

The Central Presbyterian.

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Richardson & Southall,
Editors and Proprietors.

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CORRESPONDENCE.

George Muller in Athens.

Letter from the Rev. T. R. Sampson, Missionary of the Southern Presbyterian Church in Athens.

[The following letter was received at this office in due time, but was accidentally mislaid. It loses, however, none of its interest.—EDS. CEN. PRES.]

Messrs. Editors.—More than eight years ago I heard Mr. Spurgeon introduce this good old man to the immense congregation assembled in the tabernacle, in words to the following effect: "Brethren, we will have the pleasure of now listening to the preaching of the gospel from the mouth of good brother Muller, the author of the 'Life of Trust.' At a time of life when other men are inclined to lay their armor down, he seems to be buckling his on again, and has believed it his duty to go about the country bearing testimony to that Lord who has proved so faithful to him through many years. His voice is not strong, and you will have to be very still in order to hear him. I, indeed, doubt if he can make himself heard, but he says he can, and he has more faith than I, so we will give him a fair chance."

He was heard, and many thousands have heard him elsewhere since that day, but he looks not one day older, nor does his strength seem one whit abated.

During the last few months he has been making a tour through the East, speaking in all the principal cities of the Levant. Some notices of these have appeared in other papers. I shall only speak briefly of what he did here.

His stay in Athens was extended over more than ten days, and he spoke nearly every day somewhere—sometimes more than once. He preached and made several addresses in the Greek Evangelical church to crowded houses. He also preached for the Baptist missionary once or twice. He addressed the Orphan Asylum children, the school of poor boys under the supervision of the Literary Club, "Parnassus," besides making several addresses to the prisoners confined in Athens, as also the school for small children under the auspices of the Episcopal church. Of course all these addresses were delivered through interpreters, in which capacity he was ably assisted by Mr. Parakevidis, Dr. Kalopothakes, and Mr. Sakellariou, the Baptist missionary stationed here.

The hearts of all Christian people have been refreshed, and we have received positive good from the sojourn of this dear brother among us. We cannot feel, however, very sanguine of good results upon others. The spiritual life of the East is so low that he will have seemed to many a mere babbling of strange things. It seems almost vain to look for fruits where there are no roots. Trust and faith are Christian virtues that develop only by careful cultivation, and are not to be gathered of brambles or thistles.

Brother Muller can do a world of good stirring up people who are only sluggish in the exercise of their Christian duties and privileges, but who have been instructed in the evangelical views of Christianity, (in England, in America, in Switzerland, in parts of Germany, France, and Scandinavia, if you like) but he casts his pearls, I am afraid, before swine in presenting his experiences before people who are incapable of understanding his principles, if they believe his statements.

It is almost impossible for one who has not lived among a people long enough to understand the range of their views and the way in which they express them, to preach to them. I was most forcibly impressed with this during brother Muller's stay with us. He would express an idea which was perfectly plain to an English hearer, but before it could be presented to a Greek audience it must undergo a complete metamorphosis in the alchemy of brother Kalopothakes' brain and come out in a new form as well as new dress. To have translated literally would have resulted in nonsense to the hearers.

In one of the prisons he ended an address by a warm appeal to all to become Christians. He had hardly ended when one man, expressing the feelings of every other one present, no doubt, said: "We are very much obliged to you for your sympathy and kind words, etc., but we are all Christians in here." Of course it would not have done for us to get into a discussion as the permission was only for him to speak.

Just as we turned out of the court, Mr. Muller requested that some one leave the text with them, "The blood of Jesus Christ cleanseth from all sin." The text was hardly finished before some one answered: "Every Lent we drink the blood of Jesus and eat his body, so we are all right." This man meant exactly what he said, for the Greek Church believe most firmly in *opus operatum*.

Athens, April 29th, 1882.

A Call to Nankin.

