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Richardson & Southall,
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CORRESPONDENCE.

Letter from Rev. Dr. Hoge.

[The following letter from the Rev. Dr. Hoge has been received by one of the editors of this paper, and although it was not addressed to the Central Presbyterian, still, as it contains matter of general interest, and especially to the members of his congregation, we give it to the public. We are glad that Dr. Hoge has not hurried home. We are sure, much as he has been missed, that it was the general wish in his congregation that he should not return before September.—Eds.]

PENMAENMAWR, NORTH WALES,
July 14th, 1880.

To My Dear Sir,—When I sent my letter from Constantinople to the Central Presbyterian, I think I stated it was the last one I would write for the paper during my absence from home, otherwise I might have sent you an account of our voyage through the Bosphorus and across the Black Sea, with my impressions of Bulgaria, Roumania, and Hungary.

The cities of Varna, Rustschuk, Bucharest, and Buda-Pesth alone would have furnished a theme for a letter, to say nothing of the wild, sad people who inhabit these countries, always in a ferment, and just now apparently on the eve of a new revolution.

You may imagine how sharp the contrast was in passing from the Mohammedism of Africa, and the Turkish despotism of Asia, to England with its Protestant religion and its constitutional government.

I might also have sent you a letter from London, where I remained two weeks, during which time I heard a dreary debate in the House of Lords on the Bill with regard to the burial of Dissenters in grounds belonging to the Established Church. But while there was nothing worth hearing in the discussion, it was interesting to see some of the personages there. First among these was the Earl of Beaconsfield, looking quite at his ease sitting on the front row of the opposition benches, and seemingly hale and plucky, as if he was good for another pull at the Premiership.

But a few days after, I heard a very spicy debate in the House of Commons on the celebrated Bradlaugh case, in which Mr. Gladstone made the speech which has caused so much comment. Some of the English papers call it an oration, so rhetorical was it, and so unlike the dry, matter of fact style of speeches in Parliament. He enlivened his argument with a historical sketch of the successive removal, one after another, of religious tests and disabilities. He reminded the House that there was a time when no one could be a member of the body who was not a communicant in the Church of England—but that restriction was swept away. Then came the question of the eligibility of Roman Catholics. That was strenuously opposed but vainly, and Roman Catholic members were permitted to take their seats on perfect equality with Protestant members. Then the question arose with regard to the admission of Jews, but these too, after a controversy which raged thirty years, were finally brought in with the fulness of the Gentiles. "And now," said he, "you are invited to make a final rally for a Theistic Constitution. You have been driven from the Church ground, from the Protestant ground, from the Christian ground, and there is to be a rally upon this narrow ledge (cries of dissent) of Theism. It is a narrow ledge. For my own part, I see no advantage or profit either to charity or to reason, or to common sense, in making distinctions of this kind."

Mr. Gladstone does not hesitate, and draw, and repeat his words as most English speakers do. He is fluent, natural, and without the slightest affectation of manner. And yet we have lawyers in Richmond who are better speakers, so far as intonation, gesture, and all that is pleasing in what we call delivery, is concerned. Our friend, Hon. J. R. Tucker, has a finer manner, and I could name several among the American clergy who surpass Mr. Gladstone in mere elocution.

Yet he is in many respects the foremost man of the time.

Of the English preachers who most interested me, I may mention Dr. Dykes, of the Regent Square Presbyterian church; Dr. Parker of the City Temple church, and Canon Farrar.

Dr. Dykes may not have the literary culture of his predecessor, Dr. James Hamilton, but he is a better preacher. He has a strong emotional nature, held under perfect control; he is intellectual, but the fine thought of his discourse is so imbued with the spiritual, and so pervaded with *unction*, that his hearers are reminded of something superior to mere mental gifts, and his prayers are especially edifying, being characterized by fervor, humility, and a sweet flavor of scriptural *allusion*, as well as quotation, which gives them a sacred charm.

You know all about Dr. Parker, of the city Temple church, with his vagaries and eccentricities. But for all that, he is a man of real, original force, and I doubt not he influences for good a large class of hearers who would probably not attend any other ministry.

I suppose the classical and accomplished Canon Farrar would not fancy being called a Universalist preacher—but that is just what he is. The sermon I heard from him was just such a discourse as Dr. Chapin, of New York, would have been delighted to preach in his best days. Dr. Farrar has rather a plebeian face, and a very sing-song, monotonous manner, but his style is polished *usque ad unguem*, and his discourses enriched with the cream of both ancient and modern literature. The afternoon I heard him, the church was crowded, pews, aisles, and vestibule. He is one of the acknowledged leaders of a popular school of divines at the present day, whose vocation is to prophecy smooth things, and whose preaching is an endorsement of the celebrated line—

"We never mention hell to ears polite."

During my eastern tour, and since my return to Europe, few things have gratified me more than the arrival of the Central Presbyterian. I am sorry to have missed any of the numbers. The publication of such a paper is a noble contribution to Christian literature, and I trust your subscription list is steadily increasing. In one of the June issues, it was stated in an editorial note that I was expected to return home during the month of July. That was my intention, for on many accounts I am anxious to be with my family and church again, and I had engaged my passage on the *Gallia* which sails on the 17th of this month. But early in July I began to receive letters from Richmond advising me to defer my coming, and last week I received four by the same mail, from officers and members of my church, all of them urgent and emphatic in the expression of the opinion that I ought not to return during the excessive heat of summer to recommence my work in Richmond. This week other letters have come, all of the same tenor, and I am much impressed by this new evidence of the solicitude the members of my church manifest in my health and comfort, in so urgently advising me to stay still longer in Europe, even after so protracted an absence, rather than risk the loss of the advantage I have gained by too early a return. Accordingly I wrote to Liverpool requesting the Cunard agent to transfer my ticket for the *Gallia* of the 17th of this month to the same steamer of the 21st of next month, but was informed that every berth on the *Gallia* for August was already taken, but that I could get one on the *Olympus*, which sails on the same day. So now I am booked for the *Olympus*, one of the slowest boats of the line, and far less comfortable than the *Gallia*. But it nearly always happens that some persons who have engaged their state-rooms are prevented from going by one cause or another, at the last moment, and as I have some friends in Liverpool who will be on the look out for me in case any vacancy occurs, I may yet get a place on the *Gallia*, and so reach home by the last of August. For the present I am staying on the coast of Wales, in a place where I have both mountain and sea breezes and salt baths. After the great fatigues of eastern travel, this life is most healthful and invigorating. The middle of the day is comfortably warm, but a little fire is pleasant in the morning and evening, and a blanket at night is necessary.

It may interest you to learn that I have received several letters asking me to republish my correspondence with the Central Presbyterian, with such additions as I choose to make, in a book form, after my return home. In such a correspondence I had to omit all mention of many things I would naturally have written about, because I had not the time and you had not the space for them. Whether I shall have the leisure for it after I get back is doubtful.

My Pemberton friends, whose presence and kindness brightened my whole tour through Egypt, Palestine, and Turkey, are now in Germany, and will not return to the United States before October or November. Yours very sincerely,

MOSES D. HOGE.

Letter from Rev. Dr. R. L. Dabney.

BERLIN, July 10th, 1880.

