

The Central Presbyterian.

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Central Presbyterian.

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CORRESPONDENCE.

Letter from Rhode Island.

NARRAGANSETT PIER,
MASSASOIT HOUSE.

Messrs. Editors.—I attended the Commencement at Princeton, and was much gratified with all I saw and heard. The speaking was all good—several speeches very good. The speakers all spoke with ease and grace, without notes. The valedictory by Mr. Harlan, was of a very high order, for substance and elocution. He spoke with ease and self-possession. He showed himself a master of his subject, presenting statesman-like views of the politics of the country. I doubt whether his father ever made a better speech in Congress, if as good.

The papers say there were 102 graduates. Everything was on a larger scale than we ever saw in Virginia. Yet until the valedictory was delivered, I thought I had heard better speeches at our little Hampden Sidney—where I think as far as the ordinary college curriculum goes, it is unsurpassed by any college in the country.

Princeton is fast assuming the dignity of a university, and there is no reason why, with its enormous funds—\$2,000,000 added during Dr. McCosh's administration—it should not continue to advance. In moral and religious influences it is far superior to the larger institutions in the East.

I saw in a New York paper that I and Mrs. H. were at the grand ball in the University Hotel. The fact is, we were wrapt in the arms of Morpheus before the entertainment commenced, and though in the same hotel, we did not hear the sound of the music. I make this statement because I do not wish such a report to be credited in Virginia.

I might have spoken of the alumni dinner—no drink but "Adam's ale"—where they had some eloquent speeches. I was invited, but did not attend.

Among various customs to which we are unused in Virginia, there is one which I rather like. The graduating class go round to all the professors' houses, and after singing a college song—followed by a tremendous roar—the professor comes out and makes a short speech. Thus ends the commencement.

Yours fraternally,
P. H.

What Lexington Presbytery Thought of Masonry in 1792.

EXTRACT FROM MINUTES.

"In consequence of information from the chair that Mr. McCue has acted much out of character by singing in public worship a certain hymn of very erroneous sentiments; and in joining a certain association much to his prejudice in the opinion of people in general and to the offence of the church to which he belongs so far as the reports have circulated.

The Presbytery viewing the reports as flagrant, ordered the clerk to write to Mr. McCue and to cite him to attend at our next stated meeting in order to inform Presbytery respecting the truth or falsehood of said reports.

At the next stated meeting the matter re-appears as follows:

"Agreeably to the order of yesterday, Mr. McCue's affair as stated in the minutes of our last stated meeting, was taken up and proceeded in as follows, viz:

Presbytery inquired of Mr. McCue if the report above referred to was true? To which he replied it was true; but that he highly disapproved of the exceptional parts contained therein, and that he would not have used said hymn had he been acquainted with it previous to his entering the pulpit; but the hymn being handed to him after the people were seated for worship; he felt his situation peculiarly embarrassed, and concluded that fewer bad consequences would follow from his using the hymn with an explication than from rejecting it in the situation in which he then was.

The above acknowledgment, with the reasons for Mr. McCue's conduct being heard and considered; The question was put, is the Presbytery satisfied with Mr.

McCue's acknowledgment? and the vote was unanimous in the affirmative.

Again Mr. McCue was asked if he had joined the association referred to in the minutes of our last stated meeting, that is, the Masonic body? to which he replied that he had—and that the reasons were, he viewed it as a step that would open the way and enable him to be more useful in his office, especially to that order of men—and notwithstanding as far as he has yet learned or seen of that institution, he has met with nothing, in his opinion, immoral: Yet because joining of it had given offence to Christian brethren he had declined associating with the Masons as a distinct body and was determined so to do—and that he will endeavor to avoid every thing that might give offence to the Church of Jesus Christ or Christian brethren.

The above acknowledgment, with the reasons for Mr. McCue's conduct and his promises with respect to his future behavior, being heard and considered. The question was put—Is the Presbytery satisfied with Mr. McCue's acknowledgment respecting his past conduct and his professions with respect to his resolutions for the future? And the members unanimously voted in the affirmative.

On motion, Presbytery enjoined on Mr. McCue and all their members, in every thing to be careful so to conduct that they may give no just offence to any of the members of Christ's Church."

We may not agree with the Presbytery in the view it took of the subject matter, but every one must admire Mr. McCue's regard for the authority of his Presbytery and the meekness with which he received its censure. S. L. C.

NEWS FROM THE CHURCHES.

Southern Presbyterian.

Grace St. Presbyterian church, Richmond.—On last Sunday communion services were held in this church, conducted by the pastor, Rev. Dr. Bead. Three young persons were received into church on examination. During the rest of the Summer there will be services in the morning, but none in the evening on Sundays.

The Rev. J. A. McMurray, of Central Texas Presbytery, has received a unanimous call to become pastor of Hat Creek church, together with Rustburg and Diamond Hill churches of Roanoke Presbytery.

Rev. T. S. Simral will preach during the Summer at Owingsville, Ky. His Post-office address is changed to that place from Shelbyville.

Rev. T. W. Hooper, D. D., of Selma, Ala., will spend the month of July in Christiansburg, Va. He was formerly pastor of the church there.

