its inhabitants. Leaving Japan, the vessel makes her course through the Polynesian seas, past the great islands of Borneo and Java, to Australia. From Australia they skirt the Chinese coast, visiting some of the more important parts and meeting with a great variety of adventure. It may be imagined that the little party have enough to see and talk about at all these places. Nor are they idle on shipboard during the voyage from port to port. They talk over their experiences and ask their uncle innumerable questions about matters concerning which they are curious, getting answers which are full of useful information. The book is brought out in magnificent shape, fine paper, clear type, and handsome covers, and if it meets with the success it richly deserves, will be the best selling book of the season.

CALVIN AND HIS ENEMIES: a Memoir of the Character and Principles of John Calvin. By the Rev. Thos. Smyth, D. D. New Edition. 12mo, pp. 208. Philadelphia: Presbyterian Board of Publication.

This little work meets a want in our Presbyterian literature. No grander figure than Calvin's looms up in the history of the Church since the Apostolic days. A life of him adapted to popular circulation will do good service; and we are glad to see that the Presbyterian Board has issued a new edition of this work. Dr. Smyth was a distinguished name in the Southern Church.

The American publishers, Messrs. Estes & Lauriat, send us their reprint of the famous English child's paper, which sails under the happy appellation of *Chatterbox*. This is one of the best publications for children that we know. It is lavishly and beautifully illustrated, and is issued monthly in parts of 32 pages, at the trifling cost of \$1 per year, or to clubs at 75 cents. The publishers state that it has attained the marvellous circulation of a quarter of a million, and that it is safe to say that it has a MILLION READERS.

MRS. MAYBURN'S TWINS; with her Trials in the Morning, Noon, Afternoon, and Evening of just One Day. By John Habberton, author of "Helen's Babies." 12mo, paper, pp. 183. Price 50 cents. Philadelphia: T. B. Peterson & Bros.

SWEET FIELDS OF EDEN; for the Sabbath School, is the name of a new Sunday School Music Book, by J. H. Tenney, Aldine S. Kieffer, and Wm. B. Blake. Ruess, Kieffer & Co., music publishers, Dayton, Rockingham county, Va.

THE CHRISTIAN PHILOSOPHY QUARTERLY for April. Contents:

The Speculative Consequence of Evolution; Science and Revelation; English Philosophy; The Ego in Consciousness; Historical Notes. A. D. F. Randolph & Company, Broadway, New York.

St. NICHOLAS for May. Contents:

Frontispiece—"Ninette"; Why the Clock Struck One; The Origin of Dantzig; "An Old Man who lived by a Gate"; King Midas; The Story of the Secretary Bird; The Erasing Scientist; A Little Girl's Idea; Stories of Art and Artists; "Mistress Mary, Quite Contrary"; A Pleasant Surprise; What the Birdcock was Good For; Play day at Mentor; Stories from the Northern Myths; What One Year Makes of Little Kitten; Grab bag; Wolf-reared Children; A Spring Story; Donald and Dorothy; The Man from Paris, etc., etc., etc.

Published by The Century Co., 743 Broadway, New York.

SOUTHERN HISTORICAL SOCIETY PAPERS for April. Rev. J. William Jones, D. D., Secretary, Richmond, Va. Subscription, \$3 per year. Contents:

Memoir of First Maryland Regiment, by Gen. Bradley T. Johnson; The Story of an Attempted Formation of a N. W. Confederacy—Letter from Gen. J. A. Early; The Artillery on the Gettysburg Campaign—Report of Col. Garnett, Report of Col. H. C. Cabell; Review of Doubleday's "Chancellorsville and Gettysburg," by Col. William Allen; Tribute to the Confederate Dead, by Rev. Dr. Markham; Fifteenth Georgia Regiment at Gettysburg—Report of Colonel Du Bose; The Southern Soldier Boy—Poem by Father Ryan; Elliott, Hamilton, and Elliott's Torpedoes, by Major J. A. Hamilton; Official Correspondence of A. N. V.; Notes and Queries; Editorial Paragraphs; Literary Notes.

THE VIRGINIAS for April is received, and is welcome as usual. Maj. Hotchkiss has shown great judgment in maintaining a periodical of this sort in Virginia. It is now in its third year. Staunton, Va. Price 25 cents per number.

THE MISSIONARY HERALD for May is as interesting as usual. American Board Foreign Missions, Boston.

LITTELL'S LIVING AGE for the week ending April 29th.

Ouachita Presbytery

Met at Mt. Holly, Ark., April 12th, and was opened with a sermon by Rev. H. C. Moore, from 2 Tim. iv: 2.

There were six ministers and four ruling elders present.

Rev. J. A. Dickson was elected Moderator, and Rev. H. C. Moore, temporary Clerk.

The Stated Clerk announced the death of Rev. S. Williamson, D. D., and Rev. M. A. Patterson since last meeting of Presbytery, and committees were appointed to prepare suitable memorials.

Calls were presented from Tulip, Princeton, and Pleasant Grove churches for the pastoral services of Rev. H. C. Moore, and arrangements were made for his installation.

Permission was granted Rev. J. M. Kirkpatrick and Rev. E. T. Baird, D. D., to labor within the bounds of Presbytery.

Rev. W. G. Woodbridge was dismissed to the Presbytery of Memphis, Rev. W. E. Burke to the Presbytery of Missouri, and Rev. G. R. Waddell to the Presbytery of Arkansas.

Presbytery will hold an adjourned meeting at Hot Springs, on the 22nd of June, for the purpose of receiving Rev. E. T. Baird, D. D., into Presbytery, and installing him over Hot Springs church.

Rev. W. T. Howison and elder C. R. Breckinridge were chosen commissioners to the General Assembly.

The next stated meeting will be held at Arkadelphia in October.

E. M. MUNROE, Stated Clerk.

How Milton Came to Write "Paradise Regained."

It was at the time of the great plague that the poet of "Paradise Lost" took up his abode at Chalfont, and it was through the instrumentality of a common friend of his and William Penn's that his retreat was selected. Thomas Ellwood, the Quaker, had made Milton's acquaintance in London some years before, when hunted out of house and home by the Bucks justices, and read Latin to him in his lodging in Jewin Street. When the plague grew fierce in the city the blind poet bethought him of his one-time secretary, and asked him to find him some retreat in his neighborhood. Ellwood took this "pretty box" for him; and it was here that he suggested to him the idea of "Paradise Regained." Milton had handed him the manuscript of "Paradise Lost" to pass his judgment on. "I pleasantly said to him," Ellwood relates in his Life, "Thou hast said much here of paradise lost, but what hast thou to say of paradise found?" He made me no answer, but sat some time in muse; then he broke off that discourse and fell upon another subject. After the sickness was over, and the city well cleansed, he turned thither; and when afterward I went to wait on him there, he showed me his second poem, called 'Paradise Regained,' and in a pleasant tone said to me, 'This is owing to you, for you put it into my head by the question you put to me at Chalfont, which before I had not thought of.'

The Law of Christ and Personal Expenditure.

Every man must form his own judgment as to what expenditure on himself and on his own house God will approve. He is God's servant, and may use his income in meeting whatever expenses are legitimately incurred in doing God's work. He may move from a modest house into a mansion, with greenhouses, vinerias, stables, and a park, if his income is large enough to cover the increased expenditure, and if he thinks that by the change he will serve God more effectually. But to those who believe in the "sacredness of property," it is clearly unlawful to incur a large increase of personal expenditure without the prospect of securing any corresponding increase in the efficiency of their service. Every man whose income will cover more than the necessi-

ties of his own life and work is also required to use part of it, how much, he must judge for himself, in serving others. The form in which this service is to be rendered must be determined by a man's position, circumstances, and faculty. One may be specially "called" to shelter the homeless, another to care for orphans, another to promote scientific discovery, another to contribute to the development of art or of literature, another to strengthen great movements for the social and political improvement of mankind. The general law is clear and definite.—R. W. Dale, in "Good Words" for April.