Messrs. Editors.—Your visits to Germany have made you as familiar as I am with the way the German Protestants keep, or rather fail to keep, the Lord's day. As you know, it is, except the early morning service in church, the holiday, and not the holy day. Theatres and concert-rooms are then gayest and fullest. The soldiery at all barracks have a special inspection and dress-parade. The bands play the loudest in the evenings. The beer gardens are the fullest. The shooting matches take place when there are rifle companies. The horses and hacks are all hired for pleasure-excursions. And in all this, there is little difference between religious people and preachers, and the world. But still we must not judge good people here, as we, with our theory of the Sabbath, would deserve to be judged, were we to do the like. The Lutheran (and to a degree the Swiss) Reformers expressly taught that the Sabbath was only a judicial and ceremonial institution, and was abolished by Christ. This great error still stands in their creeds, and is firmly held and taught by their divines. Hence, when they thus commit what our creed makes desecrations of the Sabbath, they are acting consistently with their creed. The thing of which they are guilty before God is, not that sin of inconsistency with known duty, which so many Americans, orthodox in profession, perpetrate: it is the sin of neglecting and studying amiss the testimony of God in making up their creed. Hence a German Christian here can do these things, to us so very wrong, without its implying a deadness of conscience and rebellion against duty, such as the same acts would imply in us. Even the saintly Neander, when explaining the practice of a theological professor in going to the Sunday-night plays in the theatre, said: He also condemned it, but only because the theatre was not the right place for a Christian on any night; but that he should feel free to use any amusement on Sunday, which he could use on Monday!

But none the less I believe that this false doctrine of Luther and Melancthon, with its consequent loose usage of Christ's holy day, is the grand error of their reform, and the grand blight and curse of European Protestantism. I do not expect to see the chill of spiritual death broken, which practically reigns over the most of this land, nor the gospel bearing its proper fruits: until this heresy is refuted, confessed, forsaken, expunged from their venerable confessions of faith, and amended in practice. Our view is, that God's omniscience saw, that, for a moral creature such as man, a stated day, consecrated by divine authority to religious duties, is absolutely essential to man's continuing a religious being; and that for this reason God did consecrate one seventh part of our time for all ages and dispensations, even including the sinless one of paradise. Compliance with this command is a vital part of the efficiency of all means of grace. So that, in a true sense, it may be said, where there is no Sabbath, there are no adequate means of grace. The gospel cannot reign without its Sabbath.

This is terribly verified here. One natural consequence is, that there is very little family religion. I cannot hear of any such institution as family worship. I doubt if there is a parent in Germany, outside the pastorate, who ever catechizes his family. It is left to the official routine of the state schoolmaster and "pfarrer." What else can one expect? As the world goes, the six days allowed by God for worldly duties, will offer no opportunity for religious, parental duties. These days, with the poor, must be occupied with continuous labor: parents and children must be separated by their imperious tasks. With the rich, the equally imperious demands of mammon, pleasure and society make the same separation. Now, if the consecrated afternoons and evenings of the Sabbath may be properly given to the rural excursion, picture-gallery, concert, and beer garden; parents and children never come together religiously at all. There is no family-religion. But where there is no family religion there is no spiritual prosperity. Burns' inimitable poem, the "Cotter's Saturday Night," sets forth a deep philosophy here. The poet places the sacred rites on the evening of Saturday; but it was because the Scotch Presbyterians had the Sabbath, that they had such a Saturday night. I do not make the sweeping charge, that there is no family religion in Germany. Doubtless in a small minority of families, there is a beautiful and deep, if an unobtrusive, family religion. God teaches it to the hearts of his chosen few, in spite of the heresy of their creed on this point. But none the less, is the general tendency, and general effect of that heresy ruinous.

If these views of the practical results are just, then, the Sabbath argument needs to be re-discussed, and re-discussed, and made prominent with the utmost clearness and logical force. We must

remember that the thing which needs to be done is not merely to remind our continental brethren of a confessed inconsistency. They do not allow that it is one. They think they have a very good, critical argument to prove that the Sabbath is abolished. Their consciences are precisely in the state, as to their shocking delinquencies, of a Presbyterian's conscience among Episcopalians, when they should berate him for going rabbit hunting on Christmas day, instead of going to the communion. You could not make that Presbyterian see any sin in himself simply by berating him; or by lauding "our venerable liturgy and canons;" or by urging the authority of the "Church." The Presbyterian would sturdily rejoin, that the "Church" had no business with any such act of authority: that he did not believe Christ was born on the 25th of December at all: that if he was, neither He nor the Apostles had commanded Christians to solemnize his birth-day as a sacred one. The only difference is, that we are certain our anti-Christmas argument is authentic. Well: the German Lutheran (erroneously, yet) honestly thinks his anti-Sabbath criticism equally solid.

Now, with such a case, mere hortation; or boasting of our "scriptural church order;" or of our pious ancestors and how they kept the Sabbath; or mere charges of sin unsupported by demonstration; or pious outcries about America's having her old Sabbath, counts for nothing. To the Lutheran trained in his creed, it is silly and insulting. The thing which needs to be done, is to meet and refute the false exposition of Luther (and of Calvin too) and of Neander: even as the great Calvinistic divines of Great Britain met it in the 17th century, and convinced the mind of British Christians impregnably, that the continental reform was totally erroneous on this point; and established the opposite doctrine, (a doctrine which Calvin himself renounced with contempt as mere judaizing) like a great rock in the Westminster Standards. And I, for one, believe, that this striking contradiction between the Westminster and the Lutheran Confessions, gives us the practical, instrumental cause of the grand contrast between English and German Protestantism in their outcome. It explains why the latter has been at a standstill nearly since Luther's death, hemmed in by State lines and popery to its original state; paralysed by Rationalism; while Westminster Christianity has leavened a new continent, and is filling the world with missions.

How many of our people really know the difference of the two doctrines? How many of them know the nature of the arguments by which the true doctrine was run against—the commanding authority and astute sophisms of the great reformers? This battle of truth urgently needs to be fought over again; and fought until there is no longer a foe in the field to assert the blighting error. What one sees here teaches him that it was a great privilege to be born an Old-School Westminster-Confession-Presbyterian, and also a great privilege to be born a citizen of a truly republican commonwealth, such as old Virginia was. Of this last point I will give you some discussion in my next.

R. L. D.

NEWS FROM THE CHURCHES.

Southern Presbyterian.

Organization of a church at Powellton, Accomac county, Va.—According to leave granted at spring meeting of East Hanover Presbytery, Rev. John G. Anderson and ruling elder S. C. Slater organized, on first Sabbath of July, a Presbyterian church at Powellton, Accomac county, Va. The church was organized with five members. Six or eight more are expected to join very soon.

The church building is in progress of construction. We hope to dedicate it about the middle of September. Many kind brethren have aided us in this enterprise, for which we can return, at present, only an *in thesei* deliverance of thanks. We promise to be more special and satisfactory after the dedication. J. G. A.

Rev. E. D. Junkin, lately removed from New Providence church, Va., was, on the 11th ult., installed pastor of the church at Houston, Texas. The services were conducted by the Rev. R. H. Byers, D. D., Rev. R. F. Bunting, D. D., and Rev. J. M. Cochran—all of the Presbytery of Brazos.

Rev. Dr. T. W. Hooper, of Selma, Ala., has been visiting his old friends in Virginia, and on last Sabbath preached at Mt. Horeb, the church of which Rev. T. M. Boyd is pastor.

Rev. Dr. G. H. W. Petrie, of Montgomery, Ala., preached last Sabbath in the Charlottesville church, of which his son, Rev. G. L. Petrie, is pastor.

Greenbrier Presbytery was called to meet in Lewisburg, W. Va., on Tuesday, 3d inst., for the purpose of ordaining Mr. Absalom Sydenstricker, to the full work of the gospel ministry. Mr. Sydenstricker will go as a missionary to China in a few weeks.

Rev. Dr. S. J. Baird is preaching for the congregation of the Ninth Street church, Covington, Ky., from which Rev. George Summey lately removed to New Jersey.

Rev. E. C. Gordon, of Savannah, Ga., has been invited to the pastorate of Salem church, Roanoke county, Va.

Rev. A. W. Ruff, of Montgomery Presbytery, has been obliged to desist from all labor on account of failing health.

The Seven Mile Ford Presbyterian church was dedicated July 4th. Revs. William V. Wilson and E. H. Barnett officiating. It is a small building, seating comfortably only 150. Gothic in style—built entirely of native woods, and in every way neat and comfortable.

A Sabbath School has been organized, with most encouraging result. Several persons in your city aided us and will probably be glad to know the result. The church was dedicated free of debt.

