

# The Central Presbyterian.

WHOLE NO. 1,185.

RICHMOND, VA., WEDNESDAY, APRIL 18, 1888.

VOL. 23---NO. 40

## Central Presbyterian.

OFFICE:  
No. 1015 Main street, opposite the Post Office.

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Richardson & Southall,  
Editors and Proprietors.

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

## CORRESPONDENCE.

**Dr. Junkin and the Conference Committee.**  
Messrs. Editors.—I have received the following letter from the Rev. W. F. Junkin, D. D., announcing his retirement from the Committee of Inquiry, and giving his reasons for it. It is proper, I think, for several reasons, that it should be given to the public. You will oblige Dr. Junkin and myself, therefore, if you will give it a place in your columns. Yours fraternally,  
G. B. STRICKLER.  
Atlanta, Ga., April 12, 1888.

NEW YORK CITY, March 27, '88  
Rev. G. B. Strickler, D. D., Chairman of Assembly's Committee:  
R. v. and Dear Brother,—I have applied to Charleston Presbytery for letters dismissing me to the Presbytery of Newark, in connection with the Northern General Assembly. It becomes proper, therefore, that I should announce my retirement from the Committee, of which you are Chairman, appointed by our last General Assembly at St. Louis for inquiry in regard to closer relations with the Church North. This announcement I hereby formally make to you. I will, of course, not act further with the Committee. I am very glad, however, that the work of the Committee was virtually completed before there was any movement looking to my removal from our Southern Assembly. Most earnestly do I pray that special divine guidance may direct in any further action with reference to this important subject.

I have agreed to accept the call extended to me by the First Presbyterian church of Montclair, N. J. Montclair is a beautiful suburb of New York city; and the surroundings and inducements to go there are very attractive. But it has cost me a severe struggle, and is still a great trial to me to sever my connection with the Southern Church. Very strong attachments and very thorough loyalty to principles have bound me to her. To the principles, of course, I can never forego my loyalty, and my change of ecclesiastical relations need not and will not have any effect in this direction. But I shall be debarrd from intercourse with many friends, separation from whom will be a great sorrow to me.

But the providences, which have led me, have been so peculiar and directive as to make my path of duty very clear and to relieve me from all doubt.

With assurance of highest regard for yourself and the other members of the Committee, I am, yours in the Gospel.  
W. F. JUNKIN.

For the Central Presbyterian.

### Rev. Thomas Wharey, D. D.

A congregational meeting of Briery church was held on the 1st of April, 1888, to draft resolutions of respect to the memory of their late pastor, Rev. Thomas Wharey, D. D., who has recently passed from earth to his heavenly rest, and of sympathy with his family. Ruling elders James M. Booker, Alexander R. Spencer, and R. H. Watkins were appointed a committee to draft suitable resolutions, who at a subsequent meeting reported the following which were unanimously adopted, viz:

Resolved, 1st. That whilst as a church the announcement of the death of Rev. Thomas Wharey, D. D., fills us with profound grief, we bow in humble resignation to the Divine will; having implicit faith in the wisdom and mercy of our heavenly Father; and adoring his goodness and love which for so many years placed us in intimate relationship with one whose life was an unimpaired blessing to the world, and whose abundant labors and bright and beautiful character have left an impress for good upon this church and community which can never be effaced.

2nd. That we tender to his bereaved wife

and her household our earnest sympathy and love.  
3d. That these proceedings be spread upon the records of the church, a copy sent to the family of the deceased, and other copies to the Central Presbyterian and Christian Observer for publication.  
J. E. WOOL, Moderator.  
JOHN R. MORTON, Secretary.

For the Central Presbyterian.

### "The Error in the Minutes of the General Assembly."

Two prevalent impressions, as to this matter, seem to demand a brief statement.

1st. That the Permanent Clerk would send to the Presbyteries some explanation besides the one which he has published. He sends, as a circular, to Stated Clerks, that candid article—nothing more.  
2d. That the one mistake in the transcribing of the written Minutes for publication settles the matter. This is not the fact.

That mistake was in writing two-thirds for three-fourths in the original overture from Lexington Presbytery.

The correction of this mistake leaves the question still in greater doubt; and there is no further written correction.