Jesus the Glory of the Bible.

You have often admired the line of shimmering light which shines on the ruffled waters when the moon is in the heavens. Look in any other direction, and the waters are dark and troubled. Look toward the orb of night, and you see the glory all the way, right from your feet to the heaven above. Another standing beside you, looking at another angle, will see another line of light and glory; and another, in another place, will see another, and so on endlessly. The moon is really shining over all the water, but each one sees only a portion of its radiance, and that portion only by looking in one direction.

So it is in the Bible. The glory is shining all over it. You may see nothing of heaven in it so long as you will not look in the right direction. But look at the point of sight. Look to Jesus and you will see the glory of the Bible. You cannot see it all. Another will see something else that you do not. And another, standing at another point, will see something that you and he have missed. But every one who looks earnestly in the right direction will see something—a path of light and glory leading from his own feet across the troubled waters of his life up to the heaven above.—Munro Gibson.

Efficacy of Prayer.

In a recent "Princeton Review" article, Principal Dawson, of Montreal, thus points out the reasonableness of prayer, and its accordance with the general course of nature: "A naturalist should be the last man in the world to object to the efficacy of prayer, since prayer itself is one of the most potent of natural forces. The cry of the young raven brings its food from afar without any exertion on its part, for that cry has power to move the emotions and the muscles of the parent bird and to overcome her own selfish appetite. The bleat of the lamb not only brings its dam to its side, but causes the secretion of milk in her udder. The cry of distress nerves men to all exertions, and to brave all dangers, and to struggle against all or any of the laws of nature that may be causing suffering or death. Nor in the case of prayer are the objects attained at all mechanically commensurate with the activities set in motion. We have all seen how the prayer of a few captives, wrongfully held in durance by some barbarous potentate, may move mighty nations and cause them to pour out millions of their treasure to send men and material of war over land and sea, to sacrifice hundreds of lives, in order that a just and proper prayer may be answered. In such a case we see how the higher law overrides the lower, and may cause even frightful suffering and loss of life, in order that a moral or spiritual end may be gained. Are we to suppose, then, that the only Being in the universe who cannot answer prayer is that One who alone has all power at His command? The weak theology which professes to believe that prayer has merely a subjective benefit is infinitely less scientific than the action of the child who confidently appeals to a Father in heaven."

Impiety of the Times.

There is a vast amount of impiety in these days of mental activity. Some are impious because they are immoral, others because they are proud. The former set their hearts on gross sins and defy the Creator because they know He hates impurity. The latter formulate their impiety into theories which they propagate in a spirit of naughty rebellion against Him who claims their submission to His will. But more unapproachable than either of these forms of impiety is that recklessness in religious matters which is characteristic of the times and which is oblivious of all religious obligations. This spirit stifles the religious instincts of the soul, refuses to think of the future, lives only for the body and for the present moment. Guizot says it "is like a vast dead sea in which no being lives, an immense barren desert in which no vegetation pushes. It is, if not the most revolting, at least the most formidable evil of the day," most formidable because most difficult to reach. But is not the Church commanded to assail both impiety and recklessness at home, as well as wickedness abroad? Unquestionably. But how? She has but two lines of approach to either. To recklessness she must oppose the most vigorous type of the spiritual life that is attainable. She must assail both recklessness and impiety with the gospel preached in the power of the Holy Ghost. The more wicked men are, the more holy and active must the Church become. With a Church wholly consecrated, Christ would soon conquer all types of wickedness.—Archbishop Leighton.

The American Institute of Christian Philosophy.

This Institute was founded for the purpose of promoting the following objects of high importance to both religion and science:

FIRST.—To investigate fully and impart all the most important questions of philosophy and science, but more especially those that bear upon the great truths revealed in Holy Scripture.

SECOND.—To associate men of science and authors who have already been engaged in such investigations, and all others who may be interested in them, in order to strengthen their efforts by association, and by bringing together the results of such labors, after full discussion, in the printed transaction of an institution; to give great force and influence to proofs and arguments which might be little known, or even disregarded, if put forward merely by individuals.

THIRD.—To consider the mutual bearings of the various scientific conclusions arrived at in the several distinct branches into which science is now divided, in order to get rid of contradictions and conflicting hypotheses, and thus promote the real advancement of true science; and to examine and discuss all supposed scientific results with reference to final causes, and the more comprehensive and fundamental principles of philosophy proper, based upon faith in the existence of one Eternal God, the Creator of all things.

FOURTH.—To publish papers read before the society in the furtherance of the above objects, along with full reports of the discussions thereon, in the form of a journal, or as the transactions of the Institute, or in a quarterly review of Christian science.

FIFTH.—When subjects have been fully discussed, to make the results known by means of lectures of a more popular kind, and to publish such lectures.

SIXTH.—To publish English translations of important foreign works of real scientific and philosophical value, especially those bearing upon the relation between the Scriptures and science; and to cooperate with other philosophical societies at home and abroad, which are now and may hereafter be formed in the interest of Scriptural truth and of real science, and generally in furtherance of the objects of this society.

SEVENTH.—To found a library and reading-room for the use of members of the Institute combining the advantages of a literary club.

EIGHTH.—To interest Christian men and women, learned and unlearned, in the production, circulation, and the reading of a literature which shall promote intellectual and religious culture.

The annual subscription for members is ten dollars. The annual subscription for associates is five dollars. One hundred dollars will constitute a life member, and fifty dollars a life associate.

Members are entitled to a free copy, by mail, of each number of the official publication which contains the papers read before the Institute; also to a free ticket to every course of lectures delivered under the auspices of the Institute; also to a free use of the Institute's library.

The Institute publishes the lectures and papers read before it, in the form of a periodical called the *Christian Philosophy Quarterly*. The number for October, 1881, had the following articles:

1. Historical. 2. The Cry of "Conflict," by President Deems, of the Institute. 3. What we mean by Christian Philosophy, by President Porter, of Yale College. 4. Some Difficulties in Modern Materialism, by Professor Browne, of Boston University. 5. The Religious Aspects of the American Scientific Association, by Prof. Trowbridge, of Glasgow, Mo.

The number for January, 1882, had the following articles:

1. On the Origin and Primitive State of Man, by Prof. Stephen Alexander, Princeton. 2. Astronomical Facts and Fancies for Philosophical Thinkers, by Prof. Young, Princeton. 3. Conditions of Spiritual Sight, by Rev. A. H. Bradford. 4. Foundations of Christian Belief, by Rev. Dr. Lyman Abbott. 5. Freedom of Will Empirically Considered, by President John Bascom. 6. Historical. 7. Notes.

Those who are not members of the Institute receive the *Quarterly* for two dollars a year, from the publishers—A. D. F. Randolph & Co., 900 Broadway, N. Y.

There are no honorary members: every membership is paid for. There are no salaries: every officer gives his services and contributes money to carry on this work. The Institute is not a year old, and already it numbers amongst its nearly two hundred members many of the most distinguished scientific and philosophical men in the country; a number of wealthy gentlemen who make no pretension to learning, but have zeal for the cause of truth; and a number of persons who are simply, humble laymen, loving the truth as it is in Jesus, and contributing their annual fees to push the work of this noble institution.

The officers for this year are: Charles F. Deems, D. D., LL.D., President; Vice Presidents: W. H. Allen, LL.D., President of Girard College, John Bascom, D. D., LL.D., Hon. Kemp P. Battle, LL.D., Rev. Dr. Hitchcock, President of Union Theological Seminary, Mark Hopkins, D. D., LL.D., Rev. Bishop Hurst, Gen. G. W. Custis Lee, Rev. Chancellor Mell, Rev. Bishop McTyeire, Francis L. Patton, D. D., LL.D., Noah Porter, D. D., LL.D., W. A. Scott, D. D., LL.D., and Rt. Hon. the Earl of Shaftesbury; Rev. Amory H. Bradford, Secretary; William O. McDowell, Treasurer.