We learn that eleven communicants have recently been added to the church at Milledgeville, Ga., which is under the pastoral care of the Rev. Donald McQueen; and that at the approaching communion in July, there will probably be six or eight other additions.—*Southern Presbyterian.*

Rev. W. W. Downey will take charge of the First Presbyterian church, Raleigh, N. C., for some months, during the absence of the pastor, Rev. J. S. Watkins.

Tuskaloosa Institute.—The Executive Committee of the Institute for training colored ministers elected, on the 28th of June, Rev. W. H. Richardson, of Mobile, Ala., a second professor in the Institute, and also authorized the immediate erection of a building.

Installation.—On the 5th Sunday in May Rev. W. George, D. D., late of Lexington, Ky., was installed pastor of the Presbyterian church at Fort Worth, Texas. The services were conducted by Rev. Dr. A. P. Smith, of Dallas, Rev. Robert Logan, of Fort Worth, and Rev. Dr. J. S. Moore, of Sherman.

Bunker Hill, Mo.—I feel greatly encouraged about our little church here. It has more than doubled in about four years, and is not only growing in numbers, but in influence. We greatly need more Presbyterian churches in this part of the country. It is now ripe for Presbyterianism. Wherever we can locate a minister a church will grow up. W. M. Mc.

Mr. T. S. Wilson, lately licensed by Roanoke Presbytery, has taken charge of Oak Level and Mercy Seat churches in Halifax county, Va. His Post-office address is News Ferry, Halifax county, Va.

Franklin Street church, Baltimore, (Dr. Murkland's) is undergoing thorough repair, and the Sabbath services will be suspended for a short time.

Goshen Church, Mecklenburg Presbytery.—Rev. R. Z. Johnston writes: Communion meeting at Goshen church, Gaston county, N. C., on the third Sunday in June was attended by large congregations. Rev. G. S. Robinson assisted the minister in charge. Five names were added to the register.—*N. C. Presbyterian.*

Installation.—On Sabbath last, 27th, inst., Rev. A. McFadyen was installed in the pastorate of Brown Marsh church. Rev. George W. MacMillan presided, preached, and proposed the constitutional questions. Rev. J. S. Black delivered the charge to the pastor, and Rev. Colin Shaw delivered the charge to the people. A large audience attended and the services were very impressive.—*Id.*

Whiteville church, Wilmington Presbytery, N. C., has called Rev. Alexander Kirkland for one-fourth of his time.

Camp Meeting in Texas.—Rev. C. W. Peyton writes to the *Texas Presbyterian*: "It was determined some months ago to have a camp-meeting at Belton this year, instead of at Bennett's Grove, in Falls county. We have selected a roomy and shady grove, in less than one half a mile from the public square as the location. It is situated on Nolan Creek, and there is a good spring of cool water very convenient. We expect to begin on the night of August 4th, to continue one week. The main part of the preaching will be done by a few ministers, as heretofore, and all of those our Texas ministers."

Martinsburg, W. Va.—A pastor who has just been across the "line" says: "I had the pleasure of spending Sabbath, June 19, with the Presbyterians of Martinsburg, W. Va., at present under the pastoral care of the Rev. F. M. Woods. Martinsburg church is connected with the Southern Assembly. Mr. Woods is a worthy successor of Dr. Riddle, who for thirteen years ministered so faithfully to this charge. The Rev. Mr. Woods was formerly a pastor in Mercer county, in Western Pennsylvania, and came to the church at Martinsburg in August, 1879. His people are enthusiastic in praise of his work among them, and active in Christian work under his inspiration. The church is growing in numbers and in spiritual strength. As Virginians they cannot be any thing short of hospitable and cordial to strangers. A few hours in their midst makes one feel as though you had lived with them all your life. Martinsburg is a rugged little city of about seven thousand inhabitants. It is the southern terminus of the Cumberland Valley Railroad, and the site of the extensive repair shops of the Baltimore and Ohio Railroad."—*Presbyterian.*

Lexington, Ky.—Rev. Dr. Bartlett reports an interesting meeting in the First church, Lexington. He was assisted by Rev. J. M. Evans. The people turned out well to hear Rev. Mr. Evans and showed a great interest in his preaching. There were nine additions to the church on Sabbath before last (communion Sabbath), six by letter and three by profession. At the preceding communion there were eighteen additions, nine by letter and nine by profession. *Christian Observer.*

Rev. Dr. Stuart Robinson was, on last Sabbath, elected pastor emeritus of the Second Presbyterian church. The congregational meeting was presided over by Rev. Dr. J. W. Pratt, who is supplying the pulpit. Hamilton Pope, Esq., on behalf of the commissioners who represented the church at the late meeting of the Presbytery, presented a report of its action, which was accepted by the congregation. Mr. W. N. Haldeman then introduced the following resolution, which was unanimously adopted: Whereas, Presbytery has dissolved the pastoral relation between this church and Rev. Stuart Robinson; Now, in token of our love and esteem for him, we heartily declare Rev. Stuart Robinson to be pastor emeritus of this church with a salary of \$1,000 a year.—*Id.*