The printed Minute, as corrected by the written one, would show 1st, page 207, that the Assembly docketed the recommendation, that the overture be not sent down to the Presbyteries in its original form, i. e., requiring a three-fourths vote of Presbytery for organic union. 2d, page 231, that the Assembly finally refused to send down the overture in this form, and never changed it.

That the Assembly did change three-fourths to two-thirds is, by the Permanent Clerk inferred from certain action recorded, page 236, where Dr. Otts is allowed to record that he seconded and advocated an overture requiring a two-thirds vote of Presbyteries in such cases.

If, therefore, Presbyteries vote on the overture, they will vote on three inferences, neither of which is sustained by any record, either printed or written.

1st. We must infer that Dr. Otts referred to the Lexington overture. 2d. That it was changed from three-fourths to two-thirds. 3d. That it was sent down to the Presbyteries.

The last recorded vote does not say anything of two-thirds or three-fourths; and says the Assembly declined to send down, by adopting the report of the committee on Bills and Overtures. See page 231.

For the Central Presbyterian.

### The First Sabbath of May.

OFFICE OF FOREIGN MISSIONS,  
Baltimore, Md., April 11, '88.

On the first Sabbath of May our Church is called to make her supreme effort in the year for the cause of Foreign Missions. During the year just closed nine missionaries have been added to our force in the field. The additions to the churches at the mission stations have been greater than ever before. The contributions of the churches at home for this cause have been \$4,000 more than in any previous year. All expenses of the work have been fully paid, no debt rests on any part of it, and the year closed with a balance on hand in the treasury. Our Lord thus encourages His Church to attempt great things for Him and to expect great things from Him.

At present seven missionaries are under appointment to go out. Let us on the day appointed by the General Assembly, by the largeness of our gifts, provide the means for sending out, not only these men and women, but others also, who may offer their service.

The call from the mission fields is now so loud that it would seem that the most indifferent Christian must be aroused to action. All Japan lies open before us, yet it is stated by the Rev. J. H. Ballagh, for more than twenty-five years a missionary to that land, that of the 37 millions of Japanese, not more than one million have heard the gospel. China lies open before us, yet what do we see? When Honan province, with its 15 millions of people, was visited by the disastrous flood in the Yellow river, and hundreds of thousands of people perished, there were only two Protestant missionaries in the province. Lying between our own mission stations are the important cities of Kiating, Changchow, and Waseil, all without a missionary. Mr. DuBose writes that from Yangchow, a city of 500,000 people, lying between two of our stations, to the sea, a distance of 200 miles—there is not a missionary.

In Brazil, a small force of missionaries is seen vainly striving to undertake the broad destitutions before them. Our brethren among the Mexicans, the Greeks, and the Indians, make no loud appeal for more men to be sent to their help, not because they do not need help, but because in view of the greater destitutions elsewhere they are willing to keep silent. Such is the spectacle before us in the world. The command of the Lord of the harvest is that we pray for laborers to be sent forth into His harvest; and how must we appear in the eyes of God our Saviour, who tasted death for every man, if we do not strive to the utmost to bear His

salvation to the multitudes ready to perish.

This brief statement is laid before the Church with the earnest prayer that, by the grace of God, we may every one this year spend and be spent more freely than ever before for the glory of Christ and the salvation of our fellow-men. The order of the General Assembly is that the collection for Foreign Missions be taken up in the churches on the first Sabbath of May, or as soon thereafter as practicable. The use of the envelopes and leaflets sent out from this office, is again commended to the churches, as an advantageous method of taking up the collection. They will be sent free to churches desiring to use them. Orders for them and remittances of money should be addressed to P. O. box 131, Baltimore, Md.  
Respectfully,  
W. H. HOUSTON,  
Secretary.

For the Central Presbyterian.

### "Unto You, and to Your Children."

A scene, such as is rarely witnessed, occurred last week at a meeting of Bethel Presbytery, in Purity church, Chester, S. C. It was the licensing of the fourth in a line of ministers of the gospel of Christ. The newly made licentiate is Mr. Edward Mack. His father is Rev. J. B. Mack, D. D.; his paternal grandfather was Rev. William Mack, D. D., and his maternal grandfather was Rev. William Banks, and his great-grandfather was Rev. John Harrington. And, more remarkable still, the widow of the last named, the young preacher's great-grandmother, was present to hear and see him sent forth to tell the glad tidings of great joy! It was a scene long to be remembered. G. S.