Messrs. Editors.—The July Missionary says: "The Mission is unanimous in recommending the city of Nankin—the second city in importance in the empire—as the most suitable place for commencing the proposed new mission in China."

The call is presented to some of our younger pastors to leave their present charges and go to preach unto this "great city, wherein are more than six-score thousand persons that cannot discern between their right hand and their left hand." A call to Louisville, Nashville, or Mobile would be prayerfully considered. Large churches pledge the salary: \$900, Mexicans, for a married man, or about \$800 in our currency.

In your present charge you preach on the Sabbath; in Nankin, daily. Here, to many gospel-hardened; there, you lift the first voice. Here, it is often difficult to obtain hearers; there, congregations everywhere and at all hours. Here, others have labored; there, you do not build upon other men's foundations.

In the April, 1875, number of *The Missionary*, our Committee was urged to open a mission in this city. It is situated on the Yang-tee, 200 miles above Shanghai, and steamers daily pass. The wall is forty miles around and in places seventy feet high; only the upper half of the city is occupied. The streets are wider than in other Chinese cities. The country around is rolling; the mountains just outside the gates. It is a great commercial centre and so a grand place for colportage. Situated on the great artery, tapped by the network of rivers, lakes, and canals, the venous system of the kingdom, Nankin, is the base for itinerant operations.

Dr. Williams, the author of the "Middle Kingdom" and of "The Chinese Dictionary," says of its language: "The Mandarin ought perhaps not to be called a dialect, but rather to be spoken of as the Chinese spoken language." "It is understood generally in 15 of the 18 provinces." "In this wide range the Nankin is probably most used and described as 'the speech everywhere understood.'" The Baltimore Committee will rejoice to receive an application from any minister into whose heart the Lord puts a desire to go.

H. C. D.

Home Missions.

How to Obtain Means for their Support?

REV. R. M'ILWAINE, D. D., SECRETARY.

This is a very important inquiry in view of the immense work now thrust upon the church, and the scant means at hand to foster it. We need to discover a way by which the entire membership of our congregations may be reached, and the whole Church be brought to generous co-operation. The old system of annual collections alone has been found insufficient. While they have been the chief source of supply, they have failed to reach the majority of the people, and to enlist their sympathy and beneficence. Something is wanted, not only to supplement, but to give energy and scope to these collections. Our people require information, encouragement, instruction, and impulse. It will not suffice to mention this matter in their hearing once a year, or even to make a single strong annual appeal in its behalf. The religious destiny of our land for the future; the immortal interests of tens of thousands now living, and of millions yet unborn, and the ultimate evangelization of the world through agencies from this country, are suspended upon the present conduct of this work. It must not, therefore, be left to draw its slow length along as it may be able to do by the inadequate supply of a yearly collection, but must be made to rest upon the hearts and consciences of the people all the time, so as to enlist their sympathies, prayers, and beneficence. It was with this object distinctly in view that the last General Assembly recommended that

The Monthly Concert of Prayer shall hereafter be held in the interests of missions in a broad and comprehensive sense, including missions in our own land, as well as in other parts of the world. In the discussion which preceded the adoption of this resolution, it was

stated by several brethren that this thing is not only right in itself, but will greatly add to the interest of these meetings, secure their multiplication in the churches, and at the same time, so enlarge the collections that both branches of the mission work will be gainers thereby. The Assembly, however, declined to give any direction in regard to the manner of dividing these collections, preferring to leave every church free to give the whole to one or the other branch according to their best judgment. It did, however, call upon ministers to present, statedly, to their people the condition and wants of the work of God in our land, and upon our Christian people to take this cause to their hearts, and to bear it up before the mercy-seat in prayer. If this is done, it cannot be doubted that many of our congregations will feel that their alms ought to ascend with their prayers, and will find it both pleasant and profitable to give in its behalf. Let the monthly concert of prayer, then, be established in all the churches, and, as far as practicable, let this cause be remembered by those who love the Lord and his Church.