NEWBURN, VA., July 27th, 1880.

To all whom it may concern, greeting:

There is in the town of New Castle, Craig Co., Va., a Presbyterian church edifice—with good walls, a good roof, but bad floor and plastering, and a feeble folk. It will take about two hundred dollars, besides what the people would raise, to put this building in good repair. The congregation is served once a month by Rev. W. R. Coppedge, who preaches in the Court House. If forty persons will give five dollars each to this object, it will encourage a faithful pastor, build up the drooping hopes of a scattered and discouraged people, save from dilapidation a good building, and glorify Christ. I will be one of the forty—who will be the other thirty-nine. I suppose that Rev. W. R. Coppedge, Sinking Creek, Craig county, Va., would manage such a fund.

W. E. HILL.

A County Sabbath School Convention was held in Newbern, Pulaski county, Va., on the 28th and 29th ult. Hon. J. Hoge Tyler was elected President, Capt. J. H. Lawre, Secretary, with Mr. Miller, Vice-President, and C. S. Bullard, assistant Secretary. There were forty-five delegates, representing sixteen schools. The meeting was harmonious, interesting, and instructive. Enthusiastic addresses were delivered by Messrs. Herman of the Virginia People, "Of Welcome," Rev. W. S. Bullard on "The Scripturalness of Sabbath Schools;" Rev. William E. Hall, of Texas, on "Sabbath School work, its aims and results." On the 28th and 29th, the Convention was addressed on "Sabbath School Helps," by Capt. J. H. Lawre, "On the relation of the Sabbath School to the Church." This was requested for publication by the Convention, and will be distributed in the county—Pulaski. A lecture and normal class drill was conducted by Rev. W. E. Hill, and at night—Thursday—the exercises were closed with addresses by Prof. Jordan, of Shelbyville, Ky., and Rev. W. E. Hall, of Texas. The organization was made permanent—J. Hoge Tyler, President, Dublin Depot; Park Phippo, Esq., Secretary, Newbern, Va., who, with Rev. W. S. Bullard, Snowville Va., were appointed an executive committee, with instructions to open correspondence looking to county and State Sabbath School Associations.

Our Missions, from The Missionary of August, 1880.

GREECE.—Our latest intelligence from Greece is to the 17th June. Dr. Kalopothakes had got back to Athens, after a sojourn of three weeks at the baths, much relieved from suffering, but not entirely restored. The other members of the Mission are reported as being in good health.

BRAZIL.—From Campinas our latest letters are dated to the 8th of June. Mrs. Lane's health was still feeble, and it was expected that she and her two children would sail for New York the early part of July. Mr. Lane just returned from Santa Barbara, where he received three persons to the communion of the Church. He mentions that two of the newly organized churches in that region were busily engaged in erecting church edifices, which indicates great earnestness on their part and permanency of their work. Mr. Boyle's letter is occupied mainly about his colporteur's work, which he regards as promising important results.

CHINA.—The latest letter from China is from Mr. Davis, of May 17th. Speaking of the importance of his having larger accommodations for holding religious meetings, he remarks: "On Sunday, May 16th, I had a communion service at my place. There were several women who, when told that we could not seat them in the house, asked to be permitted to stand in the court and look on during the services. Though it was about to rain, I filled the open court nearly half full of benches and had about as many hearers outside of the room as there were in it. * * * The woman of whom I have already written and her child were baptized, and the teacher in Mr. DuBose's boarding-school restored to church fellowship." Mr. Davis, as well as many of his friends, will be gratified to know that the committee have appropriated the money necessary to purchase the new place, and that four-fifths, or thereabouts, of the fund has been contributed by the churches in North Carolina, his native State.

The Camp Meeting at Bennett's Woods closed on July 21st. The whole meeting was a rich feast of fat things to those who attended. The clearness and fulness with which the gospel was presented as full of blessing to man could scarcely be surpassed. Dr. Palmer's sermons showed all the vigor and ability for which he is distinguished. Drs. Boudle and Smith also greatly delighted and instructed the hearers. The results are to be reckoned up not in time but in eternity. There were several professions of faith—how many we do not know, though the number was not large. The largest results it is hoped are not in the harvest now gathered, but in those to be gathered hereafter from the seed sown.—Texas Presbyterian.

(Continued on 5th page.)

Central Presbyterian.

Rev. W. T. Richardson, } Editors.
James C. Southall, }

Richmond, Va., Wednesday, August 4.

FOR ONE DOLLAR

We will send the CENTRAL PRESBYTERIAN to any new subscriber until the 1st of January. This will afford them an opportunity to see if they like it.

EXAMINE YOUR LABEL.

We request each of our subscribers to examine the address-label on his paper, and particularly to observe the date upon it. This date shows the time up to which the paper has been paid for. We respectfully request all who are in arrears to remit to us the amount due. Our expenses are heavy, and it is important that the sums due us shall be paid with promptness. It is better for us and for the subscriber.

We closed the first year of our connection with the CENTRAL PRESBYTERIAN on the 15th of June. We have been encouraged by the additions to our subscription list, and by the words of approval which have reached us from many quarters. We desire to add one thousand new subscribers to our list very soon. Who will help us?

THE CHURCH OF GOD.

An excellent form of ecclesiastical polity, even an excellent body of doctrine, does not secure necessarily a living Christian organization. Doctrine is exceedingly important, but a dead church does not carry out its doctrine. It is not the creed that is at fault, but the non-execution of the teachings of the creed. Even the Bible is of no value, if the veil is not taken away. Thousands repeat the Apostles' creed, who do not "believe" when they say "I believe." The creed is admirable, and necessary. Because it is not effectually applied, does not warrant the statement that creeds are of little value. Where the heart does not go along with the utterance of the lips, the creed, like reading the Scriptures, is an empty shell. The creed only acquires a value to him who seeks after the truth. It purports to embody the truth, and it furnishes no nourishment where there is no appetite. When the heart is prepared to assimilate this nourishment, then it becomes efficacious. Truth, in a word, is only as sounding brass, unless there is a receptiveness on the part of the soul. What are the truths of the world of Botany to him who does not care to learn them? What is the significance of the stars to him whose eyes are never lifted above the backs of his horses, or whose gaze is riveted on the movements of a lot of balls over the surface of a green table? Truth is coy, and difficult to win—obtruding herself on no one. What is the Shorter Catechism of the Westminster Assembly to an average politician? No more than the stars or the flowers; not that the stars or the flowers have no voice; only the voice is not heard.

A Church, then, with a noble creed may be a dead Church. The facts of Geology, or the world of Chemistry, were the same a hundred years ago that they are to-day. But Geology or Chemistry was a dead science to the poets, and statesmen, and knights, of the Elizabethan era, as they were amid the civilization of the Greeks or the Romans. The Church may not understand its creed.

So of the form of Church Government. There may be a best form of church government; but if the spirit is absent, the form is nothing. A church with an inferior form of government may be superior to a church fashioned after the apostolic model.

The Lutheran Church in Germany was a noble church in the days of the Reformation. It possesses to-day a noble creed and a noble form of government. But it is not the same living church. The Church of England has a noble creed, and an excellent form, but the Church of England was a dead Church when the Wesleys and Whitefield startled it with the evangelical reform of the last century. The Church of Scotland was a body of dead doctrines at the beginning of the present century, and the Presbyterian Church of England, which had contributed to frame the splendid Westminster Confession, soon lost its vitality, and even its theology. And so of the Calvinistic Church of France. The form of government, or the articles of their creed, did not save them.

The truest church will be found where there is the most vivid realization of the person of CHRIST. When He is forgotten, the form is nothing, and the creed dies. Personal union to Him in the work of Regeneration is the great active principle of Life in a church, and when something else—be it the sacraments, or a ceremonial, or a dead orthodoxy—is substituted for this, the Church becomes a ghastly skeleton without flesh and blood, and from which the soul has fled.

