The Central Presbyterian.

WHOLE NO. 737.

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

VOL. 15---NO. 7.

Central Presbyterian.

No. 1015 Main street, opposite the Post Office.

TERMS:

Three Dollars a year; six months, \$1.50 three months, 75 cents; payable in advance.

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

Obituaries charged at ten 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

Richardson & Southall, Editors and Proprietors.

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

CORRESPONDENCE

Letter from New York.

NEW YORK, September 4, '79. Messrs. Editors,-In the Life of Dr.

there,—the poor have the gospel preached to them. If you will take this text for your guide in your pastoral duties, I think I may promise you success. Christ gave it as one of the certain four or five years since. The experience proofs of his Messiahship, and there is no better evidence that any minister is servant of this Messiah, than that he makes the poor the special

object of his ministry."

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

Candid minded Presbyterian Christians in all sections of the United States will most likely admit that, however beautiful is our system of Church Government, and however well educated our ministry, and population, but these difficulties are latent, intelligent our laity, we do fail in this if not germinal in regard to all comm one thing, preaching the gospel to the ties open to the work of our Church.

light of the text from which the venerable mond, the laborer at the Tredegar Works, Dr. Alexander proposed to preach, is a or the journeyman shoemaker, or the very great failure. An apology for it somewhat like this, is occasionally made: That the mission of the Presbyterian had money to pay pew rent. Not having Church, in the providence of God, is to the money the question is settled as to preserve a pure theology in a form of their attendance at the Presbyterian sound words, and to carry the ministra- church. Dr. Alexander lays down the NEWS FROM THE CHURCHES. tions of the gospel to the middling, well- proposition that there is no better evito-do, and more intelligent classes of so- dence that a minister of the gospel is a ciety. If this is the mission of our Church, servant of the Messiah than that he it is outside of the command of the Master, and is ordained on no higher authority than that of Church tradition. This according to the work and words of our idea, if entertained at all, can only be by very few, while the great number of Presbyterian Christians would be glad to see the poor more largely receiving the gospel through the channel of our Church. The difficulties are practical; let us glance at them in this city. We have between thirty and forty organized Presbyterian churches on Manhattan Island, (Mission chapels not included,) of these fully onehalf are located on Fifth, Madison, Fourth, and Park avenues, and on the side streets between Sixth and Fourth avenues,-all of these avenues and side streets are centers of fashion and wealth, and I need not Lord. In the Moody and Sankey meettell you that the architecture of the churches and the rents of the pews are in ago we had a striking proof of this. In keeping with their neighborhoods. The those meetings all classes, conditions, and churches on the side streets, out of the colors met, and sat side by side without precincts of fashion, are in the main much jostle or discomfort. Social distinction pressed to maintain existence. Pew rents and difference in dress were all forgotten. must be kept up in these more humble churches on about the scale that existed forty years back in the leading Presbyterian churches of the city. The rate of here in carrying the gospel to the poor pew rent excludes the real poor—the without a separation of classes, that a large class whose daily wages just eke out plan is practicable. food and clothing. We have therefore come to this understanding of the case, namely: first, that it is not expected, perhaps not desired, that the poor, either well-to-do or distressed, shall attend the a mission field of the Powhatan Presbywealthy churches on the avenues and terian church, and situated near the Richfashionable side streets. The appoint- mond & Danville Railroad, services have ments of these churches, the handsomely recently been protracted which resulted dressed congregations, and at some of in much good; causing many hearts to them processions of elegant carriages, rejoice that sinners have been converted, would probably keep the humbler class and saints comforted and strengthened. away if the seats were free. Second, in The services began on the 5th Sabbath of place. second-class churches (excuse the descrip- August, and were continued until Friday tion, it explains what we all understand) night of the same week. the constant and urgent want for money to meet expenses, makes it clear that all tentive audience on Sabbath evening, Dr. who come must pay for a sitting if not John B. Wily was regularly set apart

are of necessity kept away. For a full understanding of our diffi- ing elder.

culty it is proper to state that our wellrich or influential people to fall back on in a money crisis.