Crockett, Houston County.—You will be pleased to learn that God is graciously pouring out his Spirit upon our community. All the churches are sharing in the blessing. Ten members have been added to the Presbyterian church (nine by profession), and about twenty to the Methodist church. Services began at the Methodist church about four weeks ago, and are still continued there. Congregations have been large. Fifty or sixty have made profession, and many are still seeking the Saviour. The preaching has been done by Rev. Edward James, an open communion Baptist. He came to Texas from London, expecting to labor as an evangelist. He was sent out from the institute which is under the care of the Rev. Grattan Guinness. He preaches a pure gospel, and with much simplicity, earnestness, faith, and love. His labors among us appear to have been much blessed. He has had the hearty co-operation of Christians of all the churches. We hope that there are still greater blessings in store for our community. We ask your Christian readers to pray for us. S. F. TENNEY. *Christian Observer.*

The Howe Memorial and the Synod of South Carolina.—Having been often asked about the progress of the Howe Memorial endowment in the Presbyteries of South Carolina, I present the following statement as the reply:

Up to June 22d, 1881, there have been contributed by churches and individuals in

Bethel Presbytery,	\$2,431 10
Charleston "	4,421 30
Enoree "	1,185 20
Harmony "	2,207 94
South Carolina Presbytery,	1,734 90
Total,	\$11,980 44

In order to obtain the \$20,000, recommended by Synod, there ought to be contributed by

Enoree Presbytery,	\$3,000 00
South Carolina Presbytery,	3,500 00
Harmony "	4,000 00
Bethel "	4,500 00
Charleston "	5,000 00

Will not every church and every alumnus in the Synod do his part, so that the \$20,000 shall be raised by next October? J. B. M. *Southern Presbyterian.*

Northern Presbyterian.

The following were the contributions to the Boards of the Presbyterian Church in May: Home Missions, \$18,884.24; Sustentation, \$1,091.07; Education, \$1,848.55; Foreign Missions, \$22,103.62; Publication, \$4,848.39; Church Erection, report crowded out of the Record until next month, owing to the space being occupied

by the action of the General Assembly; Relief, \$10,298.14; Freedmen, \$1,016.84.

Louisville, Ky.—Sabbath, June 12, the second anniversary of the pastorate of Rev. W. C. Young, of the Central Presbyterian Church, was observed in the congregation, and was a day of extraordinary interest. In the evening the pastor preached a sermon with his usual earnestness and unction, taking a "Review of the Past and an Outlook into the Future." During the past year fifty members were received into the church—29 on profession of faith and 24 by letter. Contributions for all purposes, \$5,000; of this amount \$1,750 to benevolent objects. The year closed with every obligation discharged and a balance in the treasury. Two years ago, when the pastor entered upon his work, and the church may be said to have begun its existence, there were ninety three active members, now one hundred and ninety.—*Herald and Presbyterian.*

Jersey City.—At the communion service of the Westminster Church of Jersey City Heights June 12th, seventeen members were received, six on profession of their faith. Among those received by letter, one was from the Episcopal Church, one from the Methodist Episcopal. Such is the unity of our Evangelical faith, many in name, one in Christ: "One Lord, one faith, one baptism." This church, under the pastoral care of Rev. I. W. Hathaway, is advancing steadily, both financially and spiritually. The Sabbath-school has grown from an average attendance of seventy-five to two hundred and fifty or sixty, and the congregation is in like proportion increased.

Intelligence from the Far North.—We have been much refreshed by the visits of several of our Alaska missionaries, who came here to rest after arduous toils, and recruit for future labors. From them we have obtained the valuable information which we here give to the public. It may be depended upon for accuracy. A. L. DINDSLEY.

Portland, Or., June 1st, 1881.
The missionaries in Alaska are much cheered by the immediate prospect of accessions to their ranks. Rev. S. Hall Young of Fort Wrangel has, within the last two or three years, done a very laborious and successful work of exploration and preparation for the establishment of missions throughout the whole of South-Eastern Alaska. This great archipelago was practically a terra incognita until he began his voyage by canoe.

He has visited every tribe and village, and almost every fishing camp, in that region, taking the census and recording the condition of each point, noting its location and natural advantages, conferring with the chiefs and preaching the Gospel to the people, and reporting all the facts to the Board necessary to their guidance in locating missions.

He carefully weighed the claims of each point, in order that the most important should be occupied first.—*The Occident.*

The Presbyterian Theological Seminary at Chicago has called to its professorship a strong body of men. The *Interior* says the Board has elected "Dr. Thomas H. Skinner, of Cincinnati, to the chair of Theology, and refused to accept the declination of Dr. Marquis. Dr. Herick Johnson accepted the full chair of Homiletics. Provision was made for the support of Dr. Halsey in the chair of Ecclesiology and the Sacraments. The faculty, if all accept, will be a very able one, consisting of Drs. Johnson, Skinner, Marquis, Craig, Patterson, and Halsey, with Rev. Mr. Curtis, son of Dr. W. S. Curtis, of Rockford, as tutor in the languages. This faculty will very likely be recognized as eminently able and strong. In intellectual force, in learning, in vigor and in denominational and in general missionary zeal it will not rank below any seminary in the church."