When, therefore, we would seek for the organization which is best entitled to the name of a Christian Church, we shall find it precisely where the body is tenanted by this Principle of Life, and the Church which has lost this spirit, no matter how admirable its formularies, is no better than a dead carcass, fit only to be burned. This life will flourish best in connection with a thoroughly-compacted and logical creed—like a sound mind in a sound body; but even a shattered frame may contain a mighty soul, and we have seen the most persistent vitality clinging for years to an invalid frame. In that church, then, which insists to-day on giving a real significance to the doctrines of the depravity of the human heart, the atonement of Jesus Christ, and the work of the Holy Spirit in regenerating and sanctifying the human soul—in that church shall we find the oracles of God; in such a church, whatever other defects may exist, we shall find LIFE; and life in the Church means life in the soul, and without life in the soul on earth, there can be no foundation laid for the ETERNAL LIFE to which the Church points.

A FEARFUL RESPONSIBILITY.

There is hope for one who travels in a dangerous country as long as you can keep him awake. When he falls into that sleep from which you cannot arouse him, then he is exposed to a thousand perils. There is hope of the recognized sinner; his attention you may get. To them the gospel is proclaimed, and from them are procured the recruits who shall go to swell the ranks of the church triumphant. But there are thousands and thousands in the churches of America and Europe who have been gathered in by the accredited ministers of religion, who are at ease in Zion, and who yet live without God in the world—mere camp-followers (such as we read of in the Eastern armies), who do not constitute the fighting material of the military array. We do not refer merely by any means to the deluded hosts of the Roman Catholic Church—to those millions who are sent to the bar of God with no credentials of salvation save a few drops of baptismal water. We have in mind great Protestant communions, where religion is more or less a mere formal affair, exerting no practical influence on the life of the so-called soldier of the cross.

There are churches in America, in Britain, in Germany, which number their communicants by the hundred thousand, which parade great tables of statistics, some of which have wealth and culture and refinement, and where yet no close scrutiny is necessary to decide at once that a large proportion, judged by ordinary standards, have no more chance of heaven than those who make no pretensions to religion whatever. We know of individual churches which number 5,000 members. We know of communities where every other man and woman calls himself "Christian." And in each case, in 50, not to say 75, per cent of the membership, there is hardly a symptom of Christian life.

What does it signify to gather crowds on the mourner's bench or around the "altar," if the lists are to be purged of 50 or 75 per cent of the names at the grand assize?

And what account shall the "priest" or the pastor give who has encouraged this self-delusion—who has been the cause in this case and that case that a man has spent his life in the pale of the church on earth in the belief that he had made his peace with heaven, when in fact he has never had any part or any lot in this matter—when in fact he has never been made to understand that a thorough change of heart was absolutely indispensable to save him from the wrath of God?

Now when the minister of such a congregation stands at the final bar, and sees his congregation drawn up, what shall his feelings be as one and another turns a reproachful look on him, and tells him in silence which need not be broken, Thy unfaithfulness brought me to this!

In such a congregation the great mass of the members are asleep—sleeping in entire security. No word of admonition makes any impression. Often they look down on the humble follower of Jesus with pity as not having been touched by consecrated hands or not having received the authorized ecclesiastical manipulation. They pass their lives in devotion to a party, and will not understand that the centre is Christ, and that unless they have imbibed his spirit, and fallen at his feet, their pretensions are entirely worthless. These are the elegant Pharisees who mingle the airs of social position with the work of Redemption. There are thousands of poor creatures of a different

class who have been crowded into the church under some passing emotion and who, having no ecclesiastical pride, are simply lost because they are not instructed as to the character of the work they are expected to do. They go to sleep also, and the pastor (perhaps a truly religious man) flatters himself and flatters them that the essential step has been taken, and that, in the sacred fold, all is well.

The delusion of this sort which exists in the church is at this moment perhaps sending more persons to hell than almost any other cause. It is not only ruining those in the Church who are the subjects of it, but it is weakening the testimony of the Church, and presenting to the world a mutilated gospel, which is in fact no gospel at all.

It is, therefore, the duty of the Church to teach those in the Church, as well as to appeal to those out of the Church. The Christian instruction given from the pulpit to the babes in the Church is just as important as the exhortation sent forth to men to repent. And, again, the quality of the soldiers in the armies of the Church militant is of more importance than numerical strength. The national churches of Protestant Europe have numbers, but, while they contain many devout Christians, it would be a lamentable delusion to suppose, that they offer any criterion by which to judge of the real strength of the Church.

DUELLING.

The Southern Presbyterian of Columbia, S. C., has, in its last issue, an able editorial on the folly and wickedness of duelling, called forth by the late shocking tragedy of the Cash-Shannon duel. It gives the names of 17 leading secular journals in the State, headed by the Charleston News and Courier, "which speak out decidedly and sharply in condemnation of duelling." It says that these journals reflect the sober, intelligent sentiment of the people of the State. We are rejoiced to see this expression of public sentiment. Duelling is very generally regarded as a relic of barbarism. Nearly every State is committed to the punishment of it by statutory enactments. When a wholesome public sentiment shall demand the execution of the laws violated by the duellist, and when it shall be considered more manly and honorable, more brave and virtuous to decline the challenge of a ruffian than to accept it, then this barbarism will cease. Let the man who declines a challenge—not because he is a coward, but because he is brave and dares to do right—be applauded as the true hero, and let the bravo who tramples upon law suffer the just punishment of his crime, then the barbarous practice of duelling will no longer disturb the peace of civilized society.

ENCOURAGING.—Our readers will recollect that last year an appeal was made in this paper for aid to build a church at Powellton, Accomac county, Va. Responses were prompt, and the necessary amount was soon secured. In our news columns to-day there is an interesting account of the organization of a church at Powellton, and a statement that the new church building will soon be dedicated. Those who helped the enterprise will be glad to hear of these facts. To-day there is an appeal in behalf of the church at Newcastle, Craig county, Va. Read it. The enterprise is a deserving one. Who will respond? We will be one of the forty asked for, and an elder from Staunton has offered to be another. There is room for a great many more Presbyterian churches in Virginia, and in the South, and we must have them.

THE authorities of the South-western Presbyterian University, at Clarksville, Tenn., have chosen Mr. E. B. Massie of Charlottesville, Va., to the Professorship of Mathematics in that institution. We have known Professor Massie from his youth up. He commenced his classical studies in a school which we taught. He united with the church under our pastorate. He took a high rank as a student at the University of Virginia, and has since been one of the best instructors in the State. The institution is fortunate in making such an acquisition to its faculty.

There is such a rivalry on the part of Protestant churches, that if a member of one church is disciplined he can go to another and be welcomed! However discipline may be disregarded now, it will be carried out hereafter, and that by Christ. If the church does not or cannot separate here, the Head of the church will do it Himself.—Southern Churchman.

This is a true saying, and points out an evil which every Christian minister and every church court should earnestly

resist. It is a great reproach to any church to open a refuge for those who would escape discipline by flying from one communion to another.

GREENVILLE, AUGUSTA COUNTY, VA. }
July 29th, 1880. }

Messrs. Editors,—Be pleased to inform us in the next Central, which of the following is correct:

1. Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take.
2. Now I lay me down to sleep,
I pray Thee, Lord, my soul to keep;
If I should die before I wake,
I pray Thee, Lord, my soul to take.

The first form is the more common; the second, we think, is the better. We are not able to say how it was originally written.—Eds.

For the Central Presbyterian.

Rome and the Virgin Mary.

COBBE'S ISLAND, VA., July 29, '80.

Messrs. Editors,—In my last letter written from home on the eve of departure for this place I neglected to do what I had intended, namely, to acknowledge my indebtedness for many of the facts contained in that letter to a very admirable little work by Rev. Dr. William S. Plumer, entitled, "Rome against the Bible." I would advise the readers of the Central Presbyterian to purchase and read this little book, so as to learn the true attitude of the Church of Rome towards the Bible. And I would especially commend it to "Rufus," who has only walked for a little while in "the genial light of Catholic truth." He would be better instructed as to the teachings of his own Church the next time he undertakes to run a tilt with those "garbling authors." It would be good reading too for Bishop Keane if he has an hour or two to spare. I wonder if after reading it he would class the venerable and patriarchal Dr. Plumer among the "liars" and "slanderrers" of his Church.