It would be a great injustice to the their flocks, to say that they had not long ago, twenty-five years since, observed the drift of things, and have aimed to meet it for the remission of their is and eternal by the establishment of mission chapels life, and were made happy and satisfied. and Sabbath Schools in the neglected Others are now serious, and prayers are have as many as three or four chapels and much enjoyed the services. Sabbath Schools, others one or two. The support of these pendants is literally very Communications and letters on business should be addressed to Central Preserverian, Box 37, Richmond, Va. and a stated supply for preaching is em-ployed, a committee of session receives converts at the chapel, these converts join the parent church but attend at the chapels, and to this extent there is a separation between rich and poor. Young people from the parent church work in the mission Sabbath Schools, but they do not attend the preaching service there, but hasten back when school is over to hear their own distinguished and edifying pas-Archibald Alexander, by his son, Rev. tors. The missionary or preacher in Dr. James W. Alexander, may be found, charge of the mission chapel is in fact a on page 544, a letter from him to Rev. Wm. Hornblower, dated Princeton, January 11th, 1844, on the occasion of his ordination, from which the following is an Church for a parity of the ministry-and extract—
"But though I cannot be with you, you shall have my prayers, and I will give you the text from which I should preach if I were the group by of this chapel in passing into a church, with its unhappy fate has, I think, confirmed the pastors and sessions of the parent churches in a determination to resist the organization of churches out of the chapels. I am not prepared to question their judgment any more than I could the judgment of a wealthy and indulgent father, who having maintained his son from infancy up to twenty-five or thirty years of age, declines to start him at that period in life to make his own living, without experience or business education.

The difficulties attending the matter of reaching the masses through our Presbyterian ministry, have culminated in New York from the circumstances of our large if not germinal in regard to all communi-

It is questionable whether in any of The failure in this particular in the the four Presbyterian churches in Richmakes the poor the special object of his ministry, and his position is incontestable Lord. It is certainly just as true, that the best evidence that the Church is doing its true work is that all its arrangements tend to carrying its ministrations to the poor. This must be a prime object. Social distinction, differences in worldly position, and in money condition, are natural bars to fulfilling this mission of the Church of Christ. They do present serious obstacles.

> It is not pleasant to cleanly, welldressed people, to sit alongside of toilworn and ill-washed flesh, but it is surprising how these difficulties vanish when the heart is fixed on the work of the all the services very greatly. ings here at Gilmore's Garden some years

In another letter, with your leave, I shall endeavor to show by the work of some branches of the Christian Church

Yours respectfully, MANHATTAN. Letter from Powhatan County, Va.

Messrs. Editors,-At Genito, which is

In the presence of a very large and athands of the Session, to the office of rul-

During the week, the meeting was

pastors of the wealthy churches and to were simply directed for relief to the Saparts of the city which exist as pendants of the parent churches, some of which men and women who attended and so

May we not hope then, since there is byterian church.

there; that he was good for them to be there; that they were relived, were comforted, and sent on the way rejoicing. We give God the glory of it all, and pray that He may still pour at his grace more bountifully upon the Genito field.

B. H. DUPUY, Pastor.

Tabor Manse, Albe rarle County, Va.

terianism of the old time, about Mechum's our cause had been on an ebb-tide, now, for fifty years, the waters receding, as it were, into a narrower bound near Rock-fish Gap, forfeiting the old stronghold at Mountain Plains to another denomination. But, for the last two years, the Rev. Hugh Henry and the your Tabor church have gallantly resolved that the old ground shall be re-occupied and the waters are flowing back in a see shing wave. Tabor church, but a few iles from the old headquarters, has be refitted, at a great aled by a good conexpense; and is no gregation. A god mirably situated p modest manse, ad-Hillsboro, and near the church, is und the ground secure need help, and they deserve help. They the Lord's Supper last Sunday. ask for but little, for their aims are humone of us belp them to the amount of a my absence and sickness. Still we are growing." dollar; and as they have a great deal of Scotch blood in their veins, remind them of the old Scotch saw, "Mony a mickle maks a muckle." Especially do I call on the descendants of Elder William Woods, and their connexions; of the Wallaces, Pilsons, and Waylands, in the Valley, far and near, to throw in their mite. Send it to the Rev. Hugh Henry, Greenwood R. L. DABNEY.