All applications for information and membership should be addressed to Rev. A. H. Bradford, Secretary, and all postal orders, checks, drafts, etc., should be made payable to W. O. McDowell, Treasurer. The address is 4 Winthrop Place, New York.

It has been well said that no man ever sank under the burden of the day. It is when to-morrow's burden is added to the burden of to-day that the weight is more than one man can bear.—George Macdonald.

I prefer an erroneous honest man to the most orthodox knave in the world; I would rather convince a man that he has a soul to save, and induce him to live up to that belief, than bring him over to my opinions in whatever else beside.—Archbishop Leighton.

Various Paragraphs.

MOHAMMEDAN AND BRAHMAN CONVERTS.—That the mass of converts to Christianity in India are from the lower castes, is a well-known fact, but it is far from truth that none of the higher ranks have been reached. The *Foreign Missionary* for April contains the report of a native preacher, Rev. J. C. Chatterjee, who, during the last few months has received twelve persons to the church at Hoshiarpur. Of the twelve, six were of high rank, one a Brahman, one a Rajput, and another a Rajput widow. Four of the number were Mohammedans. While as yet it must be said that not many of the wise men of Islam have been called, the current statement that nothing has been accomplished among them is quiet incorrect.

BIBLE NOTES.—"The disciple which leaned on his breast at supper." The Gospel of John opens with Christ in the bosom of God, and closes with a sinner in the bosom of Christ.—William Lincoln.

"For our conversation is in heaven."—When courtiers come down into the country, the common home-bred people possibly think their habits strange; but they care not for that. "It is the fashion at Court." What need have the godly to be so tender-foreheaded, then, to be out of countenance because the world looks on holiness as a singularity? It is the only fashion in the highest Court, yea, of the King of kings himself. Salter.

REV. JOSEPH COOK'S VISIT.—Dr. Bissell, in a letter dated Ahmednagar, February 1, says:

"Last week we were favored with a visit and lecture from Rev. Joseph Cook, which we greatly enjoyed, and I trust it did us and others much good. Having finished his course of lectures in Bombay and Poona, he consented to stop here one day on his way to Northern India. The lecture here was well attended, many of the European residents, as well as most of the English-speaking natives, being present. By invitation of the head master, it was delivered in the Government High-School building. The subject was the 'Insufficiency of Rationalism.' As is usual, he held the close attention of his audience for an hour and a half. We are thankful for his visit to this part of India. He has dealt some heavy blows at skepticism, rationalism, spiritualism, theosophy, and the like, which cannot fail to help the truth. There is a stir in the enemy's camp, which is a sure sign that some of them have been hit.—*Missionary Herald*.

THE HOTEL CLERK is a young man who was originally created to fill an Emperor's throne or adorn a Dukedom, but when he grew up there being fewer thrones and doms than there were Emperors and Dukes, he was temporarily forced to take a position behind a hotel register. His chief characteristics are dignity of bearing, radiant gorgeousness of apparel, haughtiness of manner, and jewelry. His principal duties consist in hammering on the call bell, in handing guests the wrong keys to their rooms, and in keeping a supply of toothpicks on the end of the desk. When all his time is not taken up in the performance of these arduous duties, he will condescend to explain to a guest that he does not know whether the north-bound train leaves at 3 P. M. or not, and if the guest insists on enticing further information out of him, he will probably hand him a last year's official railroad time table. No matter how crowded a hotel is, the hotel clerk always finds one room left for the late arrival. When the latter kicks about it, when he is leaving next day, because it was on the fifth floor, and was furnished with nothing but a bed, a bar of soap, and a crack in the ceiling, the clerk tells him that if he had only been staying another day he could have had an excellent room, in fact the best room in the house, which would be vacated after breakfast by a gentleman who was leaving on the noon train. To our certain knowledge the gentleman has been leaving that excellent—that "best room in the house" every to-morrow for the last twenty years. The hotel clerk is said to be distantly related to the railroad ticket clerk, but this must be a mistake having its origin in the fact that there are certain traits and atrocities of character common to both. The hotel clerk has no relations. Not one man in a thousand can remember ever having seen a hotel clerk's father or uncle. If we were asked why this is so, we could no more account for it than we could for the fact that the cuckoo does not suckle her young.—*Texas Siftings*.

Where science speaks of improvement, Christianity speaks of renovation; where science speaks of development, Christianity speaks of sanctification; where science speaks of progress, Christianity speaks of perfection.—J. O. Thompson.

Get your doctrine from the Bible. Get your example from Christ. A day will pass after you have closed with Christ's promise, ere he will meet you with a counsel. Embrace both.

Those disciples who desire to be successful workers in the Church should give themselves to much prayer, remembering that a good word with God in secret qualifies for a good work with man in society.

And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

The Central Presbyterian.

WHOLE NO. 875.

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Central Presbyterian.

OFFICE:
No. 1015 Main street, opposite the Post Office.

TERMS:

Three Dollars a year; six months, \$1.50; three months, 75 cents; payable in advance.—Ministers of the gospel, \$2.50.

Payments may be made to local agents wherever practicable; all ministers of our Church are authorized to act as such. Or by checks, Post-office money orders, or letters Registered by Postmaster. Otherwise it must be at the risk of the party sending it.

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Richardson & Southall,
Editors and Proprietors.

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CORRESPONDENCE.

Letter from Wales.

PENMAENMAWR, April 19th, '82.

Messrs. Editors.—You will be glad to hear of a quiet work of grace which has been going on for some months past in Wales, under the honored instrumentality of two faithful Christian voluntary workers. Some weeks ago there appeared in your columns an account of the Children's Scripture Union, which, from small beginnings in April, 1879, has grown until it now counts more than a hundred thousand members. Two of the brethren who were interested in the formation of that Union, Messrs. Westall and Spiers, have been working in this district during the past winter and spring. A glance at the coast of North Wales will show the scene of their labor. The coast line will be found dotted with ancient castles, such as Harlech, Criccieth, Carnarvon, Beaumaris, and Conway, some of which mark the extent of foothold retained by the old Norman barons in Wales, up to the time of the Tudor kings. It is along this coast line that our brethren have been working; at Criccieth, Bangor, and Beaumaris. Mr. Westall, a nephew of the late Professor Sedgwick, is an artist who devotes the proceeds of his pencil to the cause of Christ. He has been here before and made water-color sketches of much of the scenery, always having some kind, Christian words to say to the children during his sojourn. Only in the latter autumn of last year he came for a longer stay. Mr. Spiers, his energetic companion, was the founder of the Children's Mission at Llandudno, and is known on account of his labors in different parts of England, and in Edinburgh, Glasgow, and Dundee. Both are held in deserved honor by those who love the common Master and Lord.

The first series of their recent meetings was held in Criccieth, where many children and young people were led to rejoice in the assurance of salvation, and to join with full hearts in the sentiment of Deck's beautiful hymn:

"'Twas Thy love, O God, that knew us
Earth's foundation long before;
That same love to Jesus drew us
By its sweet constraining power,
And will keep us
Safely now, and evermore."

There was an extraordinary tide of blessing on the meetings at Criccieth, and the work in this little watering place seems to have been deep and lasting in its effects. It would do you good to read the simple and affectionate letters of young converts to our brother Spiers which have come from Criccieth.

Our brethren removed from Criccieth to Bangor. Here the same quiet but powerful work of enlightenment and conviction followed by peace in believing—often peace like a river—went on as at Criccieth. It was pleasing to meet children in the train, between Aber and Bangor, reading their "portion" of Scripture, which they had not been able to overtake before leaving home on the winter's morning. One thought of the day when upon the bells of the horses will be inscribed "Holiness to Jehovah"—the day of our brightest hopes. I could give you some touching incidents in connection with their work at Bangor, if your space only admitted it.