But my special purpose in this letter is to call the attention of your readers to the attitude of the Roman Catholic Church towards the Virgin Mary. When on the mount of temptation Satan bade our Lord fall down and worship him, he received the scathing reply, (Matt. iv; 10.) "Get thee hence Satan, for it is written, Thou shalt worship the Lord thy God and Him only shalt thou serve." This would seem to settle forever the question of worship, so that none would dare to offer it to the Virgin Mary, or any other creature. But what cares the Roman Catholic Church for the Bible? Does not "Father Muller" tell us that the doctrines of the Church are "entirely independent of Scripture." The Scripture says, God alone is to be worshipped. The Church of Rome says, God and the Virgin Mary are both to be worshipped. No wonder the Church of Rome reads the circulation of the Bible.

But you may ask, Is it not an inferior kind of worship which Catholics are taught to pay to the Virgin Mary, and not really worship in the sense of adoration? I answer that I will simply quote from their own authorities, and then leave you to judge for yourselves.

I have before me several Catholic books of devotion. They were not issued hundreds of years ago, but are of recent date and from the Catholic press in this country. One is entitled, *A Manual of Catholic devotions for the use of the faithful who desire to live piously and die happily, published with the approbation of the Most Reverend the Archbishop of Baltimore.* Baltimore: John Murphy & Co. 1866. This little book contains one hundred prayers to the Virgin Mary. I can only quote one or two. On page 432 is one, "O holy mother of God, glorious queen of heaven and earth, I choose thee this day for my mother and my advocate at the throne of thy Divine Son. Accept the offering I here make of my heart: may it be irrevocable. It can never be out of danger whilst at my disposal; never secure but in thy hands." Page 438, "Remember, O most pious Virgin Mary, that no one ever had recourse to thy protection, implored thy help, or sought thy mediation without obtaining relief. Confiding then in thy goodness and mercy, I cast myself at thy sacred feet, and do most humbly supplicate thee, O mother of the Eternal Word, to adopt me as thy child, and take upon thyself the care of my salvation. O let it not be said, my dearest Mother, that I have perished where no one ever found but grace and salvation. Amen." Page 595—"Mother of God, mother of mercy, I beseech thee by that cruel sorrow which pierced thy afflicted soul when standing under the cross of thy beloved Son, thou didst see him die for our salvation, that thou wilt please to be favorable to me, both now and at the last period of my mortal life. Permit not, O great Comforter of sinners, that it be ever said that thou didst leave a soul in extreme necessity which had recourse to thee; but vouchsafe to look on me and all my associates with those eyes of tender compassion as then thou didst behold bleeding Jesus when expiring on Mount Calvary, that with thee we may praise him, the Father and the Holy Ghost for all eternity.

Another of these works is entitled *The Ave Maria. A book of prayers for servants and children of Mary.* New York: Thomas Kelly, 1874. Imprimatur John, Cardinal McCloskey, Archbishop of New York. Here we read on page 219, "Hail, holy Queen, Mother of mercy, our life, our sweetness and our hope—to thee we cry, poor banished sons of Eve, to thee we send up our sighs, mourning and weeping in this valley of tears: turn then, most gracious advocate, thy eyes of mercy towards us, and after this our exile is ended shew unto us the blessed fruit of thy womb Jesus. O clement, O pious, O sweet Virgin Mary." page 245.

"Sweet Virgin we offer
On suppliant knees
These prayers that the Church
Has devoted to thee!
Oh Mary, conduct us
In happiness' way
And at the last hour
Assist us we pray. Amen."

The third book is entitled "The Pious Guide to Prayer, and devotion calculated to answer the demands of the devout members of the Roman Catholic Church." Baltimore: Lucas Brothers. 1846. On page 76, in a prayer to the Virgin Mary as "Mother of God," is the following passage, "Pardon my past offenses and indignities, pardon those of mankind. Prostrate in like manner before thee, make us sinners as we are, sensible of the favors thou hast conferred upon us, and being truly contrite for the past, may we by thy aid and assistance, breaking the chains of our former thralldom and slavery live henceforward in thy favor and in the happy liberty of the children of God." In each of these works is a Litany called the Litany of our Lady of Loretto, in which the Virgin Mary is addressed with more than forty titles of reverence—amongst which are the following, viz: "Holy Mother of God," Mother of Divine Grace, Mirror of Justice, Seat of Wisdom, Tower of David, Ark of the Covenant, Gate of Heaven, Morning Star, Refuge of Sinners, Comforter of the Afflicted, Help of Christians, Queen of Angles, etc., etc. What can be said of such worship as this, but that it involves the very highest elements of adoration. It is the offering to a mere creature of the worship which belongs to God alone.

But the most remarkable of all these books is one entitled, *The Glories of Mary, Translated from the Italian of St. Alphonsus Liguori, founder of the Congregation of the most Holy Redeemer.* First American Edition, James B. Kirker.

The author of this work is the one from whom we quoted last week, who was canonized some fifty odd years ago by Pope Leo XII, and whose writings are commended by the present Pope in the following words, "These writings have been spread throughout the whole world with the greatest profit to the Christian cause, and it is to be wished that they should become still more and more popular and be placed in the hands of all. For with the greatest skill he directed and promoted the moral training of all, and they may be all perused by the faithful without any danger of stumbling."

The edition of this work from which I am enabled to quote has the imprimatur of Cardinal McCloskey in these words:

"This new and improved translation of 'The Glories of Mary,' having been duly examined is hereby approved of. John, Archbishop of New York. New York, January 21st, 1852." This book then is sanctioned by the highest authority, and the translation fully endorsed. Let us see what its teachings are.

On page 27, is the following, "The Kingdom of God consisting of Justice and Mercy, the Lord has divided it: He has reserved the Kingdom of Justice for Himself, and He has granted the Kingdom of Mercy to Mary, ordaining that all the mercies which are dispensed to men should pass through the hands of Mary, and should be bestowed according to her good pleasure."

With this view of Mary as the only source of Mercy, this teacher, canonized by Popes and commended by Cardinals, teaches his readers to pray as follows:

Page 88, "Behold, O Mother of my God, Mary, my only hope, behold at thy feet a miserable sinner who implores thy mercy. Thou art proclaimed and called by the whole church, and by all the faithful refuge of sinners; then art my refuge; it is thine to save me."

Page 130, "O Mary, we poor sinners know no refuge but thee. Thou art our only hope. To thee we entrust our salvation."

Page 230, "I invoke then thy aid, O my great advocate, my refuge, my hope, and my mother Mary. To thy hands I commit the cause of my eternal salvation. To thee I consign my soul. It was lost but thou must save it."

Page 673, "Thou art the mother of God, the mistress of the world, the queen of heaven. Thou art the dispenser of all graces, the glory of the holy Church. Thou art the example of the just, the consolation of the saints, and the source of our salvation. Thou art the joy of paradise, the gate of heaven, the glory of God."

Page 78, "Do not say that thou canst not aid me, for I know that thou art omnipotent, and dost obtain whatever thou desirest from God."

On page 202, the author quotes with approval the declaration of St. Bernardine of Siena that "all obey the commands of Mary, even God himself."

Page 327, "Rejoice O mother and handmaid of God, rejoice, rejoice. Thou hast for a debtor him to whom all creatures owe their being. We are all debtors to God, but God is a debtor to thee."

And yet once again and finally, on

page 781, appears the following doxology to the Virgin: "O Mother of Jesus our Lord, the love of all men and of God to thee be honor and blessing with the Father and with the Holy Spirit. Amen."