NOBTH SIDE, Sept. 13th, 1879. I have been preaching in Columbia occasionally for two years, and on the fifth Sunday of August began a protracted meeting there. In spite of bad weather the congregations were good, and attention very good. Rev. Dr. Bell, the evangelist of our Presbytery, was present and assisted in all the services which continued until Thursday night. As one result of our meeting. a list of sixteen names was drawn up petitioning West Hanover Presbytery to organize a church at Columbia, to be called the Rivanna church. Besides these, several other persons testified their purpose to join this church when organized. Arrangements were also made for the regular supply of the incipient church with stated services. Our friends of the Baptist and Episcopal church shewed us much kindness and seemed to enjoy

Fraternally yours, L. B. Johnston.

CROCKETT, TEXAS, Sept. 3d, 1879. Messrs. Editors,-I have to report to you that town of Orange, Orange county, where we have operation. An immense quantity of lumber is hearts. - Ib. shipped both by water and by rail. The town is improving and so also is Beaumont on the may address me at this place.

Yours truly,

Locust Bottom on the Sabbath succeeding the meeting of Montgomery Presbytery in that

Rev. W. F. Bishop is the pastor.

ued this week. Special services will also be town, thirty-eight now belong to the Presbyte roads, bringing large numbers of persons. About one thousand listened to the sermon. continued at Union Station church this week. Fran flock.— Ib_{\star}

At the Presbyterian church the morning serto-do and wealthy laity, do not as a rule, attended, especially at night, and the gos mon of the 7th inst., was preached by Rev. J. A. attend any but the churches on the avepel was preached in a very simple, but Waddell, late of Lexington. The usual evening mon of the 7th inst., was preached by Rev. J. A. nues and fashionable side streets; the humbler or second-class churches have no Rev. Mr. Denny of Amelia C. H. service was conducted by the pastor. On this occasion the Rev. Mr. Petrie delivered a beautiful records to fell be a service was conducted by the pastor. Sinners heard the glad news with at- tiful and interesting discourse on "Forgiveness" tention and to some hearts it carried home At the morning service two young ladies cona deep conviction of sin, from which they nected themselves with the church.-Charlottesville Jeffersonian.

Rev. W. A. Alexander, licentiate of Central Mississippi Presbytery, and graduate of last class for a new church, which has been already briefly in Princeton Seminary, has accepted an invitation from Lexington and Franklin churches, Holmes county, Miss.

On Sabbath, September 1st, Rev. R. C. Garrison, aided by Messrs, Sherrill, Caldwell and Mc-Curdy, closed a deeply interesting meeting of virtue in prayer, that others will become nine days, at Rector chapel, in Wilson county. satisfied in due time, and unite themselves with the people of God! Of the six who membership of the church: a whole congregabecame satisfied five wish to join the Prestion encouraged, and drawn more closely to gether in bonds of love and harmony: an aged, All Christians who attended the meet- faithful minister strengthened and rejoiced .ing felt that it was good for them to be Long have he and the faithful ones around him the sheaves with joy .- Texas Presbyterian.

Dallas Presbyteries, for August, 1879 .-Traveled in private conveyance 279 miles; preached 12 times; had others preach for me 4 amination 2; baptized adults, 1; baptized chil-. The readers of the central have not dren, 2; collected for evangelistic Fund, \$40.55; forgotten the vivid picture of the Presby- for other objects, \$7; traveling expenses \$14.70. I have not been able to get another horse yet, River and Mountain Plains in Albemarle, and have been prevented from taking an extend-drawn for them by J. Marshal McCue, ed tour. I hope to be able to visit Grayson, Esq. His narrative showed them how Wise and Jack counties during September.

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

meeting of the Presbytery of Central Texas, Sep-

At the request of Rev. W. S. Johnson, his relation to this Presbytery, as evangelist, was dissolved. Presbytery expressed their confidence Journal of the fifty-seventh annual convention in brother Johnson and tendered him their of the Episcopal diocese of Georgia: Number of thanks for his faithful services while evangelist parishes and missions, 44; number of families, of this Presbytery .- Ib.

