

The Central Presbyterian.

WHOLE NO. 1,019.

RICHMOND, VA., WEDNESDAY, FEBRUARY 11, 1885.

VOL. 20--NO. 30

Central Presbyterian.

OFFICE:

No. 1015 Main street, opposite the Post Office.

TERMS OF SUBSCRIPTION:

One year, \$3 00
If paid in advance, (or within three months), 2 50
Ministers of the gospel, 2 00

The date following your name on the direction label informs you to what month and year your subscription is paid. If this date is not changed within two weeks after payment is made, please notify us. Please examine the date, and if in arrears, remit the amount due.

When the address of a paper is to be changed be careful to send the old as well as the new address.

NO PAPER STOPPED UNLESS ORDERS ARE GIVEN TO DO SO, AND ALL ARREARAGES PAID. Full post-office address required with the order. Send all remittances by draft, check, P. O. money-order or registered letter.

Obituaries charged at five cents a line. The party sending can make the estimate by counting eight words to a line. Payment in advance. Advertising rates furnished on application to the office.

Communications and letters on business should be addressed to CENTRAL PRESBYTERIAN, Box 37, Richmond, Va.

Richardson & Southall,
Editors and Proprietors.

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

CORRESPONDENCE.

PHILADELPHIA, Feb. 9th, '85.

Messrs. Editors.—One of the hypotheses of science—it is by hypothesis, regards the primal matter as diffused stuff without structure, properties, parts or indeed anything whatever—in which was no spirit, no life, no matter, such as we are acquainted with. And that out of this stuff matter was formed or gathered or contracted by energy, acting in a straight line or "push"—the "push" not being mechanical power, nor chemical, nor vital, but conveying them all and furnishing infinite space with blazing suns and worlds of life. We can have no objection to this as a reverent attempt to explain God's way of doing things; but if stuff, push, and space are to be regarded as the cause, continuance, and limit of all things—as three idols—then we must maintain that pure science can admit of no such idolatry. The self-generation of natural laws is physically and logically impossible in the light of the persistence of matter and energy. Other things must come in or matter and energy ever remain as matter and energy. We have wheels within wheels and rhythm within rhythm, but of the inner power working the wheels and producing the rhythm science knows nothing. It may exist in the form of motion, that is dynamic energy, or in the form of energy with distance to act through—that is potential energy. The convertibility of these energies, so far as science is aware, consists solely of transformations of dynamic into potential and of potential into dynamic energy. What that is which conducts the transmutation, and which underlies all matter—which applies law to nature in the mould of a tear and the round of a planet, science does not pretend to name. Moses has ventured to anticipate the researches of science and to attribute all physical effects to

The Intrusion of Divine Energy.

"The Spirit of God moved upon the waters." The Seer, in deep scientific spirit, beheld the earth "in vastness and emptiness." Matter was there but shapeless, formless, unconditioned. Over the earthly materials mingled with fluid, moved or brooded the spirit of God.

The work upon dead matter ascribed to the Holy Ghost illustrates the enlightening, vivifying ordering and elevating influence of the spirit of God in our own nature. It is not a mere coincidence that the long and varied operations of creation, providence, redemption, regeneration are full of peculiar and striking resemblances. The culminating point in Christianity, the loftiest and most mysterious height of revealed truth had its due place assigned at the very beginning. This is just what we ought to expect. Instead of being unnatural the divine and spiritual are the very soul of nature. And is not this conception of the Holy Ghost immanent in nature and in man a more rational explanation of the mysteries about us than any yet given. We cannot yet prove it in such a way as to satisfy the exact sciences, but may not the Holy Ghost as the real secret of all the creation and recreation be one of those disclosures of Moses' inspiration and Christ's genius, which, like God, is a Spirit, penetrates to the absolute unity and anticipates by many centuries the last synthesis of the understanding.