Another indispensable agency in securing the full support of our people is found in

Home Mission Societies.

so cordially recommended by the last General Assembly. Perhaps not one-half of our people will ever be found at church on any given Sabbath—probably not one-tenth of them will be gathered at any one time, at the monthly concert of prayer. Grieve over these things as we may, and strive to remedy them as we ought, we must recognize the fact that multitudes who would delight to attend upon these services are, in the providence of God, hindered from doing so, while possibly some have no better excuse than negligence, for absenting themselves from the house of God. Then again, many who attend regularly upon the sanctuary, and who always give something when a collection is taken up, do not by any means exhaust their ability or willingness to give. It is, therefore, wise in laying our plans to employ agencies to meet these necessities of the case, and nothing has yet been devised more admirably adapted to this end than that we are now considering. It is true, indeed, the Church is a missionary society, and ought to consider itself such, and as such, address itself to the great duty laid upon it by its adorable Head. And this is just the idea which we wish to see impressed upon these societies. Every member of the Church, without exception, ought to be a member of them, so that they will be the Church in action. Their object should be not merely to secure funds for the waste places, but also to promote Christian fellowship and work. If these two objects are kept in view they will likely secure permanency and large usefulness, and promote at once the highest edification of their members, and the best interest of the Church at large. It would be an auspicious day, if every church in the Protestant fold, would organize itself into such a "Home Mission Society" for Christian work and beneficence.

Another humble but promising means of helping forward this cause is by gathering the little through

Home Mission Mite Chests.

About a year ago it was announced that these little boxes would be furnished to any person, or family, or Sabbath school class, which would use them for this cause, the only condition being that, as far as practicable, something should be put into them at least once a week, and that at stated times their proceeds should be returned to the Assembly's Treasury. Up to January 1, five hundred had been called for from which more than \$420 has been received—more than two hundred have been distributed since January, so that over 700 are now in use, and inquiries for them come in from time to time. They are mostly used by families which are not able to attend church regularly, and by Sabbath schools and children's societies. One children's society in Texas has collected in them during six months as much as \$37. One family contributed \$7 by this means in two months. Another family, which gathered over \$14 in six months, has the habit of handing the box around at the breakfast table on Sabbath morning. Two sweet little girls, in South-western Virginia, sent \$2.66 from their savings; and so scores and hundreds have done and are doing what they can. The experiment has proved so successful that the Executive Committee has adopted it as one of the means of enlisting interest and securing funds for this cause. We are assured that those who have used them have found pleasure and profit thereby. We should be glad to see many thousands in use in our families and Sabbath schools. Those who wish them will be supplied, if they will send a postal card to "Home Missions, P. O. Box 331, Baltimore, Md.," and give their names and address plainly.

Another opportunity will be embraced

to say something further on this subject. In the meantime, let a brethren come to the help of the cause, and furnish the means to prosecute his work in our own land and among our own people.

Salonica Church.

PETERSBURG, VA., July 17, 1882.

Messrs. Editors.—Your urgent appeal for aid to build a church at Salonica, Greece, is bearing fruit. It has stirred up our young people of the Second Presbyterian church of Petersburg, and aroused the desire to put a few bricks in that building; I presume at least \$20 worth. Let our missionary brethren take courage, they shall be supported by Sabbath School workers. W. H. T.

NEWS FROM THE CHURCHES.

Southern Presbyterian.

Presbytery of Abingdon.—This body met at Wytheville, Va., July 12th. It was an adjourned meeting, held for the special purpose of examining a young colored man with a view to his licensure. This young man, J. R. Harris, has been under the care of the Presbytery for nine years; six of these have been spent at Lincoln University in the collegiate and theological departments. His examination was on the whole course required by our Form of Government, and was very creditable indeed. His sermon, preached at night, was an unusually good one; the matter was clear and strong, and the delivery very good. Efforts will be made to keep this young man in Wythe county.