If any man can read these and hundreds of other passages in these works without amazement and sorrow, it is only because his mind has become so blinded by superstition, that he does not realize the enormity of the guilt incurred in rendering to a creature that worship which is due to God alone. It is vain to talk of distinctions between *dulia*, and *latria* and *hyperdulia*. No higher adoration is possible than that which is expressed in the prayers quoted above. So long as the Church of Rome continues to hold and teach these doctrines, so long must she be regarded as holding and teaching idolatry, and the only proper attitude towards her is that of solemn, sorrowful, but indignant protest. To take part in her religious services is to participate in the idolatry of the Virgin Mary. Let Protestants who propose to attend Roman Catholic services, remember that in so doing they publicly endorse this idolatry. They acknowledge and worship in outward form at least Mary as the "Mother of God," the "Queen of heaven," the "Refuge of sinners," their "only hope," their "Great advocate," the "source of salvation," the "joy of paradise," the "gate of heaven," the "glory of God," etc.

I do not see how those who join in such idolatrous worship of the Virgin now can be less guilty in the sight of God than those who entered the heathen temples and joined in their idolatrous worship in the days of Paul. With the same indignation may we not exclaim, "What agreement hath the temple of God with idols? Wherefore come out from among them, and be ye separate."

T. D. WITHERSPOON.

ERRATA.—In the article "Once More—In This," which appeared in the *Central* of July 28th, the following typographical errors need correction.

At the head of the second column the sentence should read thus: "For, nothing but *divine law* is binding on the conscience of a church member, and if the Assembly can make deliverances in this binding on the conscience, it can make *laws*," which is contrary to the first resolution—contrary to our standards and contrary to the plain teaching of Scripture."

And, in the ninth and tenth lines below, read: "and the deliverance of the Assembly does not give it."

R. R. H.

BUSINESS NOTICES.

Multitudes of People require an Alternative to restore the healthy action of their system and correct the derangements that creep into it. *Ayer's Sarsaparilla* tones and vitalizes the blood, and restores the vigor of health.

As a fragrant and pleasant wash for the mouth, there is nothing so good as Meade & Baker's Carbolic Mouth-Wash. Fifty cents a bottle.

For all diseases of the teeth and gums, use Meade & Baker's Carbolic Mouth-Wash. Fifty cents a bottle.

Incipient tartar and scurf removed by Meade & Baker's Saponine Dentifrice. Fifty cents a box.

For offensive breath from decayed teeth and diseased gums, use Meade & Baker's Carbolic Mouth-Wash. Fifty cents a bottle.

As a gargle for sore throat, Meade & Baker's Carbolic Mouth-Wash is unequalled. Fifty cents a bottle.

Discolored teeth rendered beautifully white by the use of Meade & Baker's Saponine Dentifrice. Fifty cents a box.

For ulcerated mouth, the healing properties of Meade & Baker's Carbolic Mouth-Wash are unexcelled. Fifty cents a bottle.

OFFICE PAKE'S WAREHOUSE,
Lynchburg, Va., Oct. 21, 1878.

OTHO O. OWENS, Esq., Richmond, Va.
Dear Sir—Your favor of the 29th September to hand, and would have received prompt attention at the time but for the fact I wished to assure myself that your Pills were all you claimed for them. Having a perfect disgust for all patent humbugs, I can now conscientiously recommend them as a safe and reliable cure for Chills, for they have done for me what Quinine "straight" failed to do—cured me.
I am, very truly yours, ED. M. PACE.
Price, 50 cents per box. Address OTHO O. OWENS, Richmond, Va. [je2-3m]

It seems to be generally admitted by all who have taken the trouble to satisfy themselves, that the **New No. 8 Wheeler & Wilson Sewing Machine** is the very best sewing apparatus for the family the world has yet seen, America and Europe coincide in the verdict, and the name of Wheeler & Wilson has become a household word wherever inventive genius is appreciated. In the South this machine has fast become a favorite, its uniformly beautiful stitch on every kind of fabric, simplicity, and ease of operation, have made it a universal favorite. Depot for Virginia and North Carolina, 9th and Franklin streets, Richmond.
oc29-ly Wheeler & Wilson Manufacturing Co.

The New York *Evening Post* says the sacred concerts given every Sunday evening at Long Branch and Coney Island consist of twenty per cent. of oratorios played in waltz and polka time, twenty per cent. of "prayers" from operas, twenty per cent. of sentiment, and forty per cent. of Pinafire and Shoo fly. Those given in that city are not dissimilar.

IMPORTANT INCREASE OF THE MISSIONARY FORCE.—The American Board of Commissioners for Foreign Missions gave a farewell meeting at Boston, July 21, to the largest number of missionaries ever sent out by them at one time, fourteen in all, five of whom go to Central, and one each to Eastern and Western Turkey, three to Central, two to East and two to South Africa, and others to the Dakota and other Indian missions. The meeting was very largely attended and very earnest in spirit.

NEWS FROM THE CHURCHES.

Southern Presbyterian.—(Continued from 1st page.)

On the 3d day of August (yesterday) the elders and deacons of Mecklenburg Presbytery will hold their seventh annual convention at Mallard Creek church. Elder J. W. Reid, president of the last convention, will conduct devotional exercises at the opening.—*N. C. Presbyterian.*

Idaho, N. C.—The ladies of this place had a meeting to-day and decided to build a Presbyterian church. The ground to build on was secured and work will begin at an early date. We have about \$200 to begin on, and we hope for good subscriptions to come in as soon as the work is begun. The Fayetteville church has agreed to supply us with preaching until we can get strong enough to help which, I hope, will not be long. Very truly yours,
N. C. Presbyterian. O. EVANS.

Harmony Church.—A most delightful season of grace and refreshment from the presence of the Lord has lately been experienced here. Services were conducted by the regular minister, Rev. S. C. Alexander, who failed in his endeavors to obtain help. The meeting began on Friday, 16th July, and continued until the following Thursday. On the Sabbath the Sacrament of the Lord's Supper was administered. The attendance on that day was unusually large, and the interest intense. Thirteen persons, including the aged, youthful and those in the prime of life, were added to the church, and many others gave evidence of deep concern for the salvation of their souls. Christians also were revived and strengthened, and set forward anew on the road to Zion.

Our church building being in a dilapidated condition, the people are determined, by the blessing of God, to repair it at once. A committee was appointed to take the work in hand and have it completed by the early fall.

AN ELDER.

Richmond county, July 24, 1880.—1b

Northern Presbyterian.

Asbury Park, N. J.—At Asbury Park the Presbyterian Tabernacle has done good service during the summer months for two years. The church, organized a year ago, has increased nearly four fold in membership, and under the active ministry of the Rev. John E. Peters, commences a house of worship for winter. July 29th is appointed for laying the corner-stone.

Ocean Beach.—At Ocean Beach, two miles or more south of Asbury Park and Ocean Grove, the erection of a large Tabernacle near the sea will help to solve the problem, which is the best method to supply with the gospel the multitudes who throng the coast-line during the summer? The Tabernacle is peculiarly adapted for comfort in the hot season, as it may be thrown open on three sides, or closed again in unpropitious weather. The Rev. Dr. William P. Breed and General Wagner, of Philadelphia, Rev. F. Chandler, and other gentlemen have nobly taken the lead in this enterprise, and for it will thankfully receive contributions.—*Presbyterian.*

Dr. Robert Patterson has sent another letter to the Central Presbyterian church, Cincinnati, Ohio, by which he adheres to his resignation, fearing that a return from the Pacific coast will prove fatal to his health.

The Seventh Presbyterian church, Indianapolis, Indiana, has paid its debts, improved its church building, and is quietly looking out for the right man as pastor.

The First Presbyterian church of Olathe, Kansas, Rev. Dr. Williamson, pastor, has recently received thirty-one additions to its membership, and the congregation has greatly increased in numbers.