Rev. L. B. Chaney writes to the Texas Presbyterian from Weatherford, Texas, August 27th: "Since I wrote to you we have had five addisof, and the title to tions to our church, four on profession of faith and one by letter. Two of these were received parish-school teachers, 15; parish-school scholars, 2,702; parish-school teachers, 15; parish-school scholars, 2,702; the rocks." Their has been with me four or five days and preach make their bosses, the rocks." Their has been with me four or five days, and preachstrength is scramed a shaustion. They ed six sermons and assisted in the celebration of

The church has been closed three-fourths of ble. I would suggest, for them, that each the time since the mindle of May on account of salaries paid \$20,474.09; communion alms, \$3,

> Augusta, Ky.—The following is an extract from a letter of Rev. J. M. Evans: "We have been worshipping with our Northern brethren. The church was sadly in need of repairs. We could get no compromise that would give us a title to any part of the property. We were options, \$79,927.01. posed to law suits, and determined to buildgiving our brethren possession of the property. We have secured a lot and contracted for a house. from our brethren.'

we suspect the church will not refuse any assist- ship, mostly heads of families and on profession ance that may be sent. The address of Rev. of faith. In connection with these services, fif-Mr. Evans is Augusta, Ky.-Eps.

Christian Observer.

FRIENDSHIP CHURCH, ALA .-- Rev. W. A. Slaymaker writes: "We have just closed a meeting at Friendship, my cane brake church, in which, ing been added to the membership within two for the country, we had a great blessing. Dr. yearsand several more will unite with churches wor-

A church, consisting of twelve members, was doing it. organized in the northern part of Hempstead county, Ark., on the fifth Sabbath of August, by utes of the last meeting of the Kansas State Asa committee of Ouachita Presbytery. Messrs. J. sociation give a total of 165 churches in that W. Stewart and L. B. Rammage were elected State, a gain of thirteen over last year, of which and installed as elders. It was named Shady 145 are supplied; ministers, 125, of whom 89 are Grove church .- Ib.

Rev. W. J. Lapsley writes: "We have just by direction of Presbytery I visited recently the closed a meeting in my church at Troy, (Ky.,) in which we were greatly blessed. Christians a small organization, organized last year. I were greatly revived and strengthened and sixfound Orange a flourishing place of probably teen precious souls were added to the church on 1,300 or 2,000 inhabitants. It is on the Sabine profession of faith. Dr. J. Lapsley McKee, of River and also on the Houston & New Orleans Danville, Ky., was with us, and preached the Railroad. The town has seven or eight large gospel with great earnestness, simplicity and

writes: "A two days' meeting at Providence same Railroad. An energetic and faithful Pres- church (Miss.,) closed last night. The pastor, his decision. byterian minister is greatly needed there. A Rev. A. McCallum, was assisted by Rev. D. A. man of small family or no family would suit Planck, of Port Gibson. There were eight addi- Seminary, says that this school of the prophets best. For further information, correspondents tions to the church, and the hearts of God's peo opened with an unusual attendance, the largest Saturday night to burn the church building, but special course are discontinued. There were five additions to the church of its name indicates the means of its preservation. Christian Observer.

This church, at its last communion, received nine of the city, which strongly suggests a study of On last Sabbath there were five additions to members. The church now numbers a hundred the recent discoveries of the paster of the Brookthe Presbyterian church at Ashland, of which and twenty-two, a hundred of them being in this lyn Tabernacle. little village. When I came, fifteen years ago, There were five conversions during the past eck at the Broad Street Methodist church, of byterians in the village. I am grateful to say that of the fifty families and the grateful to say that of the fifty families and the season at the mountains, at Fabyan House, New Hampshire. September 14th. Excursion trains ran on the Boston Concord and week at the Broad Street Methodist church, of byterians in the village. I am grateful to say half of a pew, and so the struggling poor with prayer and the laying on of the this city, and the special services will be contin-

Episcopal.

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

His address at the laying of the corner-stone mentioned, was full of historical interest, alike with reference to the position of the Church in the State of Virginia, and also in reference to the parish of which he has so long been the faith-

an address which was in all respects most admir-

The Church in Virginia suffered, however, so much from the odium which attached to her as having been, in colonial days, established by English law, that, as Dr. Dame says, "almost the entire people were against her, and the cry been sowing in tears; now they are gathering was, 'Down with the Church.' The finger of scorn was pointed at our ninety ministers, and, for peace, they had to resign their places, join EVANGELISTIC REPORT.—CENTRAL TEXAS AND some other Church, or go away. So effective was the work against the Church, that in 1815 she was reported in General Convention as hopelesslessly dead. And Chief-Justice John Marshall, times; received members on certificate 5, on exshe was dead and could never rise again."