Rev. M. McCluer was received from the Presbytery of Chesapeake. Mr. McCluer takes charge of a large and flourishing school five miles south of Glade Spring, and will preach to a neighboring church, Bethel, in Washington county.

Rev. J. W. Rogan resigned his pastoral charge of the Second church, Bristol, and Presbytery adjourned to meet in Abingdon, Va., August 8th, at 4 P. M., to consider this subject. B.

Rev. J. W. Rogan, pastor of the Second church of Bristol, has notified his congregation that he will apply to the Presbytery of Abingdon at the called meeting in Wytheville, July 12, for a dissolution of the pastoral relation between him and the Second church. Mr. Rogan is a good preacher and a growing man, and some church would do well to secure him as its pastor.

The old building of the First church, Bristol, of which Rev. G. A. Caldwell is pastor, has been taken down and a new building is being erected in its stead. The first brick was laid at 9 o'clock on the morning of the 10th, by Mrs. J. R. Anderson, the oldest surviving female member of the church, with simple and appropriate ceremonies. The new building will be after a very handsome model, and when completed will be the finest church in the town.

More Candidates.—We trust the cry of God's people for more laborers is being heard. A commission appointed by the Presbytery of Central Mississippi recently met at Vaiden, and received C. P. Colmary and W. F. Tims, after a satisfactory examination, as candidates for the gospel ministry. Mr. Howell, who for some time has been laid aside from his studies, signified his intention to return to college this fall. This makes six under the care of the Central Presbytery.

We have some hope that Rev. G. W. Boggs, our Evangelist, will take a charge in our bounds, perhaps Edwards and Raymond; but we fear that Dr. Price, of Vicksburg, will leave. He has a call to Columbus, Miss. A. H. M.

The First Presbyterian church (Dr. Preston's) and the Grace Street church (Dr. Read's), of this city, have arranged to worship together during the summer. There will be services at each on alternate Sabbaths. In this way the pastors can in turn have a vacation of a few weeks.

Lawrenceburg, Ky.—Twelve persons have been added to the church at this place. The pastor, Rev. J. S. Lyons was assisted by Rev. R. C. Caldwell.

Rev. J. R. Bridges, of Uvalde, Texas, is supplying the church at Gonzales during the summer. Mr. Janus M. French, a student of Union Theological Seminary is, in the meantime, laboring in the Uvalde field.

Rev. Dr. B. B. Ewing's Post-office address has been changed from Lewisburg, West Va., to Winchester, Ky. Correspondents will note the change.

Rev. Franc Mitchell has ceased supplying the Vandalia church, and now divides his labors equally between the Concord and Mt. Olivet churches. His Post office in Concord, Callaway county, Mo.—St. Louis Presbyterian.

Mr. C. E. Paxson, licentiate of the Presbytery of Missouri, is preaching at Bethel and Vandalia churches, alternate Sabbaths, with encouraging prospects.—*Id.*

Rev. Mr. Skinner, of Kentucky, recently from Princeton Theological Seminary, has been invited to take charge of the church at Paris, Texas. He is looked for there about September.—*Id.*

Lexington, Mo.—The four Protestant churches of this place have arranged for an exchange of pulpits during the month of July, in such a way that each minister will preach one Sunday only during the month, and that the people will unite in attending this joint service. In this way each pastor gets a vacation of about three weeks.

Glendale, Miss., is the terminus of the Mobile & North-western Railroad, immediately opposite Helena, Ark. It is destined in the early future to be a place of importance. Notwithstanding the severe reverses through which our people have passed during this year from the overflow, the Spirit of all Grace has moved our hearts to erect a place of worship. We can raise about \$500 in our immediate community. We trust our Baltimore Committee will respond favorably to our application for \$200 additional.

Are there not those in our beloved Southern Church upon whom God's chastening hand has not been laid as heavily as upon us, who will aid us to the extent of \$300.

"BUILDING COMMITTEE."