Nebraska.—A church of 10 members was organized at Garrison on Sabbath, July 18th, by Rev. Geo. L. Little, the Synodical Missionary, assisted by Rev. E. Benson, of Seward. Garrison is a new station in Butler Co., on the A. & N. Railroad, named after the noted anti-slavery agitator, Wm. Lloyd Garrison. The church is made up of substantial, well-to-do farmers, mainly emigrants from Western Pennsylvania, and they stand ready to welcome any others of "the same sort" who are looking westward for homes and farms.—*Presbyterian Banner.*

Presbyterianism in New Jersey seems to have been gaining strength greatly. There is now in that State a Synod of eight Presbyteries, 361 ministers, 267 churches, 46,207 church members, and 50,000 scholars in Presbyterian Sunday Schools. The amount contributed last year for congregational and benevolent purposes reached \$828,000—for the former 650,000, and for the latter \$178,000.—*Baltimore Presbyterian.*

Philadelphia.—Rev. Matthew Anderson, pastor of the Berean (colored) church, feels especially encouraged with his prospects. He was installed July 11th. The Rev. W. R. Work was Moderator. Rev. Charles F. Diver preached the sermon, Rev. G. F. Wiswell, D. D., delivered the charge to the pastor, and Rev. L. Y. Graham to the people. The church was organized June 10th, with twenty-six members, thirteen on confession of their faith, and thirteen by letter from other colored Presbyterian churches. Since then the congregation has grown from 75 to 150 members, and the Sunday School from 50 to 100 children. It is estimated that in the Fourteenth, Fifteenth, Twenty-eighth, and twenty-ninth Wards, there are about 1,200 colored voters, representing about 6,000 colored persons, and it is from this population that the new enterprise is expected to draw its support.—*Evangelist.*

Northern Michigan has now, once more, a Synodical missionary in the person of Rev. T. D. Marsh, who has been six months at his work, in which he has travelled already over ten thousand miles, looking after our weak churches, and surveying ground for new ones.

New York.—The preaching of Rev. Dr. Cairns, of the United Presbyterian Church of Scotland, in the Fifth Avenue church, Dr. John Hall's, New York, has been attended by large crowds.

The Central Presbyterian Church of Erie, Pa., Rev. S. Cobb, pastor, received twenty-one members, July 11, fourteen on profession of faith in Christ.

FOREIGN CHURCH NEWS.

The Protestant cause is gradually and surely advancing throughout Italy. From an "Alphabetical Guide to the Protestant churches in Italy," recently published, it appears that there are now few towns, even of secondary importance, without a Protestant church. Let it be remembered that Italy has been freely opened to evangelization only within these last twenty years. There are already one hundred and thirty-eight of these organized Italian churches. These belong to five different denominations; and here are the statistics up to 1st of January of the present year: Methodist churches, 44; Vaudois churches, 39; Free Church churches, 21; Baptist churches, 19; The "Brethren" churches, 15.

There are about one hundred duly recognized pastors, and some fifty evangelists, all of whom are Italian except perhaps ten, and out of whom one hundred at least are converts and belonged most of them to the Romish clergy.—*Christian Intelligencer.*

Two attempts have been made recently to introduce Protestant and evangelical preaching into greater prominence in Paris, and both of them have been attended with remarkable success. Mr. Gibson, one of the Methodist pastors, engaged a large hall in the Boulevard des Capucines, in a quarter inhabited by the wealthier classes, and holds service every Sabbath, and with increasing congregations. Mr. McAll has also successfully opened a Gospel Hall upon Elysee. The Protestant outlook in Paris is full of hope.

In the last Free Church Assembly in Scotland the Rev. Dr. Blaikie spoke of the influence of the Moody and Sankey movement in Scotland. He admitted that more of the converts had gone back to the world than he expected, but that the fruits were great and manifest in the increased number of young men who had given themselves to the ministry, to Sabbath School teaching, and to the work of colportage.

The Nonconformists of Liverpool have presented Dr. Ryle, the new bishop of the Established church, a set of books and a congratulatory address, and there is good feeling all around. Dr. Ryle replies as follows: "I am deeply grateful to the kind nonconformist friends whose Christian good wishes you have conveyed to me, and I shall always highly value the Bible and 'Book of Praise' which accompanied your letter. The promotion of truth and peace is the aim I set before me in coming to Liverpool, and I trust your friends will all ways find me saying, 'Grace be with all who love the Lord Jesus Christ in sincerity.' There is work for all in this great city of Liverpool, and I think our only contention should be, Who can do most for Christ? No one feels more strongly than I do that England owes a great debt to the Protestant nonconformists, and I hope their good service will never be forgotten."

The St. Petersburg official circles and press are discussing the project of a general orthodox council, to be held at Moscow, to which the patriarch of Constantinople and other oriental bishops are to be summoned. The object professed is to bring about a closer union between the church of Russia and the Eastern communities for the more effectual resisting the continued attempts of the church of Rome at proselytising. The real aim, however, is a political one—viz., to extend the Czar's influence upon the oriental church. A St. Petersburg journal connected with official circles suggests that Dr. Dollinger and other ecclesiastical dignitaries who deny papal infallibility be also invited to the council.

A Paris despatch says: "The Jesuit schools here and in the provinces will break up for the holidays at the end of July, and it is understood that when the police present themselves on August 30 they will find no Jesuits to disperse. It by no means follows, however, that the schools are to be abandoned, for new pupils are entering for the October term, but in the interim they will have nominally changed hands. They will still be the property of the ecclesiastics, and will be conducted in the same spirit. Some of the teachers will be the same, but the school will be the property of secular priests or of one of the recognized orders."

In Brittany there are about a million and a half of people speaking the Breton language, and who neither read nor write. One thousand eight hundred priests are the instructors of this unlettered population, and only two Breton-speaking Protestant pastors.

There are now sixty Protestant churches in Spain, whose congregations aggregate 20,000, and are rapidly growing.

Father Charles Chiniquy of the Presbyterian Church of Canada, believes that since his conversion from Romanism, twenty-one years ago, he has been instrumental in the conversion of 25,000 persons, including eighteen priests. He has certainly labored with exemplary zeal and self-denial, and with courage to match. His life has been in great danger at times.—*Evangelist.*

Mr. Spurgeon, "with the advice of his elders and deacons," has resolved to sojourn about a fortnight in Scotland for the benefit of his health. Latterly he has had occasional twinges of his old complaint, rheumatism; and it is hoped that change of air and the picturesque scenery with which Scotland abounds will act beneficially on him, physically and mentally.

The long contest of the ritualist, the Rev. A. H. Mackenzie, of St. Albans, Holborn, with the bishop of London, seems to be coming to a conclusion. The bishop has adopted a very decisive measure, for he has issued a warrant for the sequestration of the living. This warrant authorizes the registrar of the diocese of London to receive all income arising from the living, and provides for the due performance of divine worship in St. Albans. Under the authority granted him, it is not in the least probable that the registrar will employ the Rev. Mr. Mackenzie. It would, however, look a little odd against the court, the law, the bishop, and the registrar; for when the officer affixed the decree to the church door, one of the Rev. Mr. Mackenzie's flock immediately pulled it down; and afterward the poor officer "was hustled in the church." But in the long run, in England, it is easy to see that the bishop will get the best of it, despite Mr. Mackenzie's astonishing persistence.—*Interior.*

Work on Cologne Cathedral is being pressed with great activity. The stone roof on the northern tower has been set in its place and appears above all the surrounding scaffolding, and the south tower is also making progress. While these parts are approaching completion, others fall to decay and need to be restored. The works of restoration and of completion are carried on simultaneously especially beneath the south tower, whose foundations need to be renewed while the summit is finishing.

MISCELLANEOUS ITEMS.

The Richmond Commonwealth has been compelled to suspend for lack of support.

Mr. Gladstone, Prime Minister of England, was reported quite ill on the 2d inst. He was somewhat better according to last accounts.