Dr. Skinner's father was the beloved and distinguished Thomas H. Skinner, D. D., former pastor of Sacred Rhetoric in Andover and also in the Union Theological Seminary. The son is a stalwart Calvinistic divine, of decided vigor of intellect and learning. He has much magnetic attraction for young men, and if he goes to Chicago will make himself felt. He is now in Europe.—*N. Y. Observer.*

The Presbytery of Baltimore met at noon Monday, June 27th, in the Young Men's Christian Association Building. Charles and Saratoga streets, Rev. J. T. Rankin, Moderator. The pastoral relations between Rev. H. O. Gibbons, of the Annapolis church and his charge, were dissolved to allow of his acceptance of a call to the pastorate of Old Pine Street Presbyterian church, Philadelphia. The examination of Irwin P. McCurdy, a candidate for ordination, was continued from the last meeting. The examinations were all sustained, and Mr. McCurdy was declared eligible for the ministry. The following committee was appointed to go to Frederick city on July 8, 1881, and to participate in his ordination: Rev. George E. Jones to preside and propose the constitutional questions, Rev. David J. Beale to preach the sermon, Rev. S. J. Coffin, of Lafayette College, charge to the pastor; Rev. Dr. Smith, charge to the people, and Rev. H. O. Gibbons, closing prayer. Mr. McCurdy has received a call from Frederick City Presbyterian church, and after being ordained will enter on his duties at once. The place of meeting of the next Presbytery was changed from Annapolis to Lafayette Square church. Charles H. Pridgen was presented by Rev. David J. Beale as a candidate for the gospel ministry. After being examined he was received under care of the Presbytery and referred to the committee on education.

Other Churches.

The New York Baptist City Mission has been in existence now ten years. It now aids nine pastors and seven missionaries. Fourteen churches of the Association are recipients of its help. It works among the Swedes, Germans, French, and Jews, and looks after mariners and freedmen. \$31,923.39 have been contributed since last October to support laborers and pay for church property. Tent services are held through the summer on Second avenue and Twentieth street, to be conducted by Rev. S. H. Pratt. This kind of work was attended with good results during three of the hot months of last year.

The Long Island Baptist Association contains forty-seven churches, of which twenty-four are in the City of Brooklyn and the remaining twenty-three in other parts of Long Island. All four of these twenty-three are assisted by the Mission Board. The entire membership of the churches in the Association is 11,550, with forty-three pastors. The total contributions last year aggregated \$211,515.09. The four largest churches in order are the Strong Place, Marcy Avenue, First (Pierrepont street) and the Hanson Place, all in Brooklyn. Each has over 600 members.

Reformed.—The following statistics, gleaned from the annual report on the State of Religion, will be of interest to our readers: There were in May last 507 churches, 553 ministers, 43,978 families, 80,572 communicants, 30,499 baptized non-communicants; 26,140 catechumens, 680 Sabbath Schools, and 82,138 scholars. There were received during the past year on confession, 2,730; on certificate, 1,967. The number of baptisms was: infants, 3,766; adults, 592. The total amount of funds contributed was \$1,090,857, of which \$166,430.94 were for benevolent and religious purposes, and \$924,426.59 for congregational purposes. Most of the items show an increase over those of last year. During the past fifty years the church has more than doubled. Its invested funds for educational purposes now amount to six hundred and fifty thousand dollars.

The African Methodists have thirty five Conferences and claim 400,000 members. The nine Bishops serve as many Episcopal districts, to which they are appointed for four years at a time. The first district includes the New England States, New York, New Jersey, Delaware, and Eastern Pennsylvania. Bishop John M. Brown, D. D., has supervision. He is an intelligent mulatto, and more than sixty years old.

The Trustees of the General Theological Seminary of the Episcopal Church in New York city, have passed a resolution that no young man hereafter ordained a deacon or a priest, shall continue his connection with that institution as a student. The object is to prevent the student from dividing his time between study and preaching, believing that while in the Seminary his whole attention should be given to its duties. It is very difficult to make a student realize that the time which he takes in preparing sermons to preach outside the Seminary during term time, is a loss which can never be repaired. He sees it only when he comes into the active ministry. He then recalls the opportunities for information which the Seminary furnished which will never fall to his lot again. Young men, stick to your studies when in the Seminary, and if you preach at all preach during vacation.—*Evangelist.*

Virginia Bible Society.

At the meeting of the Board of Managers of the Virginia Bible Society on Tuesday evening, June 28th, the following statement of missionary work done during the preceding month was made by the secretary: 2,785 families visited; 336 families found destitute of the Scriptures; 267 were supplied, besides 211 destitute individuals and 11 Sabbath schools; 1,317 volumes were sold, valued at \$403.30; 370 volumes were donated to the destitute poor and to Sabbath schools, valued at \$80.48; missionaries labored 297 days and travelled 2,810 miles; \$292.02 were paid as salaries, \$13.89 incidental expenses and freight; they collected from churches and individuals for the Bible cause \$21.65.

The Society was reported to be greatly in need of funds to keep the present number of missionaries at work, and the churches which have not taken their usual annual collection are urged to do so at an early day. The Board has given a pledge to raise at least \$2,000 during the year for the Bible cause, on which condition the American Bible Society has given it the assurance that it will donate to this Board \$2,000 worth of Bibles to enable it to prosecute the canvass of the State. Now that the Society, through the almost entirely gratuitous services of the secretary, is conducting its work upon the most economical plans possible, the friends of the Bible cause are asked to make liberal gifts to enable the Society to maintain its integrity and usefulness.

—On Monday, June 27th, the laws passed by the last General Assembly of Missouri went into force. One of these laws provides that parties contracting a marriage shall obtain from the recorder of deeds, a license, without which no person authorized to perform a marriage, can join them in wedlock. We hail the advent of this law as an indication of social and moral progress. A debt of gratitude is due the last legislature for its enactment.