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

> ABSTRACT OF REPORTS,-The following abstract of parochial reports is derived from the 1,899; individuals, or members of parishes, 8,-817; baptisms during the last conventional year, 546-of which 107 were adult; confirmations, 372; communicants, 4,171; Sunday School 248. Value of Church property: "Church building," \$224,350; rectories, \$36,600; other Church property, \$32,900; total value of Church property, \$293,850. Amount of rectors' salaries. \$20,680. Contributions: Amount of rectors' 684.94; other parochial expenditures, \$39,233.-79; diocesan missions, \$2,537.76; domestic missions, \$431.30; foreign missions, \$494.08; bishop's salary, 3,818; convention expenses, \$868; for permanent episcopal fund, \$330.88: for widows' and orphans' fund, \$389.80; other extra parochial objects, \$7,664.37; total of contribu-

Northern Presbyterian.

At the communion services held during the We will be compelled to ask some assistance month of August, in the churches of Fowler and Benton, Ind., Rev. D. R. Love, pastor, seven-He does not authorize any appeal for aid, but teen persons were received to church memberteen children were baptized.

The churches at Mound City and Craig, Mo., have been greatly blessed under the pastorate of Rev. Duncan Brown, ninety-five members hav-

Raymond assisted me on Sunday, and received Contributions are asked by the Presbyterian eleven persons into the communion of the church, Board of Foreign Missions to make good the loss the Board has met with through the failure of shipping with us in the same building. Three Stuart & Co., their London bankers. This bank persons will unite with us before next commun- for twenty-two years paid the drafts of the Board, and charged neither commission nor postage for

> CONGREGATIONALISM IN KANSAS,-The Minsupplying churches, and 14 are without charge There have been five ordinations, and a gain of eleven over last year. Church members, 5,758, of whom 1,006 have been added during the year, 555 on profession, a gain of 551. The benevolent contributions amounted to \$3,580; and church expenses to \$56,902. Sixteen churches have been organized and four dropped.

Dr. Alden said a few days ago that he realized steam saw-mills and shingle mills in constant power. He greatly endeared himself to all our that it cost something to be a missionary, after sitting down one evening and talking with Dr. A correspondent under date of September 3d, and Mrs. Crawford, whose son goes to Turkey. These parents, however, acquiesce cheerfully in

The Congregationalist, speaking of Andover ple much encouraged. An effort was made on for many years, although the exercises of the

Rev. G. W. Yancey, a minister of the gospel of the Campbellite faith in Louisville, Ky., com-CLINTON, S. C .- Rev. W. P. Jacobs writes: menced recently a series of sermons on the evils

Henry Ward Beecher preached his last sermon

private resources would not enable such Christian Sabbath, because they cannot students to procure.

ing that it will be open all hours of day- where Sunday amusements are in vogue, light for professors in Seminary and Col- Sunday work is also. Break down the lege and students of the Seminary, to use sacredness of the day, and it becomes ulthe books in the large saloon provided timately more a day of toil than a day of with facilities for writing, in examining recreation, while vital religion disappears references or making extracts or other altogether. Dilute the Sabbath with plans of study. And these privileges worldliness, and you in the same proportion dilute and corrupt religion. Give persons, especially our settled ministers, one half of the day to secular thought, and all pious, Christian men, in order reading and chat,-to mere worldly social that they may, from time to time, prose- converse and visiting, or other worldly cute studies for which their private libra- amusements, to say nothing of worldly ries may not afford adequate means. - business or travel, and you detract from Even men of secular literary pursuits, in the day more than one half of its holy inworks on political economy, on general fluence. You endanger the whole. Belaw, on medicine, on history, and in the cause the wholesome impressions derived various departments of general literature, from the religious services of the mornwill find advantages in using such a li- ing are effaced and lost through the world brary, not available except in our State liness of the evening. The individual Library or in those of higher literary in- Christian needs the whole day, devoted

ty years of its history growing by small to account for the dwarfed growth of paces, is, in its most important depart- many Christians. Parents cannot afford ments, those relating to the clerical pro- to dispense with their Sabbath evenings fession, peculiarly valuable. The addi- for the religious instruction of their chilmself, with a similar careful scrutiny.