For the Central Presbyterian.

### Union Theological Seminary, Va.

WORSHAM, VA., April 11, '88.

The Board of Trustees of Union Theological Seminary will meet in the Library building, May 1st, at 4 P. M. The Examining and Business Committee will meet Thursday, April 26th, at 6 A. M., in the examination rooms. The committee consists of the following: F. H. Johnston, D. D., J. Rumpel, D. D., T. L. Preston, D. D., C. White, D. D., Rev. J. W. Primrose, Major T. J. Kirkpatrick, and B. F. Hall, Esq. Alumni address by Rev. J. W. Primrose; alternate, Rev. W. E. McIlwaine. The Society of Inquiry will be represented by Rev. J. G. Shepperson, D. D.

The Secretary will be glad to be informed if any of the members of the Board should be prevented from coming.  
CHAS. WHITE, Secretary.

For the Central Presbyterian.

### Notice to Subscribers to Union Seminary.

Those who have promised subscriptions to Union Theological Seminary, and those who purpose giving, are earnestly requested to forward their gifts promptly to the treasurer, Col. J. P. Fitzgerald, Farmville, Va. The Board of Directors will meet on the 1st of May, and it is extremely desirable that all available funds should be forwarded before that time.

The attention of the Presbyterian Committees on the endowment is respectfully called to the action of the Synod taken at Richmond and at Norfolk.  
S. T. MARTIN.

For the Central Presbyterian.

### The Presbytery of South Carolina

Met at Anderson, S. C., April 6-9. Rev. J. Lowrie Wilson, D. D., was elected Moderator, and elder S. P. Denny, assistant clerk. Fifty nine delegates were in attendance, viz: 18 ministers and 41 elders, being the largest delegation ever attending our meeting. Every minister was present except two who were laboring without our bounds.

The pastoral relation between Rev. A. M. Hassell and the churches of Smyrna and Mt. Bethel was dissolved, and he was dismissed to the Presbytery of Enoree at his request. The constitutional amendment requiring two-thirds of the Presbyteries' consent as a sine qua non to organic union with any other religious body, was adopted.

An extract from the will of Mrs. T. F. Anderson, late of Williamston, was read, bequeathing \$300 to the Presbytery of South Carolina, which was thankfully received.

Mr. S. G. Sterling was received under care of Presbytery as a candidate for the gospel ministry, and Mr. W. H. Grant was permitted to withdraw his name from the list of candidates on account of physical infirmities.

Rev. J. O. Lineasy, D. D., with Rev. J. S. Cozby as alternate, and elder S. P. Denny with elder J. R. Blake as alternate, were elected commissioners to the General Assembly.

The Presbytery adopted by a three-fourths vote an overture to be sent to the Board of Directors of Columbia Theological Seminary, inquiring whether the Board would approve the action of the Faculty prohibiting students from attending the lectures of Prof. Woodrow, D. D., Ph. D., LL. D., in S. C. University.

Conference being held on the subject of Home Missions showed signs of increasing prosperity in the work, and a collection was taken up for the cause amounting to \$27.50.

Mt. Carmel was selected as the place of the next meeting of Presbytery on Friday before the 5th Sabbath of September at 7 P. M.  
S. L. MORRIS, S. Clerk.

Grace to separate from evil-doers is one of the things that accompany salvation.

For the Central Presbyterian.

### The Presbytery of St. Johns

Met April 4th in De Land, Fla. This town of 1,200 population lies five miles east of the St. Johns river in a rolling pine country. The "lay" of the land makes the town look pretty with its broad avenues running at right angles over the small hills and hollows. The streets have many young water-oaks planted and many beautiful orange groves are in town. Two of the hotels are situated in the midst of such groves. The town is lighted with quite a number of electric lights. No where in the pine region have I seen prettier orange groves. And it, as well as many parts of Florida, will furnish delightful homes to those who desire a warm climate.