[In Virginia not only is it necessary to obtain a license in order to marriage, but the law provides that no license shall be issued for the marriage of any minor, male or female, without the consent of the father or guardian.—*Ens. GEN. PRES.*]

—Rev. Dr. Andrew Stephenson, a patriarch of the Ref. Presbyterian Church, and one of its ablest ministers, died last week in New York city. At his request there was, at his funeral, no flowers, music, singing, or addresses.

Central Presbyterian.

WEDNESDAY, July 6, 1881.

Two Characters.

BY JAMES STEPHENSON.
FIRST.

Alone from self his inspiration came,
With gesture, voice and pulpit pose in keeping;
It was a flickering uncertain flame,
Above his soul's fast-dying embers creeping.
He had an itching ear for fulsome praise,
And seemed a very peafowl backward gazing
Upon the brilliant hues of Sabbath days
Which he had painted for the world's amazing.
The saints complained not, though they were unfed,
"Be still," said they, "he may have God's
anointing;"

The poor and lowly, though unvisited,
Did not rebel against the power appointing;
But many minds had this doubt uppermost:
"I wonder if there be a Holy Ghost!"

SECOND.
He was a man of very modest mien,
Though versed in classic and in sacred lore;
His Ego never cast a shade between
His Master and the poorest of the poor.
There seemed a trembling wonder in the eyes
That "feed my lambs" his ear had ever heard,
And blushes gently faded to surprise
When some one said, "What comfort in this
world?"

He had no strutting dignity to guard,
"Brother," called him the children of his fold;
And for his work the best of his reward
Came from the places where there was no gold.
The people said, with faith the uttermost,
"There is a Christ! There is a Holy Ghost!"
Cincinnati Gazette.

For the Central Presbyterian.

Preparation for Preaching.

BY REV. H. H. HAWES.

In our Form of Government, chap 6, sec. 6, par. 4, we read: "The Presbytery shall try each candidate as to his knowledge of the Latin language and the original languages of the Holy Scriptures. * * * Moreover, the Presbytery shall require of him—

1. A discussion in Latin of a *thesis* on some common head in divinity.
2. An *exegesis* or *critical exercise* * * * presenting an explication of the original text, etc., etc."

In adopting this rule, the Church was guided by circumstances which made it necessary. It was wise. It continued to be a wise rule for a long time. The question suggested by changed circumstances is: Ought we to consider this rule as our best wisdom now? In chap. 6, sec. 6, par. 5, 6, we read: "These and other similar exercises, at the discretion of the Presbytery, shall be exhibited, etc." "No candidate, except in extraordinary cases, shall be licensed, unless he shall have completed the usual course of academic studies," etc.

The main idea is that Presbytery shall be satisfied of the candidate's ability and aptness to fill the office of the gospel ministry. In a time when theology was clothed almost entirely in Latin; and when God's word was wrapped in a triple garment of Hebrew, Latin, and Greek, the rule was necessary. But the case is altered! Should we not adapt our policy to the changed circumstances? Many of the brethren think so. There is no desire for an uneducated ministry. All will say: God forbid that the things of God should be committed to ignorant and unlearned men! The question stands thus: Is (what we have been accustomed to call) "a classical education," now an essential qualification for admission to our ministry? Latin never hid better, stronger, sounder theology than we now have in English. No Hebrew or Greek scholar can give us God's word more plainly than we now have it in English. So God's providence has wrought out a way for the answer to our prayer, that He would send forth *more* laborers into the harvest. Why then, it is well asked, "refuse to admit, except under protest, men of matured minds, and well formed character, men who are already so well educated that three years of Bible and other English studies in one of our seminaries would make them able and most acceptable preachers?" We are needing them. Our vast fields whitening unto the harvest are going to ruin because the laborers are too few. They are too few because the process of securing them is too slow. Men able to answer every demand, except that for strictly classical education, have been (and are) deterred from entering our ranks, because time and circumstances forbade their compliance with our rigid rules. Other denominations get many of them and they prove workmen who need not to be ashamed. Then we honor them as God's messengers; receive them into our pulpits; trust them to teach our people; yea, do anything but admit them into our ministry! We need these men, and need the work they are doing among the people—men, who have the gospel truth melted into their own souls as a living, burning power—and who do feel "Woe is me, if I preach not the gospel." Can we not now afford to open our gates wide enough to let them enter our fields? What is the divine requirement? "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also." Ability and aptness to teach! This is essential. God's law demands it. But who can successfully maintain that this demand is not an-