The need of such a building as we prohimself, with a similar careful scrutiny.

pose, though temporarily repressed by ex- you learned in your childhood, and both isting extensions of room, is still pressing and yearly must become more so. All in your families—"The Sabbath is to be the cases are now nearly full, and all the

been shown to this institution, and, with works of necessity and mercy." This is "thanks for mercies past," more confidently and hopefully "future good im- "Remember the Sabbath day to keep it

PASTORAL LETTER

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

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

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

Our Lord disallowed the pharisaical and unscriptural restrictions which the Jewish doctors had imposed upon the Sabbath, and has shown us that we should make it a cheerful and beneficent, as well as a holy, religious day. But when he declared that "the Sabbath was made for man, not man for the Sabbath," (which has been so perverted, in the interest of Sabbath day amusements,) it were in the that he who came down from the skies to much has learned that the presence and blesssave men's souls and bring them back to as parley with their tempter. God, could have ignored and disregarded what is man's chief characteristic and IT is common for those that are indul- which does not wait for times and for young man the utter hopelessness of such

ter class with means of study which their ture. Mankind cannot do without the do without religion. And just here it is It is proposed so to arrange this build- proper to remark, that in those countries tutions.

The Library itself having been for forgrace. Misspent Sabbath evenings go far

space in this building, available consistently with other uses, is occupied. even from such worldly employments and recreations as are lawful on other days, Let us accept the success of this enter- and spending the whole time in the pubprise, thus far secured, as signal evidence | lic and private exercises of God's worship, of that continued divine favor which has except so much as is to be taken up in the mission was directed. intermission of secular work, so carefully enjoined, is evidently with a view chiefly to the sacred uses of religion, to which the time thus taken from the world is to be devoted. The words of God by Isaiah (Isa. lviii: 13, 14,) are plainly to the same effect-" If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a de-light, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord," &c .strength against this vital institution of our holy religion. Revise, in the light of God's word, your methods, heretofore, of observing the Lord's day. In the name of the most precious interests of religion and humanity, we appeal to you to rally along with your fellow-christians throughout the land, to the defence of this bulwark of Christianity. Lift on high the banner of the holy Sabbath, and "come up to the help of the Lord against the mighty." Help with all your might, by mighty." Help with all your might, by the influence of a consistent example, to maintain the Lord's day, and to make it the unspeakable blessing to society, to your bouse.

In the day and to make it the influence of a consistent example, to maintain the Lord's day, and to make it the unspeakable blessing to society, to your bouse.

Sometimes there is sheer deception.—

We have had several cases where women. ourselves personally, and to your house holds, both for time and for eternity, which it was appointed to be, and has ever been when sacredly kept. The grace of our Lord Jesus Christ be with you all. JAMES R. CREWS, Moderator.

Briery Church, Aug. 30th, 1879.

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

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

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

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

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

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

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

Those that resolve to walk with their Maker, and to follow their Redeemer,

highest glory,—net his animal, nor his in-tellectual, but his moral and religious na-the sins of others.

gent to their own sin, to be severe against whole year is a "revival."—Examiner. . . an undertaking in midsummer. He had the good sense to beat a retreat to his

For the Central Presbyterian.

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

Synone.		Pastors.	Evangelists.	Stated Supplies.	Theo. Prof. and Secretaries	Foreign Missionaries.	Total.	Teachers and Editors.	In Transitu.	Infirm.	Without charge.	Suspended.	Nondescript.	Total.	88 68 59 Grand Total.
Alabama,	-	19	3	16	1	14	39	1	1	12717		02	1	6	46
Arkansas,		11	1	10	-	6	28	-	2	· 2	2 5		4	14	42
Gaorgia		44	2	21	1		68	4	4	6	7			17	89
Georgia, Kentucky,		39	2	10		4	55		4	1	10		4	19	83
Momphis		21	4	25	1	120	51	9 1 2 5	2 5	3	3		8	16	68 72 72 61
Memphis, Mississippi,		30	4	23			57	2	5	6	1	1		13	72
Missouri,		19	1	32			52	5		6	5		4	15	. 72
Nashville,		22	3	21			46	4	1	2 3	6	1.	1	11	61
North Carolina,		60	4	28		1	93	4 6 4 5 5	4	3	6 9		2	18	117
South Carolina,		58	2	16	4	2	82	4	2	4	9	1		16	102
Texas.		21	3	34			58	5	1	4	10	1	1	17	80
Virginia,		135	8	21	6	7	177	5	4	11	-17		5	37	219
0		479	37	257	13	20	806	46	30	51	84	4	30	199	1051

Total in active ministry-806. Total in professional life—46. Total unemployed ministerially-199. Total enrolled ministers-1051.

fession, peculiarly valuable. The additions were made from small pecuniary means, and hence the question of suitableness was duly scanned. The additions from Dr. Rice's library were made by himself, with a similar careful scrutiny.