Our friends afterwards went to make a stay in Beaumaris, and there, perhaps, the work accomplished by their labors was most remarkable. It was there, too, that about the end of January, I had the opportunity of being a personal witness to the manifest presence of the Lord in some of the gatherings for prayer and unfolding of the Scripture in reference to the work. In one of these at which I was present, there was a great and deep calm felt, notwithstanding much suppressed emotion, specially during the prayer. That meeting will be long remembered by some who were present as having brought them a blessing for eternity. The work in Beaumaris, however, seemed to be much less upon the children than upon the adults. The reason, unless

I am mistaken, being that the children at Beaumaris are less instructed in the doctrines of Scripture than those at Criccieth, where the old Welsh love of the Bible is more seriously cherished. A few extracts from letters by Mr. Westall will best tell of the after progress of the work in Beaumaris. On Friday, February 17th, he writes:

"On Friday evening last we had a very small gathering for prayer for the power of God on two meetings of Christian friends appointed for this week. I opened something of the way of service for Christ. Last Sunday the Rev. Mr. Lloyd preached two powerful sermons (in the Calvinistic Methodist church). On Tuesday we had a large gathering at Mrs. Pycrofts, and the power of God was very present, baptizing us for the great work of next week, Tuesday and Wednesday, when the Town Hall is granted for temperance meetings. More than 170 have signed the pledge, and daily some of the former drunkards are bringing others to sign. God grant a mighty power of the Holy Ghost next week to bring them to the feet of Jesus, and many more as well, and then the question of keeping the pledge will be settled. On Wednesday evening had my class here, a good time. Eleven young men for three weeks have been meeting on Saturday evenings in a private room at the Café! Davidson the watchmaker is going on so happily, has moved to a comfortable house. He says God has taught him so wonderfully.—Some of the worst drunkards besides are anxious about their souls, and how they have signed the pledge we feel they are ready for the call of Jesus."

On February 28th he reports that a total number of 291 had taken the pledge in Beaumaris. From Bangor, on March 16th, he writes:

"Mr. and Miss W. were over to-day. They gave most cheering accounts of the work in Beaumaris. Several more had signed the pledge, making, now 313, and Mr. W. had not heard of one case of lapsing amongst the many former victims of drink who have signed. Various periodical meetings have been arranged to sustain the power of blessing that has been received, and seek further extension of divine grace."

After a short stay in Bangor during the second half of March, our brethren have come to Penmaenmawr, and much prayer has been offered that God will open up for them a work to do here, as it pleases Him. If it is His will that they do a work here as at Beaumaris, He will know how to open up the way. I am sure nothing need be said to enlist the sympathy of Christians in Virginia on behalf of the Children's Special Service Mission in Wales. My object is rather to call attention to one of the most gladdening signs of the times, in the effort which is being made to establish children in the truths of the gospel. I do not know that it would be possible to point to an instance of one who had received the saving influence of the truth in childhood, ever being led astray by the sophisms of infidelity. So true is it that "with the heart man believeth unto righteousness." Perhaps almost all the best laborers we have had here were believers from childhood, and thoroughly trained in the doctrines of salvation from early youth. Two of the most useful laborers among children here in previous summers, Mr. and Mrs. Steinitz were instructed from earliest years by the venerable Dr. Steinkopf, and were intimate with him till his death in 1859. And so it has been with countless others in your land and ours. The supreme interest which attaches to the subject of children's salvation, especially in these days of apostasy, must be my excuse for the length of this epistle. MAURICE J. EVANS.

"Can't Afford It."

Messrs. Editors.—Our people are not as rich as they were in the good old times. They have now to curtail expenses. This is not pleasant, unless a way can be found out where curtailment will come easy. We see advertisements headed, "French made easy," "German made easy," through simple text-books, without a master; then why not "curtailment made easy"? Why not, indeed! The way has been found. Never curtail in personal or family expenses; only curtail in contributions for benevolent purposes. That wont inconvenience the curtailer at all.

I know a church member who gave two dollars last year to Foreign Missions. He would have given more only he could not afford it. His whiskey cost him \$36.50, and how could he be expected to spare more than two dollars for the heathen?

I know another whose circumstances are much better, and he gave five dollars for Sustentation. He would have been only too glad to double that amount, but "if there was anything that he did despise, it was a mean cigar," and though he limited himself to three good ones a day, from conscientious considerations, as his cigar bill for the year came to \$109.50, of course he was not going to be so extravagant as to invest ten dollars in Sustentation. BREVITY.

Union Theological Seminary.

Official Report of the Proceedings at its Anniversaries of May, 1882.

FARMVILLE, VA., May 4, '82.

It is made the duty of the secretary to furnish to the press a report of such matters of general interest as occur at the annual meetings of the Trustees.

Nineteen of the twenty-four trustees were in session on the 2d and 3d insts., being diligent in business on those days. The following are among the items of interest on the occasion:

Willson Monument.—As some appreciation of the great worth of a modest Christian gentleman (the late Joseph B. Willson) who devised to the corporation, in trust, some \$20,000 in aid of students pursuing their theological training at the Seminary; the trustees determined to place over his grave a suitable monument, and requested Dr. Kirkpatrick to execute their wishes in this regard.

Catalogue.—The Faculty were requested to prepare and publish a general catalogue of its alumni, with brief notes of the ministerial life of each. This important work cannot be accomplished unless the alumni will furnish, and without delay, the information needed for its proper execution. Will each one read, ponder, and inwardly digest this item, and transmit to Rev. Dr. B. M. Smith, Hampden Sidney, Va., the information which he has, in vain, been trying to obtain.

Examinations.—The examining committee and faculty report "that the students have been diligent and faithful in their work." Written examinations continue to be approved as aiding in the effort to secure high scholarship. There is much honest work done at the Seminary.

Elocution.—The experiment of providing instruction in Elocution in 1881-'2, was followed with a measure of success so marked as to receive the commendation of the faculty in their report. Provision is made for continuing a course of instruction and drill in this department in 1882-'3.

Diplomas.—To graduates will hereafter be awarded diplomas in lieu of certificates.

Commencements.—Unforeseen difficulties prevented the inauguration of addresses from graduates this year. Authority was given the faculty to introduce the experiment hereafter, if deemed wise by them.

The public grounds and buildings were found to be in an improved and good condition, and orders were made looking to further improvements.

Railway communication with the outside world is one of the subjects of interest to the trustees and friends of the Seminary. A communication was received from the President of the Farmville & Staunton River Railroad Company in reference to the plans and prospects of this new and important enterprise. To be connected by railway with the great thoroughfares of the country is greatly to be desired. The whole matter of aid to this scheme was remanded to the Executive Committee and Treasurer.

Absenteeism.—The necessary absence of a majority of the Senior class, mainly because of attendance at their Presbyteries standing examinations for licensure, continues to raise a question difficult of solution, and which cannot be satisfactorily adjusted without the co-operation of Presbyteries and trustees. The faculty was authorized to communicate with Presbyteries, and to Rev. Drs. J. H. Smith, A. Martin, and H. G. Hill is committed for report, the consideration of this matter of no small concern and importance.

The small and diminished number of candidates for the ministry is a matter of grave concern to the trustees, and to the Church as well. In their report to the Assembly and Synods attention is called to this matter.

Finances.—The condition of the treasury is healthy. The amount of productive funds is \$242,895. Of which \$5,500 is due to the Library Fund, and \$57,500 is due to the Scholarships. The trustees are glad to know that the late Legislature of Virginia made provision for the payment of full six per cent interest on the \$137,675 held by the corporation, of Virginia Registered and Consol debt.

Graduates.—After an able and admirable address from the Rev. F. H. Johnston, of North Carolina, President Kirkpatrick, in appropriate and well chosen words, awarded diplomas to the following gentlemen who had completed the full course of study prescribed by the constitution of the Seminary: Messrs. A. G. Buckner, of North Carolina; P. H. Hoge, T. W. T. Pittman, and J. C. Stewart, of Virginia. It is proper to add that satisfactory reasons were given why the other seniors failed to be present.

