

The Central Presbyterian.

WHOLE NO. 737.

RICHMOND, VA., WEDNESDAY, SEPTEMBER 17, 1879.

VOL. 15--NO. 7.

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.

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Richardson & Southall,
Editors and Proprietors.

[Entered at the Post-Office at Richmond, Va., as second-class matter.]

CORRESPONDENCE.

Letter from New York.

NEW YORK, September 4, '79.

Messrs. Editors.—In the Life of Dr. Archibald Alexander, by his son, Rev. Dr. James W. Alexander, may be found, on page 544, a letter from him to Rev. Wm. Hornblower, dated Princeton, January 11th, 1844, on the occasion of his ordination, from which the following is an extract—

"But though I cannot be with you, you shall have my prayers, and I will give you the text from which I should preach if I were there,—the poor have the gospel preached to them." If you will take this text for your guide in your pastoral duties, I think I may promise you success. Christ gave it as one of the certain proofs of his Messiahship, and there is no better proof of any minister is servant of this Messiah, than that he makes the poor the special object of his ministry."

The Presbytery of New York has for a long time past been agitated as to the methods in which the gospel can be made to reach the poor in this great city, through the Presbyterian ministry. The difficulties are so great, that some have thought that they are inherent to the Presbyterian system. These difficulties are not peculiar to the work of our Church in this city.

Candid minded Presbyterian Christians in all sections of the United States will most likely admit that, however beautiful is our system of Church Government, and however well educated our ministry, and intelligent our laity, we do fail in this one thing, *preaching the gospel to the poor.*

The failure in this particular in the light of the text from which the venerable Dr. Alexander proposed to preach, is a very great failure. An apology for it is somewhat like this, is occasionally made: That the mission of the Presbyterian Church, in the providence of God, is to preserve a pure theology in a form of sound words, and to carry the ministrations of the gospel to the middle, well-to-do, and more intelligent classes of society. If this is the mission of our Church, it is outside of the command of the Master, and is ordained on no higher authority than that of Church tradition. This idea, if entertained at all, can only be by very few, while the great number of Presbyterian Christians would be glad to see the poor more largely receiving the gospel through the channel of our Church. The difficulties are practical; let us glance at them in this city. We have between thirty and forty organized Presbyterian churches on Manhattan Island, (Mission chapels not included,) of these fully one-half are located on Fifth, Madison, Fourth, and Park avenues, and on the side streets between Sixth and Fourth avenues,—all of these avenues and side streets are centers of fashion and wealth, and I need not tell you that the architecture of the churches and the rents of the pews are in keeping with their neighborhoods. The churches on the side streets, out of the precincts of fashion, are in the main much pressed to maintain existence. Few rents must be kept up in these more humble churches on about the scale that existed forty years back in the leading Presbyterian churches of the city. The rate of pew rent excludes the *real poor*—the large class whose daily wages just eke out food and clothing. We have therefore come to this understanding of the case, namely: first, that it is not expected, perhaps not desired, that the poor, either well-to-do or distressed, shall attend the wealthy churches on the avenues and fashionable side streets. The appointments of these churches, the handsomely dressed congregations, and at some of them processions of elegant carriages, would probably keep the humbler class away if the seats were free. Second, in second-class churches (excuse the description, it explains what we all understand) the constant and urgent want for money to meet expenses, makes it clear that all who come must pay for a sitting if not half of a pew, and so the struggling poor are of necessity kept away.

For a full understanding of our diffi-

culty it is proper to state that our well-to-do and wealthy laity, do not as a rule, attend any but the churches on the avenues and fashionable side streets; the humbler or second-class churches have no rich or influential people to fall back on in a money crisis.

It would be a great injustice to the pastors of the wealthy churches and to their flocks, to say that they had not long ago, twenty-five years since, observed the drift of things, and have aimed to meet it by the establishment of mission chapels and Sabbath Schools in the neglected parts of the city which exist as pendants of the parent churches, some of which have as many as three or four chapels and Sabbath Schools, others one or two. The support of these pendants is literally very liberally provided for by the parent churches. Where there are chapels they have been built by the parent church, and a stated supply for preaching is employed, a committee of session receives converts at the chapel, these converts join the parent church but attend at the chapels, and to this extent there is a separation between rich and poor. Young people from the parent church work in the mission Sabbath Schools, but they do not attend the preaching service there, but hasten back when school is over to hear their own distinguished and edifying pastors. The missionary or preacher in charge of the mission chapel is in fact a curate, and here comes trouble; he knows and we all know that his position is, far as it goes, contrary to the claim of our Church for a parity of the ministry—and it is a running sore. Only one of the mission chapels, according to my recollection, has within the past twenty-five years blossomed into an organized church, and this, after a struggling and painful life, has been disbanded by Presbytery four or five years since. The experience of this chapel in passing into a church, with its unhappy fate has, I think, confirmed the pastors and sessions of the parent churches in a determination to resist the organization of churches out of the chapels. I am not prepared to question their judgment any more than I could the judgment of a wealthy and indulgent father, who having maintained his son from infancy up to twenty-five or thirty years of age, declines to start him at that period in life to make his own living, without experience or business education.

The difficulties attending the matter of reaching the masses through our Presbyterian ministry, have culminated in New York from the circumstances of our large population, but these difficulties are latent, if not germinal in regard to all communities open to the work of our Church.

It is questionable whether in any of the four Presbyterian churches in Richmond, the laborer at the Tredegar Works, or the journeyman shoemaker, or the striker at the blacksmith's anvil, would or could be made to feel at home even if he had money to pay pew rent. Not having the money the question is settled as to their attendance at the Presbyterian church. Dr. Alexander lays down the proposition that there is no better evidence that a minister of the gospel is a servant of the Messiah than that he makes the poor the special object of his ministry, and his position is incontestable according to the work and words of our Lord. It is certainly just as true, that the best evidence that the Church is doing its true work is that all its arrangements tend to carrying its ministrations to the poor. This must be a *prime object*. Social distinction, differences in worldly position, and in money condition, are natural bars to fulfilling this mission of the Church of Christ. They do present serious obstacles.

It is not pleasant to cleanly, well-dressed people, to sit alongside of toil-worn and ill-washed flesh, but it is surprising how these difficulties vanish when the heart is fixed on the work of the Lord. In the Moody and Sankey meetings here at Gilmore's Garden some years ago we had a striking proof of this. In those meetings all classes, conditions, and colors met, and sat side by side without jostle or discomfort. Social distinction and difference in dress were all forgotten.

In another letter, with your leave, I shall endeavor to show by the work of some branches of the Christian Church here in carrying the gospel to the poor without a separation of classes, that a plan is practicable.

Yours respectfully, MANHATTAN.

Letter from Powhatan County, Va.

Messrs. Editors.—At Genito, which is a mission field of the Powhatan Presbyterian church, and situated near the Richmond & Danville Railroad, services have recently been protracted which resulted in much good; causing many hearts to rejoice that sinners have been converted, and saints comforted and strengthened. The services began on the 5th Sabbath of August, and were continued until Friday night of the same week.

In the presence of a very large and attentive audience on Sabbath evening, Dr. John B. Willy was regularly set apart with prayer and the laying on of the hands of the Session, to the office of ruling elder.

During the week, the meeting was attended, especially at night, and the gospel was preached in a very simple, but earnest manner by the pastor and the Rev. Mr. Denny of Amelia C. H.

Sinners heard the glad news with attention and to some hearts it carried home a deep conviction of sin, from which they were simply directed for relief to the Saviour lifted upon the cross. As many as six fled for refuge to lay hold upon Him for the remission of their sins and eternal life, and were made happy and satisfied. Others are now serious, and prayers are being made in their behalf by Christian men and women who attended and so much enjoyed the services.