Presbyterian Church, Glendale, Miss.

Highland Church, Louisville, Ky.

At the special meeting of the Presbytery of Louisville, held on Monday of last week, the pastoral relation between Rev. A. D. McClure and the Bardonia church was dissolved. He accepted the call from the Highland church, Louisville, for the pastoral services, and the Rev. J. W. Pratt, D. D., Rev. Thomas E. Converse, and Rev. J. H. Morrison were appointed a committee to install him over that church.

Christian Observer.

Northern Presbyterian.

At St. Helena, Neb., a Presbyterian church was organized on the 25th of June with fourteen members. It is the first Protestant church in this place.

Twenty-five new members were received into the Olivet Presbyterian church, Twenty-second and Mount Vernon streets, Philadelphia, (Rev. L. Y. Graham, pastor,) on Sunday, June 25th. The service was occupied entirely with receiving new members and the administration of the Lord's Supper. Including the twenty-five additions on the 25th of June there have been one hundred and fifty-four additions since the first of the present year. The church has now a membership of seven hundred and twenty-five, and the Sabbath School about an equal number of scholars. The Sabbath School is never closed during the summer. The church is open all the year, and large congregations attend, notwithstanding the warm weather.

The city of Duluth, Minn., is growing rapidly and substantially. The Presbyterian church is the finest edifice of the kind in Duluth, and one of the most prominent objects of the town. Rev. Mr. Minton is the new pastor.

In South Pueblo, Col., a Presbyterian church was organized in last April with twenty-four members. On a late Sabbath eleven more members were received.

In the Fourth Presbyterian church in New York the people have given their pastor, Dr. J. R. Kerr, a purse of \$1,300 and sent him to Europe.

Fourteen new members have been received into the Presbyterian church in Kirksville, Mo., of which Rev. J. S. Boyd is pastor.

The Rev. C. H. Raymond has lately taken charge of the Eleventh Presbyterian church in Indianapolis, Ind., and a summer revival is in full progress. Already seventeen members have been received on examination and by letter, and the prospect is encouraging.

The Presbytery of White Water at a called meeting dismissed Rev. C. H. Raymond to the Presbytery of Indianapolis, and received Rev. George B. Britton from the Presbytery of Transylvania.

A Presbyterian church was organized on the fourth Sabbath of May in Otterville, Mo. This church was organized with thirty-four members, embracing all the Presbyterians in this part of the county.

For several years past the young people of the Madison Square Presbyterian church in New York have every summer raised a fund for the purpose of sending poor children to country homes for two weeks each. Last year between three hundred and four hundred received the benefit of this charity. This year over \$800 have been contributed.

At the recent meeting of the Presbytery of East Florida two churches were received into its connection. One is the church of Mary Esther in West Florida, which, with its pastor, Rev. John Newton, was formerly connected with the Presbytery of New Orleans, which was disbanded two years since. The other church is in Lake Eustis, Orange county, Fla., and was organized only a few months ago.

Sunday, July 2d, thirty-two adult persons were added to the membership of Trinity Presbyterian church, Philadelphia, Rev. Andrew Lees, pastor. Ten of them were by letter from other churches, and twenty-two on profession of faith in Christ. This addition makes twenty-nine by letter and forty-four on profession of faith during the first six months of this year.

—Never give way to melancholy, nothing encroaches more: I fight against it vigorously. No great remedy is to take short views of life. Are you happy now? Are you likely to remain so till this evening, or next week, or next month, or next year? Then why destroy present happiness by a distant misery which may never come at all, or you may never live to see it? For every substantial grief has twenty shadows, and most of them shadows of your own making.—*Sydney Smith.*

—The receipts of the American Bible Society for June was \$56,638.68. Among the letters from foreign countries was one from Dr. Gulick, announcing the distribution of 83,000 copies of Scriptures from the Shanghai depot during the first four months of the year. The total issue of the Society for June were 100,037 volumes.