Address.—The Rev. Dr. Hoge, of Richmond, Va., added greatly to the interest of the occasion by his address before the Society of Inquiry.

F. N. WATKINS, Secretary.

—A missionary who was shipped to Japan at a cost of \$750 has shipped to America enough idols to bring \$7,000. So it is said.

Presbytery of Memphis.

TRIAL OF THE REV. N. M. LONG.

Presbytery met at Somerville, Tenn., April 26. The opening sermon was preached by the retiring Moderator, Rev. J. M. Rose, from Jude, 3d verse, "That we should earnestly contend for the faith which was once delivered unto the saints."

Rev. R. R. Evans was elected Moderator, and C. V. Thompson, temporary Clerk.

Rev. W. G. Woodbridge was received from the Presbytery of Ouchita, Rev. W. S. Johnson from the Presbytery of Dallas, and Rev. H. B. Raymond, Jr., from the Presbytery of Florida. Report of committee on the Revised Directory, suggesting some verbal changes, was adopted and ordered to be forwarded to the Assembly.

Rev. J. M. Rose and elder J. M. Hull were elected commissioners to the Assembly, and Rev. W. S. Cochrane and elder P. H. Rice, alternates.

The Presbytery unanimously adopted the change proposed by the last Assembly in our Form of Government.

The following memorial was presented in regard to the course of the Rev. N. M. Long:

MEMORIAL AGAINST MR. LONG.
Mr. Daniel then presented to the Presbytery the following memorial:

MEMPHIS, TENN., April 25, 1882.

To the Presbytery of Memphis, convened at Somerville, Tenn., April 26, 1882:

The undersigned would respectfully represent that the conduct of the Rev. N. M. Long has become a grievance in the following particulars: He has ceased to preach with any view of building up the Presbyterian Church; he has, without the consent of the Presbytery, been the chief actor in the organization of an independent church—not Presbyterian—in Memphis; he has served this organization regularly as its minister without consulting the Presbytery; he has publicly announced that he has undertaken this work as something permanent, and that he has no higher ambition than to carry it on. This conduct on his part is highly detrimental to the unity, peace and prosperity of the Presbyterian Church in Memphis; it is subversive of the law and order of the Presbyterian Church at large. We therefore lay before the Presbytery this memorial, and we ask that the Rev. N. M. Long be directed to desist from the work in which he is now engaged and to attend to his duties as a Presbyterian minister, if he remain within the Presbyterian Church.

G. Rosamond, R. A. Lapsley,
John M. Rose, Jr., E. M. Richardson,
Eugene Daniel, R. G. Rawlings,
F. W. Sherrill, Milton P. Younge,
James Elder, G. L. Welford,
V. N. Rice, G. W. McCrea,
A. N. Erskine, R. F. Wilcox,
Carrington Mason, John Johnson,
A. A. Barnard.

He also read the following letter:

APRIL 25, 1882.
REV. E. DANIEL: My Dear Brother—While I could not agree with the expediency of presenting the memorial to the Presbytery, I would not be understood in any way that I justify the Rev. N. M. Long in setting aside the law of the Presbyterian Church in organizing and taking charge of the Stranger's Church without the consent and authority of the Presbytery. He has certainly defied the authority of the church to which he is bound, and I would repeat what I said to you and also to Mr. Long's friend. If I come into the Presbytery, I would require him to withdraw from the Stranger's Church, or else leave the Presbyterian Church.

Yours truly,
EDWARD C. JONES.

On motion, these communications were referred to a committee of five, as follows: Gill, Carne, J. J. Hall, Pentress, and S. B. O. Wilson.

Mr. Long said he would like to be permitted to place his answer to the documents read before the committee, which was granted.

After a protracted discussion the following action was taken:

SOMERVILLE, TENN., April 28, 1882.

To the Presbytery of Memphis:
The undersigned committee, to whom was referred the memorial of certain ministers and ruling elders of the several Presbyterian churches in the city of Memphis in regard to the Rev. N. M. Long, a member of and minister in the Presbytery of Memphis, would respectfully report as follows:

We invited both the memorialists and brother Long to appear before the committee, and permitted and requested both parties to produce any evidence they might see proper. We have given both sides a full and patient hearing, and after careful deliberation and consideration of the memorial, and of brother Long's answer in writing thereto, and all the evidence adduced pro and con, would recommend for your adoption the following paper:

Resolved, That the Presbytery recognizes the right of all persons to associate together for religious purposes upon any creed they may frame for themselves, or upon no creed at all.

Resolved, That the Presbytery, while lamenting the dissensions that rend the body of Christ, has the right and it is her solemn duty to inquire into the conduct and direct the labors of all her ministers, and to take action in all things pertaining to the usefulness of her churches according to the following provisions of our book of church order, chapter V, section 4, article 6: "A Presbytery has authority to receive and issue appeals, complaints, and references brought before it in an orderly way; * * * to require ministers to devote themselves diligently to their sacred calling, * * * and in general, to order whatever pertains to the spiritual welfare of the churches under its care." Chapter VI, section 5, article 1: "No minister or probationer shall receive a call from a church but by permission of his Presbytery."

Resolved, That all ministers are bound to submit to the judgment and action of the Presbytery to which they belong by the following vows which they voluntarily take at their ordination:

Question—Do you approve the government and discipline of the Presbyterian Church of the United States?
Answer—I do.

Question—Do you promise subjection to your brethren in the Lord?
Ans.—I do.

Question—Do you promise to be zealous and faithful in maintaining the truth of the gospel and the unity and peace of the church whatever persecution or opposition may arise unto you on that account?
Ans.—I do.

Resolved, That from the manual of the Stranger's Church of Memphis, it is evident that said church is not in accord with the Presbyterian Church in the United States, either in doctrine or polity, and from the evidence, both parol

and documentary before the committee, that brother Long's connection with said church has been and still is, detrimental to the peace and unity of the Presbyterian Church, and is subversive of her interests and authority and not conducive to true and undefiled religion.

Resolved, That in view of all these facts the Presbytery does hereby interpose its authority, and requires brother Long to cease to preach to and act as pastor of said Stranger's Church.

Your committee have endeavored to deal in all gentleness and kindness with brother Long in their investigation of the grievances set forth in the memorial, and they trust he may return to full and hearty compliance with his ordination vows, and acquiesce in the authority of our beloved church and in obedience to the Presbytery of which he is a member.

All of which is respectfully submitted.
S. S. GILL,
J. B. CARNE,
S. B. O. WILSON,
FRANCIS FENTRESS,
J. R. HALL,
Committee.

The report was made on Friday forenoon, and the discussion of it continued from 11 o'clock A. M. until 1 o'clock at night, recess being had for dinner and supper. The discussion was conducted with great ability and courtesy on both sides. A little after 1 o'clock the vote was taken, *pro et con*, on the first three resolutions, which were adopted unanimously. On the balance of the report the vote was taken by calling the yeas and nays, and resulted as follows: Yeas—Evans, Gill, Rosamond, Richmond, Cochran, Carne, Daniel, Rose, Lapsley, Laird, Wilson, ministers; Thompson, Hill, McClain, Stott, Rice, Erskine, Sherrill, Johnson, Hall, Fentress, McCullough, elders—22. Nays—Keady, Todd, Long, Raymond, ministers; Edmondson, Russell, Bringle, Barnum, Reeves, elders—9.

A committee, one from each side, was appointed to furnish a more particular and extended report of the discussion.

Presbytery received a telegram Friday night announcing that Rev. J. O. Stedman, D. D., one of its oldest and most devoted members, was dying, and Presbytery was led in prayer in his behalf by Rev. S. B. O. Wilson.

Presbytery adjourned Saturday morning to meet at Mason, Tenn., in the Fall.

J. RICHARDSON, S. Clerk.

Concord Presbytery

Met in Concord, N. C., April 25th. Present, 17 ministers and 24 ruling elders.