May we not hope then, since there is virtue in prayer, that others will become satisfied in due time, and unite themselves with the people of God? Of the six who became satisfied five wish to join the Presbyterian church.

All Christians who attended the meeting felt that it was good for them to be there; that they were revived, were comforted, and sent on their way rejoicing. We give God the glory of it all, and pray that He may still pour out his grace more bountifully upon the Genito field.

B. H. DUPUY, Pastor.

Taber Manse, Albemarle County, Va.

The readers of the *Central* have not forgotten the vivid picture of the Presbyterianism of the old time, about Mechum's River and Mountain Plains in Albemarle, drawn for them by J. Marshall McCue, Esq. His narrative showed them how our cause had been on an ebb-tide, now, for fifty years, the waters receding, as it were, into a narrower bound near Rockfish Gap, forfeiting the old stronghold at Mountain Plains to another denomination. But, for the last two years, the Rev. Hugh Henry and the young Taber church have gallantly resolved that the old ground shall be re-occupied and the waters are flowing back in a rising wave. Taber church, but a few miles from the old headquarters, has been refitted, at a great expense; and is now filled by a good congregation. A good modest manse, admirably situated near Hillsboro, and near the church, is under roof, and the title to the ground secured. The Taber people are a "feeble folk," living on the rocks. Their strength is slender. "Minister," they need help, and they deserve help. They ask for but little, for their aims are humble. I would suggest, for them, that each one of us help them to the amount of a dollar; and as they have a great deal of Scotch blood in their veins, remind them of the old Scotch saw, "Mony a mickle makes a muckle." Especially do I call on the descendants of Elder William Woods, and their connexions; of the Wallaces, Pilsons, and Waylands, in the Valley, far and near, to throw in their mite. Send it to the Rev. Hugh Henry, Greenwood Depot, Va.

R. L. DABNEY.

NEWS FROM THE CHURCHES.

NORTH SIDE, Sept. 13th, 1879.

I have been preaching in Columbia occasionally for two years, and on the fifth Sunday of August began a protracted meeting there. In spite of bad weather the congregations were good, and attention very good. Rev. Dr. Bell, the evangelist of our Presbytery, was present and assisted in all the services which continued until Thursday night. As one result of our meeting, a list of sixteen names was drawn up petitioning West Hanover Presbytery to organize a church at Columbia, to be called the Rivanna church. Besides these, several other persons testified their purpose to join this church when organized. Arrangements were also made for the regular supply of the incipient church with stated services. Our friends of the Baptist and Episcopal church showed us much kindness and seemed to enjoy all the services very greatly.

Fraternally yours, L. B. JOHNSTON.

CROCKETT, TEXAS, Sept. 3d, 1879.

Messrs. Editors.—I have to report to you that by direction of Presbytery I visited recently the town of Orange, Orange county, where we have a small organization, organized last year. I found Orange a flourishing place of probably 1,300 or 2,000 inhabitants. It is on the Sabine River and also on the Houston & New Orleans Railroad. The town has seven or eight large steam saw-mills and shingle mills in constant operation. An immense quantity of lumber is shipped both by water and by rail. The town is improving and so also is Beaumont on the same Railroad. An energetic and faithful Presbyterian minister is greatly needed there. A man of small family or no family would suit best. For further information, correspondents may address me at this place.

Yours truly, S. F. TEXEY.

There were five additions to the church of Loonet Bottom on the Sabbath succeeding the meeting of Montgomery Presbytery in that place.

On last Sabbath there were five additions to the Presbyterian church at Ashland, of which Rev. W. F. Bishop is the pastor.

There were five conversions during the past week at the Broad Street Methodist church of this city, and the special services will be continued this week. Special services will also be continued at Union Station church this week.

At the Presbyterian church the morning sermon of the 7th inst., was preached by Rev. J. A. Waddell, late of Lexington. The usual evening service was conducted by the pastor. On this occasion the Rev. Mr. Petrie delivered a beautiful and interesting discourse on "Forgiveness." At the morning service two young ladies connected themselves with the church.—*Charlottesville Jeffersonian.*

Rev. W. A. Alexander, licentiate of Central Mississippi Presbytery, and graduate of last class in Princeton Seminary, has accepted an invitation from Lexington and Franklin churches, Holmes county, Miss.

On Sabbath, September 1st, Rev. R. C. Garrison, aided by Messrs. Sherrill, Caldwell and McCurdy, closed a deeply interesting meeting of nine days, at Rector chapel, in Wilson county. Results—nineteen added to the communing membership of the church; a whole congregation encouraged, and drawn more closely together in bonds of love and harmony; an aged, faithful minister strengthened and rejoiced.—Long have he and the faithful ones around him been sowing in tears; now they are gathering the sheaves with joy.—*Texas Presbyterian.*

EVANGELISTIC REPORT.—CENTRAL TEXAS AND DALLAS PRESBYTERIES, FOR AUGUST, 1879.—Traveled in private conveyance 279 miles; preached 12 times; had others preach for me 4 times; received members on certificate 5, on examination 2; baptized adults, 1; baptized children, 2; collected for evangelistic fund, \$40.55; for other objects, \$7; traveling expenses \$14.70. I have not been able to get another horse yet, and have been prevented from taking an extended tour. I hope to be able to visit Grayson, Wise and Jack counties during September.

Brethren, pray for me. W. S. JOHNSON.
Texas Presbyterian.

The following action was taken at a called meeting of the Presbytery of Central Texas, September 3rd.

At the request of Rev. W. S. Johnson, his relation to this Presbytery, as evangelist, was dissolved. Presbytery expressed their confidence in brother Johnson and tendered him their thanks for his faithful services while evangelist of this Presbytery.—*Id.*

Rev. L. B. Chaney writes to the *Texas Presbyterian* from Weatherford, Texas, August 27th: "Since I wrote to you we have had five additions to our church, four on profession of faith and one by letter. Two of these were received this week. Rev. W. S. Johnson, our evangelist, has been with me four or five days, and preached six sermons and assisted in the celebration of the Lord's Supper last Sunday.

The church has been closed three-fourths of the time since the middle of May on account of my absence and sickness. Still we are growing."

AUGUSTA, Ky.—The following is an extract from a letter of Rev. J. M. Evans: "We have been worshipping with our Northern brethren. The church was sadly in need of repairs. We could get no compromise that would give us a title to any part of the property. We were opposed to law suits, and determined to build—giving our brethren possession of the property. We have secured a lot and contracted for a house. We will be compelled to ask some assistance from our brethren."

He does not authorize any appeal for aid, but we suspect the church will not refuse any assistance that may be sent. The address of Rev. Mr. Evans is Augusta, Ky.—*Eds.*

Christian Observer.

FRIENDSHIP CHURCH, ALA.—Rev. W. A. Slaymaker writes: "We have just closed a meeting at Friendship, my cane brake church, in which, for the country, we had a great blessing. Dr. Raymond assisted me on Sunday, and received eleven persons into the communion of the church, and several more will unite with churches worshipping with us in the same building. Three persons will unite with us before next communion.—*Id.*

A church, consisting of twelve members, was organized in the northern part of Hempstead county, Ark., on the fifth Sabbath of August, by a committee of Ouachita Presbytery. Messrs. J. W. Stewart and L. B. Rammage were elected and installed as elders. It was named Shady Grove church.—*Id.*

Rev. W. J. Lapsley writes: "We have just closed a meeting in my church at Troy, (Ky.), in which we were greatly blessed. Christians were greatly revived and strengthened and sixteen precious souls were added to the church on profession of faith. Dr. J. Lapsley McKee, of Danville, Ky., was with us, and preached the gospel with great earnestness, simplicity and power. He greatly endeared himself to all our hearts.—*Id.*

A correspondent under date of September 3d, writes: "A two days' meeting at Providence church (Miss.) closed last night. The pastor, Rev. A. McCallum, was assisted by Rev. D. A. Plank, of Port Gibson. There were eight additions to the church, and the hearts of God's people much encouraged. An effort was made on Saturday night to burn the church building, but its name indicates the means of its preservation."