The positive sciences seem to be approaching by sure and rapid steps the resolution of all phenomena into evolutions of simple force. The separate forces, heat, electricity, light, chemical action are not, as once thought, ultimate and distinct realities, but are different forms of the same force convertible into each other. Time or space are but conditions of force. Matter is known to us only as a condition of force. The ultimate atom of the chemist is a figure of speech, a poetic license. The atom

theory of Dalton can go no further than say that all chemical forces are related to each in fixed mathematical proportions. But of that ultimate atom it can say nothing save that it conceals a secret energy of which it knows nothing. Hence

The Substratum of Materialism is Spiritualism.

The materialist can no longer take a lump of matter and say, "Here is the only reality!" He must say, "Here in this matter is a promise and potency." In other words it is a combination of so many forces—the force to produce in us the sensation of taste, color, weight, and so on—and beyond this degree and quality of force we know nothing and can know nothing about it. And so it is a curious fact that this great statement of Christ is at last scientifically settled—that the war of the nominalists and the realists is practically over and victory has been given to spiritualism by science which seeks nothing outside of matter—that in fine this God—this inscrutable, elusive, immanent something behind all phenomena is a force, a spirit, an immaterial and not a material energy.

As this great synthesis of philosophy goes on to its completion the religious insight will dwell with increasing interest upon this great principle of force out of which has been evolved all that is and will be evolved, all that is to be—that principle conditioned to our understanding always by matter, time and space, but caused by nothing conditioned—that mysterious principle in which rested at the beginning all the possibilities of worlds on worlds—all forms animate and inanimate—the highest modes of being in this world and those we hope to see and realize hereafter.

Now if science becomes every day more imperious in attributing all these results to force, will not our religious instinct, with good reason, also grow very busy with its old analogies? She will say the scientists' infinite force is but another term for

Religion's Infinite, Holy Ghost.

She will wonder if that mysterious energy is not the spirit of God, which was in the beginning, by which all things were made. She will wonder if it is not that life which is the light of men, often refused ingress, often quenched, but still reducing chaos to harmony, binding heavens arch over abysses of desolation and sin, strewing the upper world with stars of hope and making of every soul who will receive and comprehend a dwelling place of God. One is tempted to hazard the prophecy that what dispute there is between philosophy and religion will at last resolve itself into a question of terms. At all events when so many are guessing recklessly, may we not guess soberly and in the fear of God, and put in the place of this term force into which philosophy resolves all phenomenon—the last and highest conception of God revealed by our religion, the executive life of Jehovah—the Holy Ghost immanent in matter and mind.

Thus the lines of intellect and piety converge. Any antagonism that presents itself is apparent rather than real. Detached squadrons far out on the elongated lines of battle on which science and religion are rushing forward in a common charge against the forces of error, may, in the dust of darkness, fire upon and wound each other, but when the confusion passes they will recognize one another as comrades in arms.

Specialists with a singleness that is beyond praise, limiting their labors to one field of science, to one branch or even leap of knowledge in order that they may add some new thing to the intellectual store of mankind, may unconsciously narrow their own intellectual nature until in concentration of mind on the near and small they lose the faculty of far-seeking and wide discernment. They may utter wild hypotheses as to the vast outlying province of religion, yet in the end it will be seen that their real work has been friendly to religion while the theorizing has been but a harmless by-play of ignorance and folly. Religion and science are wedded by ties that no human hardihood can put asunder. No true scientist can give up religion and its holy sentiment without surrendering the highest dignity and inspiration of his position and reducing his science to an occupation of mere curiosity and selfish utility. No Christian can separate his religion from science without reducing himself to the impossible task of explaining the universe without positive knowledge, and tending to a hard dogmatism, oppressive to the spirit of every intelligent man. Science has not yet advanced far enough to establish perfect accord with revelation, but it is tending thither, and in its ultimate generalization of force almost agrees with that revelation of Holy writ, which tells of—

"A presence that disturbs me with the joy Of eternal thoughts; a sense sublime Of something far more deeply interfused, Whose dwelling is the light of setting suns, And the round ocean and the living air, And the blue sky, and in the mind of man, A motion and a spirit that impels All thinking things, all objects of thought, And rolls through all things."