Rev. A. L. Crawford opened Presbytery with a sermon.

Rev. Dr. W. H. Wood, was chosen Moderator. Rev. W. B. Arrowood was received from Montgomery Presbytery, Virginia.

Rev. J. A. Ramsey with ruling elder M. W. Johnston were elected commissioners to the General Assembly, with Rev. J. N. H. Summerell and elder Col. J. C. Barnhardt as alternates.

The change proposed in Chap. XII, sec. 3, of Book of Discipline, was adopted.

Rev. P. M. Custer was dismissed to North Mississippi Presbytery.

An overture was adopted asking the General Assembly to take steps to have stricken from our book the prohibition against the marriage of a deceased wife's sister, and other degrees of affinity condemned in the last sentence of Chap. XXIV, sec. 4, Confession of Faith.

The question of co-operating with the General Assembly's Committee, was docketed and referred to the next regular meeting.

WM. W. PHARR, Stated Clerk.

Transylvania Presbytery

Met at Campbellville, Kentucky, April 28. Twelve ministers and eleven ruling elders being present.

Rev. E. F. Chisolm was elected Moderator, and Rev. J. J. Chisolm, permanent Clerk, in the place of Rev. B. Betts, deceased.

In reply to the Assembly's overture, touching a change in the Book of Discipline, the Presbytery voted for the change, but suggested that it be made in the following language: "This provision shall in like manner apply in the case of ruling elders and deacons, upon a reference to the session of the church with which they are connected."

In regard to the Revised Directory, the following resolution was adopted:

The Presbytery believes that it fails to meet the wants of the Church and are unwilling to vote for its adoption in its present form; but if adopted by a majority of the Presbyteries, would suggest the omission of sec. 5, chap. 3, and in chap. 8, the paragraph relating to the use of a ring in the marriage ceremony.

Rev. J. J. Chisolm and ruling elder T. S. Merrimon were appointed commissioners to the General Assembly, and Rev. W. T. McElroy and ruling elder F. S. Ray, alternates.

A call for the pastoral services of licentiate W. Y. Davis was presented by the Pleasant Grove church, which was placed in his hands and accepted. The Presbytery will meet at that church, June 3d, for the purpose of ordaining and installing him.

Exception was made to the records of one of the churches, because a minister had been received from the Reformed or "Campbellite" church without baptism. The exception was sustained, but an overture was sent to the Assembly asking that, inasmuch as in the judgment of many of our ministers and people that church has undergone a change favorable to orthodoxy, and consequently the grounds upon which the Assembly largely based its decision, twelve years ago no longer exist, a committee be appointed to consider the whole question involving the recognition of Campbellite baptism, and to report to the next Assembly.

A committee was appointed to prepare a memorial of the Rev. Barbee Betts.

Mr. J. T. Wade was taken under care of Presbytery as a candidate for the gospel ministry.

Rev. J. E. Triplett, evangelist, was authorized to organize a church at Fuaski Station.

The fall meeting will be held in September at Perryville. E. M. GREEN, Stated Clerk.

Presbytery of Montgomery—Missionary Supplies.

One Sabbath each at discretion—J. G. Shepperson, P. B. Price, B. W. Moseley, J. K. Harris, W. T. Hall, A. W. Ruff, W. B. Coppedge, W. M. McPeeters, W. A. Dabney, E. W. McCord.

Walker's Creek—C. A. Miller; Giles county—D. Blain; Carmel—R. R. Honston; Mercer county—J. M. Rawlings; Jennings's Creek—J. Ruff; Bedford county—F. G. Raley; Mr. Coppedge's Field—E. C. Gordon; Floyd county—W. H. Ochiltree; Franklin county—W. C. Campbell; Campbell county—K. P. Julian.
P. B. PRICE, S. Clerk.

Central Presbyterian.

WEDNESDAY, May 10, 1882.

Compensation.

BY MARGARET J. PRESTON.

Because the page of saint and sage
Is closed before your burdened eyes,—
Because the thought, by genius wrought,
Forbidden to your vision lies;

Because the fine ecstatic line
The poet writes, is shut away ;
Because you glance at no romance
Nor sweep the world-news of the day ;—

Must you sit by with murmurous sigh
And hopeless sadness in your looks,
As if the best of life's true zest
Was bound within the realm of books ?

Lift up, I pray, this golden day,
That vision which the classic line
Has dimmed with pain of overstrain,
And own there's something more divine.

Upon the broad expanse which God
Sets clear before your spirit's reach,
Freighted with more exalted lore
Than human tongue could ever teach.

Your pen can trace no faintest grace
Of fancy such as throbs and stirs
In living light along the bright
Record of Nature's characters.

No wisest sage, no scholar's page,
No secrets science may describe
Can teach the heart a thousandth part
As much as God's great open sky.

And tell me where are poets rare
As lyric birds that thrill and throng
The solitudes of breezy woods
Just for the very love of song !

What gay romance can weave a dance
As airy as the butterfly's ?
What drama's dream can ever seem
Tragic as that in human eyes ?

God's way is best. If he has pressed
His hand above your eyelids so,
Be sure, therefore, he has some lore
To teach you that you do not know.

Hold the dear hand, and understand,
While covering it with kisses true,
That you must lay all else away
Till you have heard his teachings through.

A father's care should surely wear
No semblance even of love's eclipse,
If down he lays the book, and says,
"Child, learn your lesson from my lips."
Sunday School Times.

For the Central Presbyterian.

Oil on Water.

The question of "Retrenchment and Reform" was supposed to be at rest, but is again revived. A word or two of mediation may be of some service to the Church. My impression is that the controversy presents a case of divergence on each side from the straight line of wisdom and of truth.

1. One party insists that the Church is bound to adhere, in her polity of beneficence, to apostolical precedents; whilst the other maintains that much discretion is allowable in adapting her methods to time and circumstances.

The battle here is over the first institution of the diaconate in the Acts of the Apostles. One extreme view is that all attention to temporal interest is thereby devolved upon deacons exclusively. The others, that such duties may be entrusted to ministers in the discretion of the Church. I raise the question, whether it may not be expedient at all times to conform to apostolical examples as far as practicable, and yet not obligatory to copy them in every minute particular irrespective of circumstances. In the narrative itself, there seems to be recognised a certain degree of discretion. Up to the time mentioned, the Apostles had been engaged in the "daily ministrations," but found the increasing labor incompatibly with their higher functions. The lesson seems to be that a minister, if he has time to spare, may conscientiously serve God in any religious capacity; but, as a general rule, his time ought to be occupied "in prayer and the ministry of the word."

2. Again, as a question of expediency, one party advocates an extreme simplicity, and the other a complicated and relatively expensive system. Wisdom seems to me to lie between them. The Church has an exterior and an interior work to perform. So far as missions have to be conducted on the frontier and in foreign lands, the arguments for a central committee and a skilled secretary seem to me so strong that they cannot be successfully met. No mere clerk could possibly discharge the onerous duties involved; and they are obviously germane to the ministerial office.

On the other hand, the work of Sustentation and its cognate enterprises—Education, Publication, etc.—does not seem to call for such an agency. Committees of Presbyteries or Synods might without salaries conduct these matters well. So long as we have central committees for each cause, loyalty to the Assembly dictates universal support; but to one so far removed from the influence of agitation as myself, the necessity of so elaborate, complex, and expensive a scheme has never been satisfactorily demonstrated. Its complexity is objectionable, because the people fail to comprehend it. Its expensiveness is objectionable, because the ratio of salaries and incidentals to the sums involved is glaringly

excessive.

In reference to those who are to receive and disburse the funds of the Church, the line of moderation is clearly the line of duty. A treasurer is necessary for a central committee. As the service is diaconal, the appointment of a deacon would be appropriate. One familiar with business of that character could discharge the duty in his professional capacity for a moderate compensation. But for all benevolent objects conducted by Presbyteries or Synods, such services might be entrusted to their own officers.