Christian Observer.

CLINTON, S. C.—Rev. W. P. Jacobs writes: This church, at its last communion, received nine members. The church now numbers a hundred and twenty-two, a hundred of them being in this little village. When I came, fifteen years ago, fresh from the Seminary, I found only nine Presbyterians in the village. I am grateful to say that of the fifty families residing in the little town, thirty-eight now belong to the Presbyterian flock.—*Id.*

Episcopal.

DANVILLE, VA.—CHURCH OF THE EPIPHANY.—The Rev. G. W. Dame, M. D., who has been rector of this parish for the last thirty-eight years, and who is the honored father of three sons in the holy ministry, has been most efficient not only in building up his own parish, but also in reviving several languishing churches in the neighborhood.

His address at the laying of the corner-stone for a new church, which has been already briefly mentioned, was full of historical interest, alike with reference to the position of the Church in the State of Virginia, and also in reference to the parish of which he has so long been the faithful rector.

The following extracts will give some idea of an address which was in all respects most admirable.

The Church in Virginia suffered, however, so much from the edum which attached to her as having been, in colonial days, established by English law, that, as Dr. Dame says, "almost the entire people were against her, and the cry was, 'Down with the Church.' The finger of scorn was pointed at our ninety ministers, and, for peace, they had to resign their places, join some other Church, or go away. So effective was the work against the Church, that in 1815 she was reported in General Convention as hopelessly dead. And Chief Justice John Marshall, himself a Churchman, stated soon after this that 'she was dead and could never rise again.'"

But it was designed, in the providence of God, that this dead Church of 1815-1820 should "come forth from her grave to the fullness of life through the power of the Spirit of God." "She has already given to the Church about twenty bishops, and I think about four hundred ministers. She has one hundred and forty at work on her own soil, has had missionaries in Europe, Asia, and Africa, and has now fifteen thousand communing members.—*Churchman.*

ABSTRACT OF REPORTS.—The following abstract of parochial reports is derived from the Journal of the fifty-seventh annual convention of the Episcopal diocese of Georgia: Number of parishes and missions, 44; number of families, 1,899; individuals, or members of parishes, 8,817; baptisms during the last conventional year, 546—of which 107 were adult; confirmations, 372; communicants, 4,171; Sunday School teachers, 349; Sunday School scholars, 2,702; parish-school teachers, 15; parish-school scholars, 248. Value of Church property: "Church building," \$224,350; rectories, \$36,600; other Church property, \$32,900; total value of Church property, \$293,850. Amount of rectors' salaries, \$20,680. Contributions: Amount of rectors' salaries paid \$20,474.09; communion alms, \$3,684.94; other parochial expenditures, \$39,233.79; diocesan missions, \$2,537.76; domestic missions, \$431.30; foreign missions, \$494.08; bishop's salary, 3,818; convention expenses, \$668; for permanent episcopal fund, \$330.88; for widows' and orphans' fund, \$389.80; other extra parochial objects, \$7,664.37; total of contributions, \$79,927.01.

Northern Presbyterian.

At the communion services held during the month of August, in the churches of Fowler and Benton, Ind., Rev. D. R. Love, pastor, seventeen persons were received to church membership, mostly heads of families and on profession of faith. In connection with these services, fifteen children were baptized.

The churches at Mound City and Craig, Mo., have been greatly blessed under the pastorate of Rev. Duncan Brown, ninety-five members having been added to the membership within two years.

Contributions are asked by the Presbyterian Board of Foreign Missions to make good the loss the Board has met with through the failure of Stuart & Co., their London bankers. This bank for twenty-two years paid the drafts of the Board, and charged neither commission nor postage for doing it.

CONGREGATIONALISM IN KANSAS.—The Minutes of the last meeting of the Kansas State Association give a total of 165 churches in that State, a gain of thirteen over last year, of which 145 are supplied; ministers, 125, of whom 89 are supplying churches, and 14 are without charge. There have been five ordinations, and a gain of eleven over last year. Church members, 5,758, of whom 1,006 have been added during the year, 555 on profession, a gain of 551. The benevolent contributions amounted to \$3,580; and church expenses to \$56,902. Sixteen churches have been organized and four dropped.

Dr. Alden said a few days ago that he realized that it cost something to be a missionary, after sitting down one evening and talking with Dr. and Mrs. Crawford, whose son goes to Turkey. These parents, however, acquiesce cheerfully in his decision.

The *Congregationalist*, speaking of Andover Seminary, says that this school of the prophets opened with an unusual attendance, the largest for many years, although the exercises of the special course are discontinued.

Rev. G. W. Yancey, a minister of the gospel of the Campbellite faith in Louisville, Ky., commenced recently a series of sermons on the evils of the city, which strongly suggests a study of the recent discoveries of the pastor of the Brooklyn Tabernacle.

Henry Ward Beecher preached his last sermon of the season at the mountains, at Fabyan House, New Hampshire, September 14th. Excursion trains ran on the Boston, Concord and Montreal and Portland and Ogdensburg Railroads, bringing large numbers of persons. About one thousand listened to the sermon.

Central Presbyterian.

WEDNESDAY, September 17, 1879

For the Central Presbyterian.

LIFE.

O life, how it seems as an ocean!
And the soul as a boat on the sea—
A wave-tossed bark on an ocean,
That rolls between darkness and day.

Two shores bound the noise of that ocean,
Two shores break the foam of the wave,
One lies at the dawning of spirit,
And one at the verge of the grave.

There stand many rocks in that ocean,
Great walls in the storm of the way,
Oh! vast, dark mountains of sorrow,
That cast their cold crown on the sea.

Oh! desolate boat on that ocean,
Damp and cold; from the chill of thy morn
To wander through life's long winter,
With sails all broken and torn;

Yet there come many boats on that ocean,
And some have strayed far from the way,
And some have grown weary of rowing,
And some have sunk under the sea.

But there came, long ago, on that ocean,
One that feared not the tempest and roar,
And the great ocean ceased from its tossing
And calmed at the touch of the oar.

O wonderful dawn, o'er that ocean!
That shall break through the mist of the wave,
When the voice of the angel of judgment,
Shall wake the dead sleep of the grave.

O life, how it seems as an ocean!
And the soul as a boat on the sea—
A wave-tossed bark on an ocean,
That rolls between darkness and day.

HUBERT T. HOUSTON.

Union, Monroe Co., W. Va.

For the Central Presbyterian.

How is Your Minister Supported?

No. 4.

We saw in our last the striking advantages which attach to the system of ministerial support found in the Mosaic law—a system as beautiful as it is simple—the only system ever given to the Church of God. And now, that this ordinance of God may be in force with us, it is only necessary that a church recognize the obligation to pay tithes. There were other offerings made by Israel to God besides the tithe, in which the Levites had a share. They were the sin-offering, the trespass-offering, the peace-offering. These were all typical of Christ. They were fulfilled in Him, and are done away. The tithe typified nothing. If it remains, the system remains. The principles of ministerial support are then unchanged, and we have, as the apostle Paul teaches we ought to have, "the same ordinance respecting the ministers of the gospel that God made respecting the priests of the law." Whether, then, we are to enjoy the advantages of the system which we have considered or not, depends on our answer to the question, Is the tithe law still in force? Let us now address ourselves to this question. And first, let us settle a few general principles.