L. M. C.

For the Central Presbyterian.

The communication of "W. E. B." in the *Central* of February 4th, is pithy and pointed, but in some respects liable to criticism. It cannot safely pass unchallenged. He uses the following language in his last paragraph:

"Christianity, when left untrammelled, develops in one class into Methodism, in another into Episcopalianism, in a third into Presbyterianism, the proportions of the development depending chiefly upon the proportions of the class."

This statement is unfortunate for several reasons. In the first place, Christianity, when untrammelled, does not tend to diversity of doctrine, order, or worship. Its direct tendency is to unity in all these respects. It is "trammelled" by class influences, and for this very reason diverges from the common standard. Again, it surrenders to some denominations the very thing they claim, viz., adaptation to the masses, or to the fashionable few. It implies that Presbyterianism is not so well adapted to these, but especially so to another class not designated. It follows that each denomination reflects the spirit of the Christian religion in a partial manner only, which, however, true as a matter of fact, cannot be commendable as a matter of duty. And lastly, it implies that Presbyterians, whilst laboring for the salvation of all classes, cannot expect to secure pastoral influence over multitudes converted under their preaching, who, if "untrammelled," will naturally drift into other communions. And this seems like an acquiescence in the proposition, that our Church is intended especially for one class of society. The purport of the article is obvious from the last sentence it contains. Speaking of numbers, he says, "Let us cease then to make them a test of our growth, our doctrines, or our policy."

Is our Church prepared for this position? Has any church a right to assume an adaptation to a particular class? Is not every church bound to assimilate itself as far as it can to the apostolic Church, which was not designed for classes at all? It is plain that the commission, "Go into all the world," meant all classes of mankind, and if we aim to evangelize all, we must do so as if it all devolved upon us. We are as much bound to house and tend the sheep as to find them when lost. If we are anxious for the salvation of sinners on the right principle, we will seek to save them equally out of all classes, and the same principle will lead us to adapt ourselves to one class as well as to another.

If the Presbyterian Church is especially adapted to one small class, the sooner she repents and reforms the better. This is the practical objection now raised against her in the district of country where she is seeking a foothold. If we admit it we are lost. Such a view involves a continuance of our sparse membership and difficult support. Unless we reach the masses, we cannot hope to build up self-sustaining churches. Our rare dispersion of members, with a poor itinerant ministry, maintained by alms, will continue to be the normal condition of many parts of the Church.

I protest against this policy. Numbers are a test of growth. We ought never to cease fighting against the class influences by which some churches may be sustained. There is nothing in our doctrines or our worship that warrants prejudice against us on such a score. If our habits are unfavorable to popularity, they are extraneous, and ought to be given up.

WYE.

Columbia Theological Seminary.

The Board of Directors met in Augusta, Ga., on January 28th, 1885. All the members were present, viz: Six from S. Carolina, four from Georgia, two from Alabama, and one from Florida.

A communication was received from the Faculty calling attention to the failure of the Education Committee at Memphis to pay the amounts asked by Presbyteries for their candidates. The treasurer was directed to place at the disposal of the Faculty a sum sufficient to aid such students in our Seminary, and the agent was instructed to obtain contributions for the "Students' Fund."

At the meeting on December 10th the Board removed Dr. Woodrow from his Professorship, in accordance with instructions received from three of the four Synods controlling the Seminary, which had condemned his teachings on Evolution. At this meeting a letter was received from Dr. Woodrow, affirming that he would appeal to these Synods against this action, and ask them to take such measures as would secure him a formal trial. This was received as information.

The Rev. Dr. J. A. Lefevre was elected Professor of "Biblical Literature and Exegesis of Scripture;" the Rev. Dr. J. D. Tadlock was elected Professor of "Church Government and History;" and the election of a Professor of "Natural Science in connection with Revelation," was postponed to the meeting in May.

The Board adjourned to meet on Tuesday, May 12th, 1885, at 8 P. M.