Prince Bismarck, with his clear, incisive common sense, illuminates a subject which some men in our country have been trying to mystify. Speaking of divisions growing up in churches by the incoming of "advanced" opinions he said: "The church property must, of course, remain with those who stick to the old church to which it belongs. The man who goes out must be ready to sacrifice to his conviction, or rather to his unbelief. It is not taken in bad part if Catholics are orthodox, not at all if the Jews are so; but orthodoxy in Protestants gives great offence, and the church is constantly decaying for her persecuting spirit if she expels the unorthodox. Then, when the orthodox are persecuted and derided in the press—which in Germany is unfortunately in the hands of the Jews—and in society, the people think it is just as it ought to be."—*Presbyterian.*

A Universalist minister in New York State asserted, in a sermon lately preached at Clifton Springs, that Mr. Henry Ward Beecher had recently remarked to a Universalist: "Your work as a denomination, in modifying orthodoxy, is done now; you had better fall back into the other churches." We are somewhat afraid that in some cases they have already fallen back into "other churches," without awaiting Mr. Beecher's advice. One of the remarkable things of the day is the outbreaking of this heresy at various points in the orthodox churches.—1b.

While a good many are crying out against the appointment of the Marquis of Ripon to the position of Governor General of India, notice of a motion has been given in the United Presbyterian Presbytery of Edinburgh to the effect that "the Presbytery welcomes such appointments as a testimony to the principle of religion not being a test of eligibility to civil position," and "as fitted to maintain the peace and consolidation of the Empire, inasmuch as they assure our Roman Catholic fellow-subjects that, however strongly the governing class in the nation may be opposed to their religion, official position in national affairs is yet to be free to them equally with Protestants."

From a tabulated statement sent to the Presbytery, by the Rev. Mr. Muir, of Victoria, we learn that Victoria, with 867,635 inhabitants, has 135,000 Presbyterians and 154 ministers; New South Wales, 875,316; Presbyterians, 66,222; ministers, 83. Queensland, 180,000; Presbyterians, 19,000; and 26 ministers. South Australia, 250,000; Presbyterians, 18,000; and ministers, 13. Tasmania, 110,000; Presbyterians, 10,000; and ministers, 14. New Zealand, 420,000; Presbyterians, 88,000; ministers, 125. West Australia, 27,838; Presbyterians, 529; and ministers, 1.

New York has the Egyptian obelisk lying at the wharf. Now the absorbing question is, where shall it be placed? For this gift New York is indebted to Mr. Wm. H. Vanderbilt, who contributed \$75,000 for its removal. The word obelisk signifies a spit, and is applied to pyramidal monuments, terminating with a pyramidal or pointed top. These monuments were placed upon bases before gateways of the principal temples in Egypt, one on each side of the door, and seem to have been erected to record the triumphs or honors of the monarch. The obelisk now in New York is one of the two needles of Cleopatra that stood for centuries on the shores of the Levant near the city of Alexandria and which centuries before guarded the doors of the Temple of the Setting Sun at Heliopolis. Its mate—less perfect and shorter, and which had fallen from its pedestal in Alexandria—was granted to England in 1819, and only received there in 1878, through the efforts and personal sacrifices of Prof. Erasmus Wilson. The present obelisk was removed from Heliopolis to Alexandria during the reign of Tiberius, but was erroneously believed to have been removed in the time of Cleopatra, and hence it was called Cleopatra's Needle. In the meantime visitors need not expect to see something wonderful and startling.—*Presbyterian Banner.*

OBITUARIES.

Died, June 28th, at her residence in Augusta county, Va., Miss MARTHA CUNNINGHAM SCOTT, in the 75th year of her age.

Miss Scott had for many years been a member of Tinkling Spring church, and had to an unusual degree adorned the doctrine of God her Saviour in all things. She had long been making careful preparation for death, and therefore there is every reason to believe that, although suddenly stricken down by a paralysis, she was ready and waiting for the coming of her Lord. "Be ye also ready." G. B. S.

Died, July 12th, in Charlestown, West Va., Mrs. ELIZABETH D. GIBSON, widow of James D. Gibson, and eldest daughter of the late William and Mary Hurst, of Jefferson county, W. Va., aged 59 years and 2 months.

This excellent Christian lady was admired and beloved by all who knew her. She was warm-hearted, confiding, ingenious, liberal, hospitable, self-sacrificing, devoted wife, daughter, mother, and sister, a sincere friend, full of kindness and sympathy for all. Her faith was strong in God's promises, and after entrusting herself and beloved children to Him, she calmly and peacefully "fell asleep in Jesus."

Christian Observer please copy.

Died, May 2d, 1880, at his residence in Appomattox county, Va., JOHN W. GILLIAM.

Mr. Gilliam had been for more than twenty-five years a member of the Presbyterian Church, and for more than ten years a Ruling Elder. He had reached within two or three days of his 49th birthday, being in the very prime of his strength and usefulness. His loss was a most unexpected and most severe blow to his community and his church. He was an active, intelligent Christian, a devoted husband and father, a generous and firm friend, an upright and enterprising citizen. He was indeed a noble man, beloved and respected by all who knew him. There was no one in his community whose loss would have been more deeply felt, especially by the poor people around him, to whom he was a friend indeed. He was one of those men so valuable to their church, who was ever ready with open heart and open purse to further help and comfort to their pastors. The loss to his community is great, the loss to the Church greater, the loss to his family greater still, but greater far than the loss of all combined is his constant testimony of the truth and power of the gospel of his Lord and Saviour Jesus Christ. So let all who love him, who feel his loss, put down self, and say, "Even so Lord 'tis well, put him to die is gain." "Precious in the sight of the Lord is the death of his saints." PASTOR.

ECCLIASTICAL NOTICE.

GREENBRIER PRESBYTERY will meet in Centerville, Monroe county, September 23d, at 11 A. M. M. L. LACY, S. Clerk.

THE NEW RIVER CONVENTION OF ELDERS AND DEACONS will convene in Christiansburg, Va., August 19th, at 11 A. M. GEORGE W. WALKER, Secretary.

EAST HANOVER PRESBYTERY will meet in Hebron church, Dinwiddie county, Va., on Wednesday, September 8th, at 12 M. W. A. CAMPBELL, S. Clerk.

LEXINGTON PRESBYTERY will meet at Mt. Herib church, Augusta county, Va., August 25th, at 12 o'clock, M. R. C. WALKER, S. Clerk.

NOTICE.—To the Pastors and Elders of Lexington Presbytery: Those of you who expect to come by rail to the fall meeting at Mt. Heb., will please notify the Clerk of Session, so that arrangements may be made for conveyance from station to the church. W. J. BELL, Clerk, Mt. Meridian, Va.

THE PRESBYTERY OF ROANOKE will meet at Boydton, Va., on Wednesday, August 18th, at 7 P. M. H. A. BROWN, Stated Clerk.

WEST HANOVER PRESBYTERY will meet at Byrd church, Goochland county, Va., August 18th, at 11 A. M. CHARLES WHITE, Stated Clerk.

Members of West Hanover Presbytery who expect to attend its meeting at Byrd church, will please notify me, and state whether they will come by private or public conveyance. L. B. JOHNSTON, Pastor, North Side, Goochland Co., Va.

The 221 Session of Orange Presbytery will be held in Reidsville, N. C., on the first Wednesday of September, (first day), at 8 P. M. F. H. JOHNSTON, Stated Clerk.

(CUT THIS OUT.) (CUT THIS OUT.)

"RICHMOND, VA., June 26, 1880.

Mr. W. S. Pilcher, Agent for Morrison's Pills:

Dear Sir,—On May 12th last, I purchased one set of MORRISON'S PILLS from you for Gravel and Stone in the Bladder, and took them regularly till on the 10th day of this month, when I passed a stone $\frac{1}{8}$ inch in diameter and $\frac{1}{8}$ inch long, and since then I have been in better health than for several years before. About the first of this month I passed quite a large gravel, and that gave me some relief, but I was not entirely relieved until on the 10th instant, I give this testimonial that others suffering from this terrible affliction may read it and find relief by using this valuable remedy.

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