STANDARD OF CONSECRATION.

It is a truth familiar to every Christian, that we are not our own. All that we are, all that we have, belongs to God. In this, we are on the same footing with the people of God, who lived before Christ. They were called to love the Lord their God with all their heart, and with all their soul, and with all their might. We can do nothing more. We enjoy greater light. We have higher motives. But the standard of consecration, from the beginning until now, has been ever the same. We consecrate our all.

THINGS CONSECRATED.

This consecration of a man embraces four things. First, his person; second, the persons that belong to him; third, his time; fourth, his substance. Everything that a man can call his own falls under one of these four heads.

TOKENS OF CONSECRATION.

For each of these divisions, God required of his people who lived before Christ a token, to be rendered as an acknowledgment of God's proprietorship. For the consecration of the man's own person, the token was circumcision. For the consecration of his children, the token was the circumcision of the males, the natural representatives of his offspring. For the consecration of his time, the token was a stated rendering to God of one-seventh of all—the seventh day is the Sabbath of the Lord thy God. For the consecration of his substance, the token was a stated rendering to God of one-tenth of all—the tithe of the land is the Lord's. By these four tokens, a vow was made of God's sovereignty over all that the man was and all that he had.*

Under the gospel, it is generally admitted that God still requires of his people some visible signs of their consecration. In token of the consecration of our per-

* It is obvious that a free-will offering does not imply any acknowledgment of sovereignty. If I offer a gift to the Queen of Great Britain, I express my affection and good-will; but my voluntary present by no means signifies that I recognize her as my sovereign. If, however, the sovereign annually lays claim to a definite part of my income, and I pay the tax, I confess her dominion over my estate. The case is the same between us and God. The voluntary offerings of the church express gratitude and love to God. They do not recognize his sovereignty over our possessions. But the tithe is an income tax. The payment of this is an ever-recurring token that God's right over our property is confessed.

sons, we are baptized. In token of the consecration of our children, baptism is administered to them. In token of the consecration of our time, we render to God one-seventh. But when we reach the last division, our substance, it is disputed among us whether the token of consecration has not been done away. All agree that God still "challenges a special propriety" in the one-seventh of our time. It is now questioned, though, whether he still "challenges a special propriety" in the one-tenth of our substance.

BELIEF OF THE EARLY CHURCH.

We say it is questioned now. As far as we can learn it was never questioned in the Primitive Church. Passing by, for the present, the evidence of the New Testament, we find that the testimony on this subject begins as early as Irenæus, the disciple of that Polycarp who was the friend of John. Irenæus, says Neander, was a man of a peculiarly practical turn of mind, zealous for the essentials of Christianity, but moderate and liberal in all controversies about unessential things. In his work against the heretics, in which he discusses with ability the nature of Christian liberty, and points out the true connection between the Old Testament and the New, Irenæus asserts the obligation of Christians to render the tithe to God. This view of duty was embodied in the Apostolic canons, a compilation of laws in force among the Christian churches, which, according to Neander, began to be made about the close of the second century. It was held and urged by all the most eminent of the Christian fathers who followed Irenæus—by Origen, by Cyprian, by Gregory Nazianzen, by Hilary, by Chrysostom, by Ambrose, by Jerome, by Augustine. These men, distinguished by piety and learning, insisted in their writings and in their sermons on the duty of Christians to pay tithes; they rebuked the covetousness that withheld from the Master that portion to which He challenged a special right; and they asserted that the temporal prosperity of Christians was staked on the faithfulness with which they gave to God the part which was his due. "He has given to you nine parts," said Ambrose, "but He has reserved the tenth for Himself; and if you give not the tenth part to Him, He will take away from you the nine parts." "Our forefathers," said Augustine, "abounded in all plenty, because they gave tithes to God and tribute to Cæsar; but since devotion to God is decreased, the taxes of the state are raised upon us. We would not let God share in our tithes, and now all is taken from us. The exchequer demands what we would not give to Christ." The assertion has been made more than once in our day that the revival of the tithe was the fruit of a corrupt age of the Church. The reverse of this is the fact. In the early centuries, the purer age of the Church, the unvarying testimony of the great, the wise, and the good, was in support of the divine claim to the tithe. It was not till about A. D. 1000, when the Popes, in the exercise of their corrupt power, began to alienate the tithes and to grant exemptions from them, that this claim was denied. Of course Rome had the right to exempt any community from the payment of tithes, or if she could pervert the tithes to any use that might contribute to her own ends, then tithes could not be due to God; and so, the schoolmen invented the distinction, maintained till the Reformation, that the tithe was not *jure divino*, but *jure ecclesiastico*. Since the Reformation, it is the misfortune of the Protestant Churches that every one of the tokens of consecration which we have mentioned has been a matter of dispute among ourselves. There are those who deny that we Presbyterians have been baptized at all. It is denied that our children, whatever be the mode of baptism, have a claim to be baptized. By a large part of the Protestant Churches in Europe, it is denied that God now challenges a special property in the seventh part of our time. And since these three tokens of consecration are all matters of dispute, it is no strange thing that the fourth, that which makes directly against the covetousness of men, should also be denied. If there are good men who contend that our children should not be baptized, and that the Sabbath should not be held to bind, it is not wonderful that there are good men also who argue that we are not called to pay tithes. But from the beginning it was not so.

It need not be said, however, that in matters of Christian duty, we must recur for our standard not to the opinions of men, but to the Word of God. We propose, then, in our next to examine the teaching of this Word more closely as regards the law of the tithe.

M. H. HOUSTON.

For the Central Presbyterian.

Dr. Ramsey's "Questions."

We have examined with care and no small interest the little volume of *Questions on Old Testament History*, by Rev. Dr. James B. Ramsey, late of Lynchburg, Va. Revised and extended by Rev. Dr. R. L. Dabney. Two such names appended to anything, are sufficient guarantee for its excellence. That such a system of *Questions* was called for, its preparation by such a man as Dr. Ramsey abundantly testifies. The old-fashioned *Union Question-Books* of the American Sunday School Union have long ago passed out of use, as well they might; for their undenominational character was not calculated to recommend them to any class of Christians,—not to speak of the imbecility of the plan on which they were arranged, being indeed, from beginning

to end, milk for babes. The little volume before us is compiled on a different principle. It is not suggestive of merely child's food, but is calculated to stimulate the student who really desires to investigate the history of God's Holy Word, to further search and inquiry by its references to authorities well known in the Church. Occasionally the answers to questions are given, where they are of such a chronological or historical character as may not be within the easy solution of the ordinary Sunday School scholar; and there are, here and there, notes of a brief sort, to elucidate what may seem to be obscure in the Scripture text. The plan of division into *Periods* is a good one, and will aid in helping to emphasize dates.

It will not be possible for any one to study the Old Testament with these *Questions* as a guide, without arriving at a clearer idea of the great facts of its chronology, and the wonderful unity of the Book written by such diverse hands, at such widely separated periods, and covering a space of at least ten centuries. Reverence for it, and confidence in its divine origin, can be the alone result of the closest scrutiny that can be brought to bear upon it. Therefore we can conceive of nothing better for advanced Sunday School or Bible Classes, than just such a series of questions as are here given; and if this brief work has the effect of commending the study of the Holy Scriptures of the Old Testament, with the aid of these *Questions*, to the schools of our Southern Presbyterian Church which have not heretofore known of such aid, we will not have written in vain. M. J. P.

ADDRESS

On the Laying of the Corner Stone of the Library Building of Union Theological Seminary, September 1st, 1879. By Rev. B. M. Smith, D. D.