swered except where men are able to read and write Latin, and understand Hebrew and Greek? In this age we want the man who can win the most souls to Christ. Says the *Central*, June 22d, "The man who wins the most souls to Christ is not the scholar or the orator; but the subject of the profoundest Christian experience. The man who can speak that which he *knows* in regard to the work of the Spirit will secure the interest of an audience in what he has to say. There are many stages in this knowledge. It is the more advanced stages which clothe the minister of God with power in the pulpit." May we not be in danger of attaching too much importance to human learning—the wisdom of this world? Were all learning, wisdom, and eloquence combined in one man, could he convert one soul to God? No! Put a *saved* soul under the care of such a man, and could he keep it? No! So then the man's learning—worldly education is not the power. But God selects His messenger; tells him "Go, preach my gospel!" In obedience to this selection and command, the man asks us to admit him to work with us. He prefers our Church; believes our doctrines. Ought we to reject or refuse him because he is not "skilled in the classics," though full of other qualifications which make him able to teach? Such men there are; and the time has come when our Presbyteries should use the liberty given, and in the exercise of a wise "discretion" take the men, gladly, who will prove "apt to teach"—and who will preach—if not in our Church, then in some other. Some fear that "trouble will follow any relaxing of our rules," as generally understood. But surely we are not wiser than God; and we will always find safety enough in obedience to the rules which He gave, by inspiration, to his ministers, Paul, Timothy, and Titus. A scholarly knowledge of Hebrew, Latin, and Greek, is not now necessary in order to obedience. That is the proposition.

For the Central Presbyterian.

The General Assembly of 1881.
No. 2.

The Diaconate.

The Rev. Dr. Girardeau, chairman of the Assembly's committee on the Diaconate, read an interesting and exhaustive discussion of the subject, which received, as it richly deserved, the universal admiration of the body. There was but one opinion as to its ability.

Dr. Girardeau is an extraordinary man in the discrimination and in the power of his faculties. I never saw his superior in the harmony and symmetry of his intellectual constitution.

I hope his report will be published in some form at an early day, so that all the ministers and elders may read and study it, to the end that we may reach a wise and scriptural conclusion when the subject shall come up, as it will, in the Assembly of 1882.

The treatise was so good and so plausible that an excellent brother, whose powers of digestion exceeded those of the rest of the Assembly, exclaimed that he was ready to vote at once for its adoption. We had best not be too hasty in our conclusions. This discussion should be pursued patiently and not cease until we come to the bottom. I think that the metaphysics and the logic of the discussion have gone far enough. Dr. Girardeau on the one side and Dr. Lefevre on the other, have given the logic and the metaphysics a good shake up, to say the least. See their gymnastic feats in the *Southern Presbyterian Review* of January, 1879, 1880, 1881, and April, 1881. One of the speakers in the Assembly expressed his surprise that Dr. Girardeau, in searching after a scriptural office, should use so much logic and so little Scripture.

The Doctor's theory of the exclusiveness and the catholicity of the Diaconate will be regarded by many as new. I think it may be not unkindly put, that what was new was not true, and what was true was not new. But lest this way of putting it may not be understood, we wish to add a brief statement of our own views as opposed to those views in his report to which we take exception. Discarding the metaphysics and the logic, let us look fairly at the scriptural phase of the subject. Acts 4th, 5th, and 6th chapters.

1. The state of the Church was not in a normal, but in an abnormal condition. The society of Christians in Jerusalem (it is not said so of the Church elsewhere) held "all things in common," and they lived on a common fund. This was on account of three things, I imagine, which cannot now operate ordinarily with the same force.

1st. The dreadful persecution which befell all believers. They had their lives in their hands and were in jeopardy. This made a fellowship in suffering, and the rights of property were gladly relinquished that they might hold together as a church of martyrs.

2d. The Spirit of God caused them to make a common cause in their efforts to spread the gospel; and

3d. The early Christians lived under the full persuasion that Christ was speedily to return in person to reign among them on earth.

Now it will not suit to reason; from this abnormal or extraordinary state of the Church at Jerusalem, to the ordinary state of the Church on earth, and to conclude that because the state of Christian society there and then demanded that the ministers and elders should leave the

servicing of tables in the daily feeding of the hungry (for they were all equally poor) that *therefore*, everywhere and always the ministers and elders should cease, yea, be excluded, from the care of the poor, and give *exclusive* attention to prayer and the ministry of the word. Or to conclude that because in this extraordinary state of the church in one city it seemed meet to appoint a bench of deacons to attend to the extraordinary wants of the saints, that therefore this office *must everywhere* exist, nay, must become *catholic*, and *ramify* throughout the whole Church; nay further, that there must be a series of Diaconal courts (whether *subordinate* or *co-ordinate* with the courts of the Presbytery, the report does not set forth) whose business shall be to attend to all the temporal needs of the whole Church. If we understand the import of this piece of history, it teaches only this, that the ministry should not be hindered by the onerous care of the temporal comfort of the saints, and that local "helps" should be called in where needed, to attend to this, that the word of God be not hindered. Now is it safe reason from the extraordinary case, to the ordinary state? Is it safe to deduce too much from too little?

II. The office of Deacon was local and was meant to be confined to the local wants of the Christian poor. The occasion of their appointment at Jerusalem shows this. They were not suggested as something needed in the Church elsewhere; but only from the embarrassment at Jerusalem. And they were needed there to attend to the daily ministrations which were then needed, by reason of the peculiar condition of the church there. Furthermore to obviate the wrong, the neglect of some Grecian widows, which grievance gave rise to the office, it was required that the office should be special and local, instead of general. A board of honest, capable men in Jerusalem, acquainted with the people there, could attend to this burdensome ministration and serving of tables and not slight or overlook any part of the church.

Pray tell what would a general Deacon do more than an elder at large, to attend to local wants and the exigencies of particular cases, unless he were confined to his local ministration or diaconate?