J. B. MACK, Secretary.

For the Central Presbyterian.

The Collected Writings of Rev. Dr. Robert L. Dabney.

It is proposed to publish the collected writings of Rev. Dr. R. L. Dabney, under the auspices of our Committee of Publication, in a form to match the noble volumes of Thornwell and Ramsay, which have added so much to the value of the Publication work and to the credit of the Church. The favorite form of giving intellectual work to the world, in the present age, is the review article and essay in the quarterly journals. Much of the best work of the best minds in every department is to be found in this form. Dr. Dabney has followed this precedent. The peer in ability of the best minds of the American Presbyterian Church, and unequalled by any of them in regular and systematic exertion of his powers in original composition, he has accumulated a large amount of work of permanent value in the scattered form of reviews and essays, which would be of inestimable value to the Church if gathered into a single group. It is proposed to bring them out in four volumes of 600 or 700 pages each, under the auspices of the Executive Committee of Publication in Richmond, and thus to enlarge its assets in such volumes as those of Drs. Thornwell and Ramsay, which have already laid so noble a foundation for this branch of their work. The cost will be about \$4,000 to stereotype the publication. The Committee has no funds to accomplish this object, though warmly approving it. It is proposed to raise the money by subscriptions for the work. If 350 or 400 subscribers among the old pupils of Dr. Dabney and the ministers and educated laymen of the Church can be obtained, there will be no difficulty in carrying out the plan proposed. The books will be furnished at \$3 per volume. A subscription for a set, \$12, payable at the call of Dr. Hazen when ready to begin the publication, will furnish the Church with defences of the truth too valuable to be permitted to remain in the form in which they now exist. All who desire to take a share in this enterprise, to enrich their own libraries, and to add to the permanent assets of the Publication Committee, will send their names and post office to the undersigned at Brownsburg, Rockbridge county, Va., or to Dr. Hazen, Secretary of Publication, at Richmond, Va. A prompt subscription will secure a prompt publication and delivery of the work.

C. R. VAUGHAN.

P. S. The papers of the Southern Presbyterian Church are respectfully requested to copy this article, or give a prominent notice of the plan proposed.

C. R. V.

New Providence Manse, Feb. 2, '85.

For the Central Presbyterian.

Day of Prayer for Colleges.

The last Assembly urged upon "all our Churches a more faithful observance of the fourth Thursday of February as a day of prayer for Schools and Colleges, even in the face of difficulties, remembering the Saviour's words, that 'where two or three are gathered together in my name, there am I in the midst of them.'"

The original purpose of this appointment should never be lost sight of, viz: to pray for the conversion of those gathered in these institutions. This should ever be the burden of our petitions on this day. Secondly, there should be earnest petitions for a thorough work of grace in the hearts of these young men. No blessing is needed by the Church at this time more than a consecrated ministry. She needs *gifted, educated, devoted* men to do her work. These two objects should claim special attention on the day of prayer. But shall the Churches, as heretofore, pray for an increase of candidates? "Shall they ask the Lord of the harvest to send more laborers into His harvest?" The answer might be returned, "you have not yet taken care of those whom I have called." Over one hundred and fifty candidates are now in our colleges and seminaries who have not received one-half of what has been promised them. Three months still remain in which contributions may be received.

Judging from former years, not more than three or four thousand dollars may be expected from regular channels. The money has been sent to the students as fast as it came in, and no candidate, so far as we know, has had to leave for the want of help; but unless the Secretary can continue, for the next three months, to send remittances to our candidates, many of them may be compelled to suspend their studies. We earnestly exhort all our ministers and Churches to consider this fact on the day of prayer for Colleges. It is more than likely that the Churches which will observe this Day of Prayer, have already contributed to this cause; but brethren, your children—the Church's spiritual children, are still crying to you for bread. "What man is there of you, whom if his son ask bread, will he give him a stone?"