We assemble, to-day, Christian friends, in accordance with a long established custom. The remarkable or interesting events, in the history of States, communities and institutions, are very properly marked by appropriate observances. The event which has called together this audience has just now been witnessed. The corner stone of a building, for the library of this Institution, has just been laid, by the Masonic Lodge of Farmville, with the co-operation of some of their Masonic brethren. This crowded chapel evinces the interest felt in this Seminary by this community, in a degree highly gratifying to those more specially connected with its management and those to whom has been entrusted the erection of the building. In the name of all, I tender you hearty thanks.

Invited by the building committee to deliver an address pertinent to this interesting occasion, I propose one historical and instructive. To a brief sketch of the history of the Seminary, and especially of the origin and growth of its library and the inception and progress of measures for the preparation of a suitable building, there will be added notices of the purpose and advantages of such a library and the suitability of the proposed structure for its accommodation.

I. Early in this century, many distinguished ministers and elders and laymen of our Church became interested in the enterprise of providing increased facilities for the training of a pious and well educated ministry. Cut off by the Atlantic almost wholly from the enjoyment of privileges afforded by the eminent literary institutions and learned men of the mother country, our forefathers, except in rare instances, had been dependent on institutions, generally known as the Log Colleges, (from one of that name, established under the auspices of the Rev. Messrs. Tennants,) for the instruction and training in literature and science, which the Government of the Presbyterian Church in Scotland and in the United States, required. The deliberations and discussions of leading minds, both in church courts and by personal intercourse, finally resulted in 1809 in action by the General Assembly, overruling the Presbyteries, to give decisions on the question of having one Seminary for the whole Church, or having Synodical Seminaries. The vote for one for the whole Church predominated and Princeton Seminary was founded.

But the preference for Synodical institutions was so decided in Virginia, that it had been already determined by the Presbytery of Hanover in 1808, to connect a theological department with Hampden-Sidney College; an institution which, with Washington College, (first known as Liberty Hall Academy,) had been founded by Hanover Presbytery, during the period of the Revolution. This theological department was placed under the care of the Trustees of the College, the incumbent of the office of the teacher being nominated by the Presbytery and elected by the Trustees. Dr. Hoge, who, in 1807, succeeded Dr. Alexander in the Presidency of the College, was at once elected by the Trustees, and the scheme of this providing for fuller theological training of candidates was at once set in operation.

In those deliberations on this subject, now mentioned, Drs. Alexander, J. H. Rice, Speer, and Messrs. Lyle, Lacy, and Wm. S. Reid, had prominently participated. After Dr. Alexander's removal to Philadelphia in 1805, and then to Princeton as Professor of Theology in the Assembly's Seminary in 1812, Dr. Rice became the prominent and active leader in the work of increasing the means for theological education, especially for Vir-

ginia and the South. While cordially co-operating in the efforts of the whole Church in building up Princeton, the one idea of his life, the enterprise to which he devoted time, property, health, and influence, was this great work of establishing a theological school in Virginia. After his settlement in Richmond, in 1812, in the pages of the "Literary and Evangelical Magazine," which he established and edited for eleven years, and then by the "Family Visitor," a weekly religious paper, the first in the South, he aimed to educate the ministers and people to appreciate the importance of the enterprise in which he was engaged. In the decadence of an orthodox faith among the New England churches, and under the weakest of all forms of Church government—the Congregational—he foresaw, with almost prophetic vision, that tendencies, in all parts of the country, under New England influence, were to that laxity of doctrine which our generation has beheld. THE SOUTH MUST REAR HER OWN MINISTRY, was his constant decided view. This was not due to prejudice against Northern men. Many of his chosen and tried friends and most beloved sympathizing ministerial brethren were Northern men. He encouraged and sought such to come and settle in the South.—But still he saw and felt the danger.—With charity the fullest for men, he was intolerant of error. We owe to this one man, under God, more than to all others, that this institution is here—is supported and annually sending out its contributions to fill our pulpits and extend the knowledge of a sound faith and true vital piety in the world. But for those laborers our portion of the Southern churches would now be dragging along at the heels of institutions in the North, some of which have long since "given heed to seducing spirits and the doctrines of devils." Comparatively few of our candidates could have been benefitted by Princeton, whose crowded halls were demanding in West Pennsylvania and Southern Ohio other institutions to receive the increase of candidates about the time when this Seminary was opened.

This event occurred Jan. 1, 1824. Dr. Rice had been chosen professor. Dr. Hoge having died in 1820, the embryo Seminary was contemplated to supersede the theological professorship in the College. The funds collected by the Presbytery and held in trust, with the nucleus of a library, by the Trustees of the College, were placed under the care of the Directors of the Seminary. Dr. Rice was chosen Professor of Theology, and arrangements made with Rev. James Marsh, Professor of Languages in the College, to teach the Hebrew language. On the first of January, 1824, three students, Robt. Burwell, Thos. P. Hunt, and Jesse S. Armistead, met Dr. Rice in his room, in the house of President Cushing, who had succeeded Dr. Hoge in the College. Mr. C. was a man of liberal, generous views, in physique and mental culture eminently suited to govern, and who, while President till his death in 1835, with rare ability as teacher and tact as disciplinarian, as well as skill and success in eliciting large contributions in money, had advanced the institution to higher repute and ability in the work of rearing young men in the walks of liberal and useful culture. He ever cordially co-operated with Dr. Rice, and it is credibly said, that only by his agency was the land secured to the Seminary which we now find, with its increasing growth.

With one professor and Rev. Mr. Marsh as *gauci* tutor, the Seminary had placed in its possession the Theological Library of the Synod of Virginia. The Synod's enterprises in the establishment of a theological school had been turned over to the Presbytery of Hanover; under the auspices of which the institution was opened. Soon, however, its management was resumed by the Synod of Virginia, and that of North Carolina was united with it, in its care and control.

Dr. Rice had an excellent library, gathered with a view to be the basis of a public library for the Seminary, for whose establishment he had so long labored.—When he entered on his duties, it filled two sides of the north-west room lower floor of the building, now part of the east wing of this Seminary building. Two cases, with doors, containing the "Theological Library of the Synod," were kept in the basement room under his study—which last served also as a chapel and lecture-room, as well as his library. Additions were gradually made by purchase and donation, especially by purchase of Dr. R.'s library. In 1833-34, I made a catalogue of the library, then removed it to the gallery of this chapel. It was printed, and still exists. There were then 3,000 volumes. In 1868 a new catalogue was made by me, and I found, in necessarily going over the old one, that in 34 years not a volume had been lost.

To the year 1868 considerable additions, by the Society of Alumni and other friends, had increased the number to about 5,000. The cases, built against the wall, were full in 1866. Anticipating the need of a special building of suitable dimensions—permanent in structure, fire-proof, with sufficient light, not only by windows but sky-lights, and well-ventilated, and at the same time of such plain elegance as to be worthy of the Synods under whose care the Seminary is conducted, I applied to Mrs. George Brown, of Baltimore, who, with characteristic promptness and generosity, responded by a cash donation of \$10,000. This I handed to the Treasurer, who, as Judge Watkins generally does, made what was be-

lieved a judicious investment. The Trustees were allowed by Mrs. Brown to use the income of the Library endowment, if the necessities of the institution required them. It seems no such necessity has occurred, and in general terms it may be said such income has been used to increase our investments.

In view of the unsettled financial condition of the State, the "securities" of which constitute a large part of the vested funds of the Seminary, and for other reasons, the Trustees did no more than secure "plans and specifications" for the proposed building till last April. Then a Building Committee—Judge Watkins, Rev. C. White, and Dr. J. D. Eggleston—was authorized to go forward seeking proposals for contract and entering on the work.