The religious instruction of their children, without which this sacred duty must be neglected. And the unconverted need to keep their Sabbath evenings, lest they less they are employed is the subtracted from the religious instruction of their children insters—1051.

There are actually however 1050 ministers reported by the Presbyteries of Louisiana and Fayetteville. There are reported 73 licentiates; but how they are employed is reported by only a few of the Presbyteries. In the Alphabetical list there are 1178 names of ministers—1051. this, we have 1105 as the number of ministers in our Church; 55 of whom have no Presbyterial habitation. Doubtless there are some names on the list which ought not to be there—such as P. O. Tullahoma, Watertown, Tenn., and John W. Pugh, Owensburg, Ky., the first a Post office, the second a minister in the Northern church -but there are many names which have a right there, and which should be on the much brain and great tact, the city will rolls of the Presbyteries. The law of the Church, that the minister is a member of the Presbytery dismissing him, until he is received by the Presbytery to which he tractive. People flock from all quarters. is dismissed, should be practically carried out and the name in each case be retained on the roll, until due potification is sent back by the Presbytery to which the dis-

> 2. In reference to the Pastoral office the Synod of Virginia stands much higher but a just exposition of the commandment, "Remember the Sabbath day to keep it holy, * * * wherefore the Lord blessed the Sabbath day and hallowed it." The same number of each. In Missouri and Texas the stated supplies much outnumber the Sabbath day and hallowed it." The same number of each. In Missouri and Texas the stated supplies much outnumber the same number of each. There is one Production Parket in the base of the last of the last of the Synod of Virginia stands much higher than any of the other Synods, having six pastors to every stated supply. South Carolina stands next, having more than three times as many pastors as supplies.—
>
> In Alabama, Arkansas, Memphis, Mississippi, and Nashville, there are about the same number of each. In Missouri and Texas the stated supplies much outnumber. the pastors. There is one Presbytery, Potosi, that has no pastor; and five, Chesapeake, Maryland, St. Johns, Muhlenburg, and Paducah, that have no stated sup-

AFTER THE VACATION.

The vacation is nearly over. In two

go away have little to spare when they turn them to their home.

We have observed two errors in the hand. The young man was a printer. great enthusiasm in the early fall, expect- and he was sent back.

COMING TO NEW YORK.

Among the hundreds of young men who or three weeks the last visitor will have visit our office from time to time for adleft the seaside or the mountains, and re- vice and assistance, there are many sad turned to his home. Most of those who cases. Among these are those who have have been gone will return with bodies come to the city on false representations, invigorated and mind: refreshed—in good expecting to step into business at once, physical and mental condition for hard and rise with great rapidity. They have work. Will the standard of piety have met the travelling agents of New York been as much elevated as the standard of houses, and those gentlemen seemed so Wherefore, dear brethren, we exhort you to be upon your guard. The enemy is mustering his forces and putting forth his mustering his forces and putting forth his follows: "For morning dress, a loose and so well acquainted with the prominent of the state standard of particular plants and free from care, so full of knowledge of many worldly things, and so well acquainted with the prominent of the standard of particular plants. That depends are standard of particular plants and free from care, so full of knowledge of many worldly things, and so well acquainted with the prominent of the standard of particular plants. gown of neglected devotions and careless nent business men of the city, that the ossip. For out doc sostume, a cool in- simple young man in the country has difference to religious professions while mentally seen all city life in dreams that away from home, trimmed with plaits of grumbling at hot weather. For gentle- know that those quick-witted young men men's wear, off-in-the-country swagger and a jaunty suit of silly or vulgar wit." are putting all they have in their clothes; that in the city they live in very obscure But there are many Christian people quarters; or, if they have a little room in who do not forget to take their religion a great hotel, that they have to work for with them when they go a-summering.— their "houses" in those hotels in labors. They will come back at least as full of often more humiliating than waiting on