Now, where is the difficulty of simplifying and condensing our system, so as to approximate as near as possible to primitive models, and at the same time preserve its efficiency? So far as Home Missions are concerned, the secretaries have conceded so much to the Presbyteries that we can discover no reason whatever for a continuation of that work in their hands. The Presbyteries have the entire control. If so, why the expense of paid officials to do precisely what the Presbyteries can do themselves? The same reasons apply equally to Education. On the other hand, the demands of the opposite party for a total abandonment of some of our enterprises, and for triennial Assemblies, exceeds all reason. To simplify and economize are not to abolish. The former may promote progress; the latter is retrogressive and discouraging.

We cannot in an age of steam, the press, and the telegraph, literally return to primitive methods. The apostles would have availed themselves of increasing facilities. Our system is of a definite form, but not destitute of all elasticity. Some of our polemics are in the clouds, sustaining visionary theories with more formal logic than common sense.

The mind of our Church favors improvement, but not revolution. Simplification may be progress. It is the supreme aim in the useful arts, and should be in all ecclesiastical processes. It is hoped that the approaching Assembly will be a deliberate, conservative body, calmly and prudently intent upon the advancement of the Church. Acrimonious disputation and sublimated dialectics, are alike unfavorable to a healthy development. Divine wisdom never expresses itself through such channels. It is time we had learned to discuss practical questions dispassionately, and not in the spirit of personal championship.

J. A. W.

For the Central Presbyterian.

Thoughtless Criticisms.

A short time ago the Methodists of our village had a protracted meeting in their church. The Presbyterian preacher was invited to preach on Sunday night—his own congregation meeting in worship with the Methodists. He gladly availed himself of the opportunity to show his interest in the work, and preached the best sermon he had—a sermon that was the offspring of mental anguish and much prayer. In the congregation were two young men, characterized by many admirable traits, but irreligious. Their mother is a member of the Presbyterian church, and professes to be painfully anxious about the conversion of her boys. It is known that the preacher had those two young men in his mind and on his heart, and the character of his sermon was thought to be peculiarly suited to meet the demands of their case. The first expression of opinion that he heard from the mother was, "What was the matter with our preacher last night. He preached the meanest sermon I ever heard. He hollered mighty loud, and I believe it was to conceal his want of ideas." When this severe censure was repeated to the preacher by a sympathizing friend, it was not altogether mortified vanity that made his heart ache. No doubt this was an element of pain, but equally painful was the sense of helplessness and despair. What prospect of reaching the hearts of children when their own parents laugh at your most earnest and prayerful efforts? However feeble, or even misdirected the preacher's effort, it seems to me that a grateful appreciation of his design ought to suppress harsh criticism. When he stands as an accredited ambassador of God and handles the solemn themes of "sin, of righteousness, and of judgment to come," striving with prayerful earnestness to carry conviction to the heart of a child, if the parent is certain that the preacher's effort was a failure, instead of censure or ridicule, he should grieve in silence, and at least respect the benevolent motive that prompted the effort. Thoughtlessness is usually the excuse for harsh criticisms. "The critic meant no harm." But what shall we think of the thoughtlessness of a mother or father when the matter in hand is the rescue of their own offspring from eternal perdition? Why should the preacher pour out his soul in an agony of intercession at the throne of grace, and then put forth all the resources of mind and body to accomplish the rescue, while the parents are so little concerned as to make thoughtless comments? Suppose God stands aloof and looks on with equal indifference, and makes thoughtless criticisms, what probability that the child will be saved? Is it expected that God and the preacher will manifest profound concern and possibly save the child while the parents amuse themselves and the bystanders by light, dippant pleasantries at the preacher's expense? Preachers are said to be too sensitive. Perhaps so, but this is hardly as bad as for parents to be too thoughtless.

C.

For the Central Presbyterian.

Reminiscences of Major James Morton, of Willington.

(Continued.)

BY REV. DRURY LACY, D. D.

Major Morton as a Magistrate.

Major Morton was a civil Magistrate, and when he was on the bench, and Captain Nat. Price with him, the people knew they had to behave. The contrast between the good order and decorum of the court when he was presiding, and the disorder and confusion that existed when he was not there was very marked; everybody noticed it. But as a Magistrate, he often adjudicated small cases that were brought before him at home, and like the old English gentry, he held his court in the hall—the biggest room in the house. One day, I was there, a neighbor brought in a negro man belonging to another neighbor, who had been impudent to him, and wanted the authority of a Magistrate to whip him, as the negro's master had refused to let him do it. During the investigation this insolent neighbor flew into a passion and uttered an oath or a curse. The old gentleman stopped short and said: "Mr. Willard, I don't allow such language in my presence, and if you curse again, I will fine you for both offences." But in his zeal to convict the negro, Mr. Willard got mad and cursed again, and the old Major "fined him according to law, \$1 for each offence." Who, and where, is the Magistrate that will do the like in these days?

A Trustee of Hampden Sidney College.

Major Morton was a trustee of Hampden Sidney College, and always took a deep interest in the welfare of the institution. No man was more punctual and regular in his attendance on the meetings of the Board, and though he never made a speech on any subject, he never failed to give a judicious vote. Perhaps the name of no trustee is signed to more diplomas issued by the Senatus Academicus than his, and always in his bold honest hand, reminding one of the signature of John Hancock to the Declaration of Independence.

The students used to tell a great many anecdotes about him. In my early boyhood, there were only two carriages that came to the College church; all the rest of the people came on horseback, or in carryalls, or on foot, and the congregations were always large. One of these carriages belonged to Col. Samuel Venable, of Springfield, and the other to Major Morton. The boys used to say that the old Major's carriage was so accustomed to come to church, that it knew when it was Sunday, and would roll violently against the carriage-house door until somebody opened it, and if the horses were not hitched up very soon, away it would go off to church without horse or driver! A pretty tough yarn this.

When I was a boy and a growing lad, the custom was to have a precentor in all the churches. The precentor stood in, or near the pulpit, and "raised the tunes." He received the hymn-book from the hands of the minister, after he had read the hymn,—then "gave out" two lines at a time, and he and all the people sung them, then two more, which were sung, and so on until the hymn was finished. Major Morton was the

Precentor in the College Church

for a great many years, and in "parceling the lines" as it was called, did it with such inflections and modulations of voice, as to make his reading the two lines almost a recitative-solo. As far as I know, there never was but that one hymn-book in the church; but ten or twenty people sang to one who sings now, and they made church-music worth hearing—music incomparably better than we hear in our churches now-a-days.

Old-Fashioned Singing and Modern Progress.

But then, every family was a regular singing school, where they all practised music twice a day at family prayers. Why, it would have been as strange to have omitted singing then, as it would be to omit reading the Bible or praying now. I do not know a dozen families where they sing regularly at prayers, while ninety-nine hundredths of those that have family prayers never sing at all. And some of the very few that do sing, must have a piano badly played to help them out. And so too in the churches; where the whole congregation, white and black, old and young, used to sing with all the heart and voice, now they must have a big organ in the city churches with a paid organist, and a choir of eight or ten singers who are frequently quarrelling; and in the village churches a small choir gathered around a wheezing little instrument to make music! Thus the people have got to praising God by proxy, and they call this progress! I am thankful to say that this miserable proxy-business of choirs and instruments has made no progress in the country churches of North Carolina, but they sing a good deal as they did in old times, and now and then, with some favorite words and tune, make the house ring again.

Back again to Major Morton.

I wish I could stick to my subject, and not be so often "flying off at a tangent." My subject is Major Morton, who acted as precentor a long, long time, till the infirmities of age, and the introduction and general use of hymn-books induced him to give up his office. He loved singing so well, that he usually spent the Sabbath afternoons, lying on his bed, and singing the music book through. One

day at a public dinner in the Commons Hall, after the cloth was removed, and the wine brought on, and many toasts drunk, Professor McViecar, with some very striking and appropriate remarks, proposed: "The health of Major James Morton, the oldest and most faithful member of the Board of Trustees, and our incomparable precentor; 'Long may he live to sing, and ever live in song,'" which was drunk with a shout and "a three times three." The dear old man kept his seat, with a broad smile on his face, and the tears trickling down his cheek.