The fund given by Mrs. B. had now increased by legal interest to a sum nearly reaching \$18,000. This will fully meet the proposed expenditure of erecting the building. Meanwhile the propriety of the effort to secure funds for such a structure was fully justified by an incident during the war. As the people were assembling for church the alarm of fire was given, and it was found that under the slate roof, regarded as full security from fire from without, a spark had ignited the timbers on the ridge of the roof, having been blown into a crack out of which the cement had fallen, made by the lapping of the slate over the ridge, a crack not over three-eighths of an inch wide. Perhaps in half an hour the building would have been on flame. Farther, the need of a larger accommodation for books, in view of anticipated increase, was verified by the act of Rev. Urias Powers, who in 1869 communicated to me his design of bequeathing half his estate to the Seminary, not as a fund, but as cash, to be expended, as collected, for books. "You have," said he, "the confidence of the public, adequate means to support the Seminary, and only need a larger library to give the reputation of a first-class institution." The donation, amounting to about \$9,000, has enabled us to make a large increase. Other additions have been made by the proceeds of a Library Fund, commenced in 1859, by a donation of \$500 by Mr. James Lenox. In 1866 Mr. J. L. Weeks, of Baltimore, gave \$2,000. He and Mr. Corning, of New York, jointly a thousand, and Mr. Gilman, of New York, another thousand. Then Dr. J. G. Hamner has given a large number of valuable books, and several widows of deceased ministers have added selections from the libraries of their husbands.—Thus, in about twelve years, the number of volumes has more than doubled, now reaching 11,000.

2. As to the purposes and advantages of a library, I am obliged to speak but briefly. It is a popular belief that no more books are needed than professors and students will have time to read through. The idea that the books are all to be read, and this as a means of grace, is illustrated by the anecdote of a countryman who had visited Dr. Rice in his library, and on going out said: "If Dr. Rice don't get to heaven with all those books to read, I don't know who can." True, many are to be "read, marked (not with pencil, but mentally,) and inwardly digested." But large numbers are for reference. The professors in each department need books for such a purpose. Often, in the study of a subject, in an hour there is occasion to consult a dozen or more volumes. In the study of the Bible, the literature of which exceeds that of any other volume or subject, not only are right views of critics, of lexicographers and grammarians, and of commentators and paraphrasts, to be investigated, but opposing views be known and refuted.—In theology, the truths of God's word are presented in systematic order, both in didactic, polemic, and pastoral theology.—There is a large number of such works, some greatly differing from the system recognized as right in our standards, and others with substantial agreement, yet presenting variations if not intrinsically objectionable, of objectionable tendency. Hence, as the knowledge of error and its fair presentation is essential to an honest and successful refutation, the teacher of theology and his pupil must have means of tracing, examining, and setting aside both the wrong teaching discovered and the sophistry or unscriptural grounds by which it has been undertaken to sustain the teachings, and so fully "vindicate the ways of God to man."

The Church is professedly the concrete exposition of the Divine word. Hence, Church history and government constitute a most important department of theological teaching and culture. There is more than a history of the acts and events of the men and the churches of past ages, and more in the system of Church government than the mere schemes of human expediency. The students in this department need opportunities of knowing how to sustain the truth by the knowledge of its power for good, and refute error by the knowledge of its power for evil. It is in the opportunities afforded by a large and well-selected library that students find thus a continual strengthening of faith in the word of our Lord respecting the Church, that the "gates of hell shall not prevail against it."

Farther, many of those, in all times, who seek the gospel ministry are young men of "parts and poverty." The aid of such, by supplying many text-books and commentaries for their use, is an important measure, and generously disposed persons have rendered a signal service by providing books which serve class af-

ter class with means of study which their private resources would not enable such students to procure.

It is proposed so to arrange this building that it will be open all hours of daylight for professors in Seminary and College and students of the Seminary, to use the books in the large saloon provided with facilities for writing, in examining references or making extracts or other plans of study. And these privileges will always be extended to all proper persons, especially our settled ministers, and all pious, Christian men, in order that they may, from time to time, prosecute studies for which their private libraries may not afford adequate means.—Even men of secular literary pursuits, in works on political economy, on general law, on medicine, on history, and in the various departments of general literature, will find advantages in using such a library, not available except in our State Library or in those of higher literary institutions.

The Library itself having been for forty years of its history growing by small paces, is, in its most important departments, those relating to the clerical profession, peculiarly valuable. The additions were made from small pecuniary means, and hence the question of suitability was duly scanned. The additions from Dr. Rice's library were made by himself, with a similar careful scrutiny.

The need of such a building as we propose, though temporarily repressed by existing extensions of room, is still pressing and yearly must become more so. *All the cases are now nearly full, and all the space in this building, available consistently with other uses, is occupied.*

Let us accept the success of this enterprise, thus far secured, as signal evidence of that continued divine favor which has been shown to this institution, and, with "thanks for mercies past," more confidently and hopefully "future good implore."

PASTORAL LETTER

From the Presbytery of Roanoke to the Churches under its care, in regard to the Sabbath.

Dear Brethren,—There are powerful influences now at work among us to break down the sanctity of the Sabbath, threatening to reduce our country to the sad condition in this respect of continental Europe. Prominent among these influences are the usages of railroad and steamboat companies, in so generally disregarding the Lord's day; while "the loose trans-Atlantic ideas are coming in with every tide of immigration. And though we in distant portions of the South may not yet feel the influence to any great extent, it is nevertheless steadily creeping in, and like heaven it is quietly but slowly working." It is time, therefore, for the people of God to take the alarm. Accordingly, our General Assembly, in cooperation with other Christian bodies throughout the land, has taken decided action in this matter by appointing a "permanent Sabbath Committee," by appealing to the Synods and Presbyteries to lend their aid, and in the use of the following language to the whole Church—"The General Assembly most earnestly calls the attention of ministers, officers, and members of the Church to the solemn truth that they are the Lord's witnesses, and that upon them is laid the great obligation as well as necessity of showing on all occasions, by their example as well as by precept, a strict and jealous regard for the sacred character of the Lord's day, and a resolute zeal for its holy observance."

The Sabbath is an essential bulwark of evangelical Christianity, without which, in its true scriptural sacredness, vital godliness cannot be maintained. In the beginning (Gen. ii: 3) "God blessed the seventh day and sanctified it." It was republished from Mt. Sinai in a way the best suited to show its perpetual obligation, receiving the remarkable distinction of being "written with the finger of God" among the other commandments of the decalogue. It is impossible to give any reason for this, except that the fourth commandment is founded upon the same moral and religious principles which underlie all the others, and is of like permanent force. The change of the day from the 7th to the 1st day of the week, under the New Testament, does not infringe in the least upon the fundamental principle of the commandment, the duty of devoting one-seventh of our time to rest and religious worship. But while it leaves in unabated force the original idea and aim of the institution, viz: by its recurrence every seventh day, to commemorate the creation and keep alive the knowledge and worship of God, at the same time, by its occurrence now upon the first day of the week, it serves the important end of celebrating the resurrection of our Lord Jesus Christ, "who was delivered for our offences, and was raised for our justification."

Our Lord disallowed the pharisaical and unscriptural restrictions which the Jewish doctors had imposed upon the Sabbath, and has shown us that we should make it a cheerful and beneficent, as well as a holy, religious day. But when he declared that "the Sabbath was made for man, not man for the Sabbath," (which has been so perverted, in the interest of Sabbath day amusements,) it were in the highest degree preposterous to suppose that he who came down from the skies to save men's souls and bring them back to God, could have ignored and disregarded what is man's chief characteristic and highest glory,—not his animal, nor his intellectual, but his moral and religious nature.