III. What would be gained, in the equipment of the Church, by having a catholic Diaconate? Dr. Girardeau and all true Presbyterians, confess frankly that the Deacons have no ruling function or power to govern in the Church. Then why have this officer attached to the Presbytery, to the Synod, and to the highest court of the Church, the General Assembly? Or why have a catholic Diaconate and a *ramification of diaconal courts*, when they confessedly have nothing to do with the government of the Church, *i. e.*, its persons and things? I own that the Doctor's discussion was not quite open on this point; but it seemed to have the germ of this idea in it: we are to have Diaconal courts, co-ordinate, with the presbyter-courts in our Church, and the presbyters are to have nothing to do with things and only to rule persons; while Deacons are to have nothing to do with persons and only to control the Church's things.

Under the idea, which I think is the true one, that Deacons are local officers, under the direction of the local court of presbyters, I can see no reason for the introduction of a catholic Deacon and to make him wait upon the Presbytery, the Synod, and the General Assembly. For what function can a catholic Deacon perform in or for these higher courts of presbyters, that could not and would not be performed better by the local Deacons of the congregations? Let a Presbytery, a Synod, or a General Assembly meet any where to attend to their appropriate business. They will meet in some church owned by some congregation. There they will meet a sexton who will attend to the comfort of the house of God. Then if they wish to worship they will meet a local organist (who like most of that profession will have the notion that the Assembly had adjourned to meet there to hear him play his preludes and interludes) who will grind out music for you, and it will be sung by a small committee of the local congregation. And then if the Presbytery, Synod, or General Assembly should wish to exercise the grace of giving they will meet a local board of Deacons, who will receive and disburse their gifts, and again if the said courts should be in need they meet this local board of Deacons whose business it is to relieve the poor. This whole notion proceeds upon the total disregard of the question of where are the funds to come from and where are they to be distributed? Where are the catholic Deacons to get their money? We answer, the purses are in the pockets of Christian persons who are in the local congregations, and therefore under the eye of the local Deacon. And where are these funds to be disbursed when obtained from this local source? We answer, to the needy poor in some of these local congregations. Then in the name of our common sense let the Presbytery, the Synod, and the General Assembly, recognize this fact and order in the proper way, this local work to be done by the local, the congregation's deacons, under the control of the local, the congregation's Presbytery. Where is there room or need for a catholic Deacon? What has he to do that the local Deacon cannot do better? Or is he to be a kind of pious expression, who is to take these local offerings and carry them up to Presbytery, to

Synod, and to the General Assembly, and handle the *sordid dust* for the presbyters, less they violate their vows and their hands be polluted, and then fetch it back? Where were the catholic Deacons when St. Paul was working in Aquila's tent factory at Corinth? Blessed little man: Had he no one at Corinth to deacon for him? But when was that catholic order of Deacons everywhere in the Church? It was not at Corinth. Even local Deacons were not everywhere.

IV. The presbyters have the proper oversight of the whole flock and all their concerns. And you cannot practically separate the secular from the spiritual concerns of the Church. And the reason is this, we hold that giving for pious uses is an important part of the *worship of God*, yea, that it is an indispensable part of our worship. Money given in fealty to Zion's King is the worship of his subjects, as much so as prayer and singing his praises. Now the presbyters' duty is to superintend all that concerns the worship of God in the congregation. If so, please show *how* and *why* pastor and elders are excluded from the practical management of any part of this worship.

V. Besides, the presbyters who watch for souls, and for the honor of the King in Zion, ought to have as far as possible an insight into the workings of all the graces in the hearts, yes, and in the conduct of all their flock. This necessarily includes an insight and an oversight of "the grace of giving." They must know how the King fares in the hearts, yes, and at the hands of his subjects. Can you see clearly how you are to put the Deacon in this charge exclusively and not exclude the pastor and elders from their office.

VI. To the presbyters belong the duty and responsibility of deciding whom they shall send, and where they shall send, and what must be done to spread the gospel. No one will contend that these questions belong to the Deacons. But how shall presbyters wisely execute the master's great commission if they have not the insight and oversight of all the gifts of the whole Church. I admit that presbyters are jointly in the several courts, by their deliberations to instruct their people, yes, and by lip in the pulpit, and from house to house, to teach all their people their duty about giving. But when you separate the presbyters wholly from the secular concerns of the Church, do you not in a good degree silence them, or so separate their teachings from the actual state of their people as to make it less potent for good?

VII. Some one is to teach the people all about giving. Now if the Deacons are to manage this department they should be able to instruct the people all about the needs of the Church and of a dying world, and set forth the motives and the objects of Christian beneficence. Then when the Deacons are able to do this instructing of the Church, we ought, according to our doctrine of *vocation*, to seize them and put them into the ministry. So that when you would elevate a Deacon from a local to a general office, the Diaconate evaporates, and you have as the residuum a presbyter!

VIII. On the theory we are discussing there will be a series of subordinate diaconal courts or of co-ordinate courts. Perhaps they might be called the Lords-temporal of the Church militant! They would be—1st, the congregation Deacon; 2d, the district Deacon; 3d, the State Deacon; and lastly the general Deacon. You can put on an *izm* to make rhythm, for to suit the isms of these last days.

Now aside from all Scripture, we have an objection to this arrangement. It is based upon what is known to be in man. There is always danger of *insubordination* in subordinate courts, and then there is greater danger of *friction* between two co-ordinate courts. Men, even the best men, are very imperfect, and for any scheme of Church law to put the court of Presbyters vs. Deacons, stamps the whole thing with danger. Let us pause a long time before we make this new departure.