Old Age and Loneliness.

In his old age, after his sons and daughters were all married and had gone off, he was left for several years alone, and often became very sad and depressed in spirits. In that great big old-fashioned country house—the seat of unbounded hospitality in former years—he lived; the only white person on the plantation, except of course, the overseer and his family who lived in a separate house at a distance.

It had been the rule at Willington, and also at most of the houses in the neighborhood, to have family prayers in the morning and evening, as regularly as they got up or went to bed. It was no more omitted than breakfast—indeed not so much. At these morning and evening prayers the house-servants attended as regularly as the white people, and took part in the exercises of singing at least, if nothing else, for all negroes love singing. After the family was broken up by marriages and removals, these domestics, by degrees, left off attending prayers, until at last the old Major was left alone. Still he conducted the service as he had always done, not omitting any part of it.

An Affecting Incident.

One morning I went over to take breakfast with the old man, and to ask him to come to Ararat to dinner. It was only about a half mile from my house to his, and when I got on the porch, I heard him reading aloud, and soon found it was the Bible. As I did not wish to disturb him, I sat in a chair by the door, where I could see him and into the room, but with his face turned in another direction he could not see me. There was not a soul in the room but himself; and there sat the sorrowful-looking old man, reading aloud as if the room was full. Then he took up the hymn-book, and "gave out" two lines at a time aloud, and sang them aloud, till he finished the hymn. And then he kneeled down and prayed aloud, as he used to do with all his family. I was so touched, that I wept like a child, and it was several minutes before I could smooth my face and go in. I shall remember the chapter and hymn and prayer as long as I live. The chapter was the fourth of Hebrews; the hymn was one he often sung, beginning—

"My drowsy powers, why sleep ye so?"

"Awake my sluggish soul," etc.,

and the prayer was as simple as that of a child. He prayed for each family, and his children so distinctly, that any one knowing the different families would at once know whom he meant. Two of his sons-in-law were ministers, Dr. Rice and Mr. Wharey, and he prayed that a "double portion of the Spirit" might be granted them; and then he prayed that Billy (Dr. William S. Morton) might not be carried away by the world. Then he prayed for his negroes, that as they could not be free from earthly bondage, they might be Christ's freedmen; and then for the Seminary, and lastly for the Church of the world over. It was almost as short as my sketch of it—humble, fervent, submissive.

As I remarked at the beginning, Major Morton went to High Hill, Cumberland county, to live with his son, Dr. Morton, where he died at the age of 92 years.

For the Central Presbyterian.

Preachers and Poverty.

Do not some ministers talk too much about our poor salaries and hard times? The question is suggested by several articles which hint, and more than hint, that the reason why there are not more candidates for the ministry is that ministers are so badly paid. Of course they are badly paid, but then sometimes other people are badly paid too. We have "hard times," but then others have hard times too. There is a shady side to a pastor's life, and it is very shady; but then others have shady sides too. The mechanic and the laborer has a very shady time when he falls sick, and the wages stop. But the minister is the only one who brags about his poverty, who magnifies it, who invites others to view it. Is this seemly and becoming? Is it manly?

Of course congregations ought to pay the salary and pay it regularly and promptly. But they should do it, because it is right, because duty to God demands it, because the Lord has shown his displeasure at those who promise to give to God and fail to do it, (as in the case of Ananias,) and not because we need it. To exhibit ourselves as paupers is to invite others to treat us as paupers.

We need new books and theological reviews. Does the country lawyer have all the books he needs? Does the city attorney have all the "Reports?" or if he has them, does he have as much time to look into them as we parsons have to look into our books? Do the doctors have all the books and all the surgical instruments that would be useful to them? As a rule are not the city preachers about as well off in these respects as city lawyers, and country pas-

tors as well off as country doctors?

Of course our wives have hard times. I wish from the bottom of my heart, that such never befel them. No helps, little larders, much company, and more criticism, make a bitter pill. But there are many things to sweeten it, opportunities of usefulness, exhibitions of kindness and affection. But do they have as hard times as the farmers' wives who have to tend a half-dozen children and feed half a score of hungry hands?

Our children might have more, but too much, too many books, too much schooling, too many toys and candies are not good for boys and girls. A little hardship is good for them. And experience shows that ministers' children have enough. They are, to say the least, as well trained, as well educated, as moral, as pious, as respectable, and as useful as the children of any other profession or calling.

Of course preachers are poor. Riches are the exception. There are poor lawyers, doctors, farmers, carpenters, clerks, salesmen, and engineers, who work as hard as ministers, fare no better, and die no richer. Half a dozen graduates of a female school met six years after graduation and compared notes. Some had married promising young lawyers and had been inclined to exult over those who married ministers. But they found that they were all about equally poor, with the advantage on the side of the ministers' wives, that they had never expected to be rich.

Don't let us frighten young men away from the ministry by our doleful tales. The grumblers who say that ministers get large salaries for idling at home and eating big dinners abroad, don't know anything about it; but on the other hand we are not the most ill-used in the community. We have our trials; and it would be bad for us and the people to whom we preach if we had none; but our trials are not worse than those of others. I never heard of a minister or a minister's child in the poor-house, except through his own fault. We may not have as much money, but we have other things which are more prized than money, for which people are willing to pay out money—friends, popularity, and a recognized standing. In a worldly point of view there is not much to discourage a young man from seeking the ministry.

A COUNTRY PASTOR.

Why Discredit Divine Love?

We may depend upon it that one main reason why we are so prone to discredit divine love, especially in seasons of distress, is because we fail to look beyond the present—fail in having regard to the recompense of the reward. Our anguish is the fruit of impatience. We desire to ascend the mount of joy without passing through the valley of sorrow; to sit on the throne without lying in the dungeon; to wear the crown without bearing the cross. We forget that our Lord has said: "If ye suffer with me, ye shall also reign with me;" "Whosoever will come after me let him take up his cross and follow me"—follow me to Gethsemane and to Golgotha, to anguish of soul and to suffering of body. These lie on the highway to Olivet. Present adversity, though far from agreeable, may nevertheless prove an efficient agency in promoting future happiness. Uninterrupted prosperity is not always a blessing; nay, it is sometimes a premonition of coming anguish. The Psalmist, though finding the mystery of triumphant wickedness a problem too painful for him, yet discovered a solution when he entered the sanctuary of God, and understood the end: "Surely thou didst set them in slippery places; thou castedst them down into destruction." Springtime, with its balmy days and cloudless nights, might perhaps be considered more agreeable than the gloom of an unbroken winter; and yet were it to continue so long as to produce neglect in storing provisions for the future, it would inevitably become the precursor of a season of anguish, the intensity of which would be greatly aggravated by remembrances of the past.—Van Dyke's "Through the Prison to the Throne."

The Jewish Development.

The Jews, with their cosmopolitan tastes and habits, their mercantile experience and traditions, their concentrated wealth and varied mental ability, seem likely to become the ascendant race. They are becoming the capitalists of many countries, the creditors of their governments. They are becoming leading merchants and occupying some of the best residences in large cities. They are adorning the scholarship of European universities, and holding high positions in European cabinets. It may be the promise to Abraham, that in his seed all the families of the earth shall be blessed, may be fulfilled through this singular exaltation of the Hebrew race. The persecution they are meeting in Russia, Germany, and other parts of the world, is doubtless due in part to their extortion, but in part also, to race prejudice and envy of their superior thrift, threatening to swallow up, by purchase or mortgage, the property of hundreds of communities. If we discriminate against the Chinese now we may at length be tempted to make laws against the Jews.—The Watch-Tower.

Extraordinary afflictions are not always the punishment of extraordinary sins, but sometimes the trial of extraordinary graces.