society" patronizes and from the hurly- as well as men, have been brought to New burly of a fashionably "religious" wa- York by glowing descriptions of the opentering-place. Such Christian work as ingshere and the demand for workers by they could find to do they have done, and those who knew better. They had sold soul as well as body has profited by the out their little stock at home and surrenchange of scene and activity. It is by dered their position to try their fortunes these, and by the faithful ones in "the in the great city. They had barely enough noble army of stay-at-homes," that the to bring them to New York, and landing work of the churches always has been almost penniless, and not having learned done; it is by them that it will be done the small economies of a new place, they in the future. The people who fail to were soon absolutely destitute and spirittake their religion with them when they less, and funds had to be obtained to re

way in which work is resumed after the He had a place at home in which he could summer vacation. Perhaps the more com- make a subsistence. A young friend in mon error is the lack of vigor. Things this city wrote him a glowing letter, dehave gone on in a sort of dead-and-alive scribing the advantages of New York, the way during the summer months, and they demand for workmen, the high pay, and continue to go on in this way during the all that kind of thing; together with fall and early winter. Pastor and people promises of doing everything for him it seem to have made up their minds that he would come on. He sold what he had, effort to overcome the inertia of the that friend. He did not think his cor-

of the year in a few weeks, whether those was so great, that all that was needful hereof to be set up at the Court House weeks be in the fall or just after the week | was that we should take a stranger downof prayer. Happy that church which town and tell his name, and that his foring of the Spirit of God may be had in its ment out of town that day, and lost our work at all times. Happy that church train by taking time to explain to this be recorded.

country home while he could.

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

the latest representative of a large class.

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

ments before them.

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

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

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

"The Good Old Times."

A scrap of Presbyterian history copied Court.

"We the subscribers Inhabitants of Lancaster County do certifie the Worshipfull Court of the said County, that We intend to make use of a place on the Land of John Mitchell in this County, as a place for Public Worship of God according to the practice of Protestant Dessenters of the Presbyterian Denomination, And we desier that this our certificate may be registered in the Records of the Court according to the direction of an act of Parl: commonly called the act of Toleration. JOHN MITCHELL

THOMAS CARTER. At a Court held for Lancaster County on the 20th Day of May, 1757: This certificate was presented in Court

and ordered to be recorded:

THOMAS EDWARDS, JR., Clerk, Whereas two Presbyterians certified to there is no use in attempting to do any- and came. He presented himself at the this Court their intention of making use thing of moment until the week of prayer office where his friend was working at a of a place on the Land of Jno. Mitchell comes around. It requires some special case. It was a startling apparition to for the Worship of God in their way, w-ch Certificate the Court admitted to record church, or something out of the ordinary respondent would have taken his letter routine of things, and as the week of seriously! "It was all a joke!" he said. by act of Parliament, but whereas this prayer seems to supply this something, it He received barely wages enough to keep Court is now informed that no act of Paris easier to wait for its coming than to himself from starvation. He could not liament relating thereto is binding in this devise anything to take its place. An- help his friend. After that friend had Colony and that there is an act of Assemother less common error, but quite as suffered much in flesh and spirit, a pas- bly now in force here w-ch forbids any grave in results, is to begin work with sage was secured for him on a steamer, persson to preach who has not rec-d an Ordination from some Bishop in England ing great results immediately; and if A few days ago a young man came to and subscribed to be conformable to the use every means in the way of private these do not come, disappointment chills our door early in the morning requesting Orders and Constitution of the Church of effort, and the year passes with no more us to get him a position as salesman in England, And whereas this Court is also real aggressive or organized work done. some large mercantile house. On ques- informed that the S-d Presbyterians are Either of these two courses is mischiev- tioning we ascertained that he had once Building or about to build a House for the ous. It seems to be a settled thing with been a clerk in a small country store in purpose aforesaid under sanction of the most churches that the summer shall be a village where we had preached; that s-d record which is like to cause great a time of rest—a comparative cessation he had no other acquaintance with busi- Divissions and confusion in this county. from active labor. People need rest and ness; that he had brought not a single The Court therefore doth by this order, change, as well as pastor. But at best letter to show who he was; that he did forbid any persson whatsoever to Build this is a necessary evil, and should be not know the name of a single merchant any House for the use aforesaid by virtue offset by making the most of the remain- in New York-and could not tell with of this s-d record w-ch was enterd unading nine months of the year. A church should not attempt to do the whole work He seemed to think that our influence Clerk of this Court doth cause a copy

> At a Court held for Lancaster County prohibition was by the Court ordered to Test,

door of the County

THOMAS EDWARDS, JR., Clerk. A Copy, Test, WARNER EUBANK, C, C.