SIGMA.

The Revised Testament.

REPORT OF THE WASHINGTON CITY BIBLE SOCIETY IN REGARD TO IT.

The monthly meeting of the Washington City Bible Society was held Monday, June 27th, the first business considered being the report of the committee appointed to revise the new version of the New Testament. Rev. A. W. Pitzer, chairman of the committee, stated that each member had taken sixty pages to read and compare, as a result of which he would submit the following: The undersigned, having been requested by the Washington City Bible Society to unite in an examination of the revised version of the New Testament, respectfully submit the following report:

This is one of many translations since 1380—Wycliffe's, Tyndall's, Coverdale's, Matthews', Cranmer's, Parker's, Geneva, Donay, King James', and many others since.

With all the variations in the different manuscripts and the various renderings in the translations, the system of the Christian religion remains intact. No fact, truth, or duty is changed in the least.

While the Convocation of Canterbury originated and has controlled the revision, and while the great religious bodies of this country and Great Britain, as such, and the Bible societies have not co-operated in the work, yet the revision has had the co-operation and assistance of eminent scholars outside the Anglican

church, both in Great Britain and America.

The revisers have had the use of more abundant material (notably, the four oldest manuscripts in existence), the benefit of the comparatively new science of biblical criticism, and enlarged knowledge of the Holy Land. With these advantages over previous revisers, they have labored nearly eleven years, without compensation, to give us the nearest English equivalent for the original Scriptures.

In general, the changes from the authorized version are more exact and correct renderings of the original Greek, and, since the great object of every translation is to approximate as nearly as possible to the thoughts of the Holy Spirit as embodied and expressed in the original Scriptures, this is an excellence of the highest value.

Among the merits of this revision we note the following: The substitution of modern for obsolete words; the uniform rendering of proper names throughout the Bible; the omission of the headings to the chapters, which are in reality a commentary, and form no part of the Scriptures; and the noting in the margin only of the convenient but arbitrary division of the Bible into chapters and verses, which is a matter of purely human origin.

In the few instances of important changes and omissions the revisers have evidently sought with diligent and conscientious care to give us the translation of a purer text of the original Greek.

Had the changes proposed by the American revisers, as printed in the appendix, been generally adopted, in our judgment the revision would have been still further improved.

"The authorized version is the first and the greatest of English classics, and a living reproduction of the original Scriptures in idiomatic English by men as reverent and devout as learned, and its best recommendation is its universal adoption and use in every Protestant church and household where the English language is spoken. It has admirably served its purpose for 270 years, and is so interwoven with English and American literature that it can never be entirely superseded."

And yet at the same time this revision marks an era in biblical scholarship, and its publication meets and tends largely to satisfy the general and urgent demand for the more accurate rendering of the original Scriptures into the English tongue.

Its circulation and use as a companion and commentary and help to the authorized version will, in our judgment, result in the far wider diffusion and more correct understanding of God's Word.

If the American Bible Society had the right, under its present charter, to publish this revision we would recommend such publication, not to supplant the authorized version, but as a companion to it and an aid to the better understanding of the Scriptures. But a change of charter in advance of the revision of the Old Testament, and before the Christian public has formed or expressed an opinion, would be at least premature. And, as any change of charter involves important and difficult questions of varied interests and vested rights, that entire subject can, in our judgment, be best left to the careful consideration and sound discretion of the parent society.

The report is signed by A. W. Pitzer, chairman, pastor Central Presbyterian church and president of the Washington City Bible Society; W. W. Patton, president Howard University; J. C. Hagey, pastor Union Methodist church; J. H. Cuthbert, pastor First Baptist church, William Dinwiddie, pastor Second Presbyterian church, Alexandria; B. F. Bittinger, pastor Westminster Presbyterian church; John H. Elliott, associate rector church of the Ascension, and J. George Butler, pastor Memorial (Lutheran) church.

No discussion of the report was held, but, on motion, it was unanimously adopted and ordered to be sent to the parent society in New York. A grant of twelve Bibles was ordered for Queen's chapel, in the county, and forty Testaments for Mr. John Whiteford, to be distributed among prisoners in the jail and workhouse. Mr. Snell, agent for the society, in his statement for the month showed that he had made ninety-nine calls, supplied twenty-eight Testaments and twelve Bibles to destitute families and collected \$31. Messrs. Ballantyne, Pitzer, and Shields were appointed a committee to draft resolutions expressing the regret of the society for the loss of its late vice-president, Mr. W. H. Campbell, and present them to the family of the deceased. The society then adjourned till the last Monday in September.

The power of Christian character shining through the life of a Christian man is strikingly illustrated in the following incident: "An Afghan once spent an hour in the company of Dr. Wm. Marsh, of England. When he heard that Dr. Marsh was dead, he said: 'His religion shall now be my religion; His God shall be my God; for I must go where he is and see his face again.'"—*Chris. at Work.*

Governor Hoyt, of Pennsylvania, says he learned the Shorter Catechism in his youth, and "if anybody wants to ask me any of the one hundred and seven questions I am ready to give him the answer. I don't live up to the Catechism perhaps as well as I ought, but it is one of the things I claim to know."