Mankind cannot do without the Christian Sabbath, because they cannot do without religion. And just here it is proper to remark, that in those countries where Sunday amusements are in vogue, Sunday work is also. Break down the sacredness of the day, and it becomes ultimately more a day of toil than a day of recreation, while vital religion disappears altogether. Dilute the Sabbath with worldliness, and you in the same proportion dilute and corrupt religion. Give one half of the day to secular thought, reading and chat,—to mere worldly social converse and visiting, or other worldly amusements, to say nothing of worldly business or travel, and you detract from the day more than one half of its holy influence. You endanger the whole. Because the wholesome impressions derived from the religious services of the morning are effaced and lost through the worldliness of the evening. The individual Christian needs the whole day, devoted to religion, in order to his own growth in grace. Misspent Sabbath evenings go far to account for the dwarfed growth of many Christians. Parents cannot afford to dispense with their Sabbath evenings for the religious instruction of their children, without which this sacred duty must be neglected. And the unconverted need to keep their Sabbath evenings, lest they "let slip" the "great salvation."

Therefore, dear Christian brethren, recall that rule of Sabbath-keeping which you learned in your childhood, and both teach it to your children, and maintain it in your families—"The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days, and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy." This is but a just exposition of the commandment, "Remember the Sabbath day to keep it holy." * * * wherefore the Lord blessed the Sabbath day and hallowed it." The intermission of secular work, so carefully enjoined, is evidently with a view chiefly to the sacred uses of religion, to which the time thus taken from the world is to be devoted. The words of God by Isaiah (Isa. lviii: 13, 14.) are plainly to the same effect—"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord," &c.—Wherefore, dear brethren, we exhort you to be upon your guard. The enemy is mustering his forces and putting forth his strength against this vital institution of our holy religion. *Revise, in the light of God's word, your methods, heretofore, of observing the Lord's day. In the name of the most precious interests of religion and humanity, we appeal to you to rally, along with your fellow-Christians throughout the land, to the defence of this bulwark of Christianity. Lift on high the banner of the holy Sabbath, and "come up to the help of the Lord against the mighty." Help with all your might, by the influence of a consistent example, to maintain the Lord's day, and to make it the unspeakable blessing to society, to yourselves personally, and to your households, both for time and for eternity, which it was appointed to be, and has ever been when sacredly kept. The grace of our Lord Jesus Christ be with you all.*

JAMES R. CREWS, Moderator.
Briery Church, Aug. 30th, 1879.

Action taken by the Presbytery of Roanoke, in session at Briery church, on the subject of the sale of ardent spirits:

Whereas the use of distilled liquors as a beverage has a direct tendency to destroy domestic happiness, corrupt society, increase crime, and drag men down to poverty, degradation and ruin; and

Whereas the traffic in these liquors as a beverage promotes the use of them, by bringing them within reach of all people, and placing temptation in their way; therefore be it

Resolved, 1. That in the judgment of this Presbytery it is inconsistent with the Christian character to engage in this traffic.

Resolved, 2. That it is the duty of pastors and sessions, whenever there are reasonable grounds for supposing that members of the church under their jurisdiction are about to engage in this traffic, affectionately to warn them against it.

Resolved, 3. That in respect to those members who are already engaged in this business, it is the duty of the sessions to whom they owe obedience in the Lord, to use every means in the way of private entreaty and exhortation, and official admonition, to induce them to stop it; and there may be cases, in the judgment of this Presbytery, in which it may be necessary for the sessions to proceed to the extent of debarring offenders from the privileges of the church.

MEN's hearts and lives must come up to God's law, and comply with that; for God's law will never come down to them, or comply with them.

Those that resolve to walk with their Maker, and to follow their Redeemer, must resolve that they will not so much as parley with their tempter.

It is common for those that are indulgent to their own sin, to be severe against the sins of others.

For the Central Presbyterian. Classification of the Ministry of the Southern Presbyterian Church, from its Minutes of 1879.

Synods.	Pastors.	Evangelists.	Stated Supplies.	Theo. Prof. and Secretaries.	Foreign Missionaries.	Teachers and Editors.	In Transitu.	Infirmary.	Without charge.	Suspended.	Non-descript.	Total.	Grand Total.
Alabama.	19	3	16	1	39	1	1	2	2	1	6	46	
Arkansas.	11	1	10		6	28		3	5		4	14	42
Georgia.	44	2	21	1	68	4	4	6	7		17	89	
Kentucky.	39	2	10		4	55	9	4	1	10	4	19	83
Memphis.	21	4	25	1	51	1	2	3	3		8	16	68
Mississippi.	30	4	23		57	2	5	6	1	1	13	72	
Missouri.	19	1	32		52	5		6	5		4	15	72
Nashville.	22	3	21		46	4	1	2	6	1	1	11	61
North Carolina.	60	4	28		1	93	6	4	3	9	2	18	117
South Carolina.	58	2	16	4	2	82	4	2	4	9	1	16	102
Texas.	21	3	34		58	5	1	4	10	1	1	17	80
Virginia.	135	8	21	6	7	177	5	4	11	17	5	37	219
	479	37	257	13	20	806	46	30	51	84	4	30	1051

Total in active ministry—806.

Total in professional life—46.

Total unemployed ministerially—199.

Total enrolled ministers—1051.

1. There are actually however 1050 ministers reported by the Presbyteries: one name is counted twice, being found enrolled by the Presbyteries of Louisiana and Fayetteville. There are reported 73 licentiates; but how they are employed is reported by only a few of the Presbyteries. In the Alphabetical list there are 1178 names of ministers and licentiates. If the number of licentiates be subtracted from this, we have 1105 as the number of ministers in our Church; 55 of whom have no Presbyterian habitation. Doubtless there are some names on the list which ought not to be there—such as P. O. Tullahoma, Watertown, Tenn., and John W. Pugh, Owensburg, Ky., the first a Post office, the second a minister in the Northern church—but there are many names which have a right there, and which should be on the rolls of the Presbyteries. The law of the Church, that the minister is a member of the Presbytery dismissing him, until he is received by the Presbytery to which he is dismissed, should be practically carried out and the name in each case be retained on the roll, until due notification is sent back by the Presbytery to which the dismissal was directed.

2. In reference to the Pastoral office the Synod of Virginia stands much higher than any of the other Synods, having six pastors to every stated supply. South Carolina stands next, having more than three times as many pastors as supplies.—In Alabama, Arkansas, Memphis, Mississippi, and Nashville, there are about the same number of each. In Missouri and Texas the stated supplies much outnumber the pastors. There is one Presbytery, Potosi, that has no pastor; and five, Chesapeake, Maryland, St. Johns, Muhlenburg, and Paducah, that have no stated supplies.

E. D. J.

AFTER THE VACATION.

The vacation is nearly over. In two or three weeks the last visitor will have left the seaside or the mountains, and returned to his home. Most of those who have been gone will return with bodies invigorated and minds refreshed—in good physical and mental condition for hard work. Will the standard of piety have been as much elevated as the standard of health? That depends. An old description of the stummer kind of piety runs as follows: "For morning dress, a loose gown of neglected devotions and careless gossip. For out-door costume, a cool indifference to religious professions while away from home, trimmed with plaits of grumbling at hot weather. For gentlemen's wear, off-in-the-country swagger and a jaunty suit of silly or vulgar wit."

But there are many Christian people who do not forget to take their religion with them when they go a-summering.—They will come back at least as full of zeal as when they went away. Like sensible people, they have spent their vacation in some quiet place, equally removed from the dissipation of the resorts that "society" patronizes and from the hurly-burly of a fashionably "religious" watering-place. Such Christian work as they could find to do they have done, and soul as well as body has profited by the change of scene and activity. It is by these, and by the faithful ones in "the noble army of stay-at-homes," that the work of the churches always has been done; it is by them that it will be done in the future. The people who fail to take their religion with them when they go away have little to spare when they are at home.