How can we pray for their conversion or their consecration, if we are unwilling to come to their rescue. The Assembly's Committee would earnestly ask every Church to observe this day of Prayer, and let their prayers and their alms go together. What though you may have made a contribution, can you not, *will you not*, cheerfully give more? Let there be a free will offering to the Lord for his great blessing in giving us these Candidates. If five hundred Churches would give an average of \$10, it would go far towards the end; or if three hundred Churches would give an average of \$20, it would be still better. Will not some of our stronger Churches send us \$500? But why should there not be at least one thousand Churches to observe this Day of Prayer? It is hoped that in all our cities each church will hold a service, and that the pastors will state plainly the urgent need of help for our candidates. And will not our brethren who serve country churches, make appointments for this Day of Prayer in every church, giving the Elders the facts to state to the people, where the pastors cannot be present.

There seems to be a crisis for our beloved Southern Church. All our causes are in need of money, and yet but very little is needed in comparison with what Christians spend on their luxuries and pleasures. May the great Head of the Church give unto his people the spirit of prayer and of liberality; may they abound in every good word, and work on the coming Day of Prayer for schools and colleges.

And may we not ask individual Christians, singly, or in union with others, Ladies' Societies, and Sabbath Schools, to send us help to pay our one hundred and sixty candidates what has been promised them, and which they sorely need. If we get as much through our regular collections as we did last year, viz: \$14,000, only about \$6,000 additional will be needed, and if this is obtained, it will be the largest and most encouraging year's work done in this department, in many, many years. Surely, if the Committee could raise \$3,000 at the close of last year in four of our cities and a few churches at a distance, we ought easily to raise \$6,000 by this timely appeal to the whole Church.

The Committee feels that the money must be had, because good faith, sound policy, and Christian love require it. We wish, if possible, to save any further traveling expenses, or the visitation of particular churches.

Adopted by the Committee.

E. M. RICHARDSON, Secretary.

Home Mission Receipts for January.

Invalid Fund—Jan., 1884,	\$ 357
" 1885,	897
Gain in 1885,	\$540
Evangelistic Fund—Jan., 1884,	\$1,910
" 1885,	874
Decrease in 1885,	\$1,036
Sustentation Fund—Jan., 1883,	\$9,291
" 1884,	5,830
" 1885,	4,941

It will be remembered with regard to the Sustentation fund that the appropriations for aid for the year 1885 will be made by the Committee at its March meeting. Applications are now coming in, and the ability of the Committee to meet them will be determined by the receipts. The present outlook is indicated by the above figures. J. N. CRAIG, Secretary.

"Gloucester Manse."

To the many friends who have so kindly responded to our appeal for aid in this enterprise, I desire to return my heartfelt thanks. It is with great pleasure I am able to tell them the manse is completed, and we are now happily and comfortably enjoying our new and attractive home. There have been, in this undertaking, the most gratifying evidences of interest in us by some of our dear friends. There is still a debt of several hundred dollars, which embarrasses me, but I cannot doubt that He, who has blessed us so abundantly, will in his own good time send the relief. May I not hope to hear from some who may have only neglected to respond to my appeal? Anything contributed will be gratefully received.

Respectfully, &c., W. H. ROBERTSON.

GLoucester C. H., VA., Feb. 9, 1885.

ECCLIESIASTICAL NOTICE

East Hanover Presbytery.

WILLIAMSBURG, VA., Jan. 28, '85.

According to Book of Order, Chap. V, section 4, art. 8, I hereby call a meeting of East Hanover Presbytery, to be held February 16th, in the Second Presbyterian church, Richmond, at 12 M., to consider the following petitions: 1st, Of Mr. W. O. Stephens to be dismissed to the Presbytery of New Orleans. 2d, Of Revs. J. W. Rosebro and A. E. Holderby to be received into E. H. Presbytery; and steps to be taken for installation of the former as pastor over Tabb St. church, and of the latter as pastor over Bon Air and Chester churches.

J. G. ANDERSON, Moderator.

Presbytery of Mecklenburg will meet at Paw Creek church (on C. C. railway) on Wednesday, March 25, at 11 A. M.