We have observed two errors in the way in which work is resumed after the summer vacation. Perhaps the more common error is the lack of vigor. Things have gone on in a sort of dead-and-alive way during the summer months, and they continue to go on in this way during the fall and early winter. Pastor and people seem to have made up their minds that there is no use in attempting to do anything of moment until the week of prayer comes around. It requires some special effort to overcome the inertia of the church, or something out of the ordinary routine of things, and as the week of prayer seems to supply this something, it is easier to wait for its coming than to devise anything to take its place. Another less common error, but quite as grave in results, is to begin work with great enthusiasm in the early fall, expecting great results immediately; and if these do not come, disappointment chills effort, and the year passes with no more real aggressive or organized work done.

Either of these two courses is mischievous. It seems to be a settled thing with most churches that the summer shall be a time of rest—a comparative cessation from active labor. People need rest and change, as well as pastor. But at best this is a necessary evil, and should be offset by making the most of the remaining nine months of the year. A church should not attempt to do the whole work of the year in a few weeks, whether those weeks be in the fall or just after the week of prayer. Happy that church which has learned that the presence and blessing of the Spirit of God may be had in its work at all times. Happy that church which does not wait for times and for seasons, but so pushes its work that the whole year is a "revival."—*Examiner.*

COMING TO NEW YORK.

Among the hundreds of young men who visit our office from time to time for advice and assistance, there are many sad cases. Among these are those who have come to the city on false representations, expecting to step into business at once, and rise with great rapidity. They have met the travelling agents of New York houses, and those gentlemen seemed so jaunty and bright and free from care, so full of knowledge of many worldly things, and so well acquainted with the prominent business men of the city, that the simple young man in the country has mentally seen all city life in dreams that lay in the color of the rose. He does not know that those quick-witted young men are putting all they have in their clothes; that in the city they live in very obscure quarters; or, if they have a little room in a great hotel, that they have to work for their "houses" in those hotels in labor often more humiliating than waiting on the table, and more laborious than carrying baggage.

Sometimes there is sheer deception.—We have had several cases where women, as well as men, have been brought to New York by glowing descriptions of the openings here and the demand for workers by those who knew better. They had sold out their little stock at home and surrendered their position to try their fortunes in the great city. They had barely enough to bring them to New York, and landing almost penniless, and not having learned the small economies of a new place, they were soon absolutely destitute and spiritless, and funds had to be obtained to return them to their home.

Some time ago we had such a case in hand. The young man was a printer.—He had a place at home in which he could make a subsistence. A young friend in this city wrote him a glowing letter, describing the advantages of New York, the demand for workmen, the high pay, and all that kind of thing; together with promises of doing everything for him if he would come on. He sold what he had, and came. He presented himself at the office where his friend was working at a case. It was a startling apparition to that friend. He did not think his correspondent would have taken his letter seriously! "It was all a joke!" he said. He received barely wages enough to keep himself from starvation. He could not help his friend. After that friend had suffered much in flesh and spirit, a passage was secured for him on a steamer, and he was sent back.

A few days ago a young man came to our door early in the morning requesting us to get him a position as salesman in some large mercantile house. On questioning we ascertained that he had once been a clerk in a small country store in a village where we had preached; that he had no other acquaintance with business; that he had brought not a single letter to show who he was; that he did not know the name of a single merchant in New York and could not tell with whom his former employer had traded. He seemed to think that our influence was so great, that all that was needful was that we should take a stranger downtown and tell his name, and that his fortune would be made. We had an engagement out of town that day, and lost our train by taking time to explain to this young man the utter hopelessness of such an undertaking in midsummer. He had the good sense to beat a retreat to his

country home while he could.

A short time before that, a young woman called on the "Sisters of the Stranger," to get the address of a noted wealthy and benevolent Christian lady of this city. She had seen announcements in the papers of the large donations this lady had given colleges and other institutions. She felt as if all that was necessary for her was to wait on the lady and make her appeal, and she would be amply provided for. Absurd as this was, the Sisters wrote to the lady stating the case and soliciting an interview for this young person. Of course it was refused. The life of no well-known person in New York would be worth having if every adventurer could intrude upon his privacy and consume his time. The young lady from the country seemed to be utterly amazed, and her case is mentioned only because it is the latest representative of a large class.

It is very easy to say: "There are very many good-hearted people in New York who have the ability to help." That is true. In no place that we know is there more benevolence and more practical exhibition thereof than in the City of New York. But each charitable person already has a sufficiently large circle of beneficiaries, and the classes for whose benefit this article is addressed do not propose to come to the city as tramps and paupers; and we have thought it only fair to such to lay these warning statements before them.

The fact is, there is no place like a great city in which to achieve a great success, but unless a man have some money or much brain and great tact, the city will crush him to death. The vast city is attractive. People flock from all quarters. There are ten applications for every place. There are at least 15,000 adults in New York between whom and starvation there intervenes only the helping hand of public and private charity. These people can afford to work for almost nothing. There are boys here whose parents must support them, and are willing that they shall work for a dollar a week rather than do nothing. Strangers must compete with them. Advertise that you want a clerk for \$10 a week, and the police will be compelled to guard your door from the throng that will come sweeping up at the hour. Advertise for a boy, and men will come in platoons, sometimes gray-headed men.

There is room enough in New York for men who can hold it, but a man must come prepared to hold his position a long time without help. A great city is great soil to a man who has so much sap that he can live on his sap through a long drought. But it is a dreadful place to drudge in. Men work for years and do not rise an inch, and then if hard times come and they are thrown out, there is nothing for them.

If you can get the use of a blind mule and two acres of land, do not come to New York. Do not come without money to bring you and carry you home, and keep you until you go home. If then you have a trade or profession, you may succeed. It is no joke to be thrown penniless on a vast city.—*Rev. Dr. Deems, in Frank Leslie's Sunday Magazine.*

"The Good Old Times."

A scrap of Presbyterian history copied from the records of Lancaster County Court.

"We the subscribers Inhabitants of Lancaster County do certify the Worshipful Court of the said County, that We intend to make use of a place on the Land of John Mitchell in this County, as a place for Public Worship of God according to the practice of Protestant Dissenters of the Presbyterian Denomination, And we desire that this our certificate may be registered in the Records of the Court according to the direction of an act of Parliament commonly called the act of Toleration."

JOHN MITCHELL.

THOMAS CARTER.

At a Court held for Lancaster County on the 20th Day of May, 1757:

This certificate was presented in Court and ordered to be recorded:

Test,

THOMAS EDWARDS, JR., Clerk.

Whereas two Presbyterians certified to this Court their intention of making use of a place on the Land of Jno. Mitchell for the Worship of God in their way, wch Certificate the Court admitted to record imagining Dissenters had this privilege by act of Parliament, but whereas this Court is now informed that no act of Parliament relating thereto is binding in this Colony and that there is an act of Assembly now in force here wch forbids any person to preach who has not rec'd an Ordination from some Bishop in England and subscribed to be conformable to the Orders and Constitution of the Church of England, And whereas this Court is also informed that the S-d Presbyterians are Building or about to build a House for the purpose aforesaid under sanction of the s-d record which is like to cause great Divisions and confusion in this county. The Court therefore doth by this order, forbid any person whatsoever to Build any House for the use aforesaid by virtue of this s-d record wch was entered unduly and by surprise and that the Clerk of this Court doth cause a copy hereof to be set up at the Court House door of the County.

At a Court held for Lancaster County on the 17th Day of March, 1758, This prohibition was by the Court ordered to be recorded.

Test,

THOMAS EDWARDS, JR., Clerk.

A Copy, Test,

WARNER EUBANK, C. C.