Presbytery met in the beautiful new Presbyterian church recently dedicated. It cost \$7,000; is trimmed in native oiled wood, and lighted by electricity. The six chairs, table, and pulpit, are gems of beauty; made of curly pitch-pine shalloed. There were present thirteen ministers and thirteen elders. Presbytery consists of seventeen ministers, (six of them are pastors, two pastors elect, and three stated supplies), one Synodical and one Presbyterial evangelist. Six churches have been erected during the year. Communicants added on examination, 158; by letter, 144; total at the beginning of the year, 1,100; total increase, 302. Being an increase of 26 per cent on membership. Contributions to pastors salary, \$11,000, congregational expenses, \$9,257; benevolent objects, \$1,384. As quite a number of feeble churches were not heard from this is less than the real amount. The Church can see what little aid it gives Florida (and it is far too small) is not wasted on a dead Church. Ten years ago we had but six ministers, two of whom were infirm; and one active man of the four died that year; and but a few hundred members, and only a little over a dozen churches.

Presbytery adopted the overture sent down by the Permanent Clerk of the Assembly. It chose Rev. J. W. Shearer principal and Rev. B. Helm alternate and elder J. G. Speer principal and elder A. M. Jones alternate, as commissioners to the Assembly.

Considerable time was given to discussion of family worship and admission to church membership.

One evening was devoted to the consideration of Home Missions, showing very encouraging growth. But Presbytery felt compelled to try and strengthen existing churches rather than enlarge her boundaries for want of funds—shame be it said.

Sabbath night was devoted to the consideration of Foreign Missions. Already about thirty-two churches in this and Florida Presbytery have been subscribed to Synod of Hope, while thirty-six have been taken by Savannah Presbytery alone. Supplying themselves with new churches is temporarily crippling our Foreign Mission work. De Land and Ocala has to pay off debts on church buildings, while Orlando and Gainesville have to build this year. If the Church will only aid for a few years Florida will be strong and in working order.

Presbytery adjourned to meet in Fernandina, Friday, December 7th, at 7 P. M.

Thus ended a pleasant meeting on a day with fine breeze and the mercury registering 90° in the shade. Hence I close to cool off.  
Yours,  
B. HELM

[For other Presbyteries see 4th and 8th pages.]

## NEWS OF THE WEEK.

The Boulanger agitation continues in France. The masses of the people seem to be with him. There is great confusion in the politics of the country. M. Spuller, minister of public instruction in the late cabinet, in an article in the *Republique Francaise*, says that since Gen. Boulanger has declared his intention to force a duel with Parliament, the latter should accept the challenge, and since it is evident that the Boulanger agitation is not merely superficial or transient, but an organized attack upon the country's institutions, it is the duty of the cabinet to propose to the chambers for adoption such legislation as is necessary for the protection and defence of the republic.

In future it seems all the Mormons will be landed at Newport News, Va., instead of New York. For five years the Union Steamship Company held a contract for the exclusive transportation of these people from England to this port, and it is estimated that over 2000 of them arrive annually. They come in small bands and are in the charge of Elders. From here they are forwarded to Utah. Now they will take the Chesapeake and Ohio Railroad at Newport News.—*N. Y. Paper.*

A dispatch from Parkersburg, W. Va., says: "The feud between the Bankers and Monroes broke out afresh on Wednesday last in Wirt county. Silas Banks, armed with a Winchester rifle, met the three Monroe brothers, Eben, George, and Lemuel, who had revolvers, on the road near Laurel. At least twenty shots were fired, resulting in the death of the three Monroes, while Banks received four wounds, none of them fatal."

The catch of shad in the Cape Fear river is unprecedented. Dealers who handle a large proportion of the product of the fisheries estimate that so far this season the fishermen engaged in the business have taken 50,000, and that by the first of May the number will reach 75,000. Last year the catch was double that of the previous season, and this year will probably be one-third more than the catch of last year.

The board of directors of the Lynchburg and Durham Railroad, at a meeting held in Lynchburg, Va., last week, authorized President Otis to close a contract with a responsible New York syndicate for the construction and equipment of the entire line, on terms proposed by said syndicate within a period of twenty-one months from date.

Four years ago a wagon factory at Hickory, N. C., had a capacity of 500 wagons a year. It is now turning out wagons at the rate of 6,000 a year, and is successfully competing throughout the South with the products of Northern and Western factories. This single industry has given Hickory a boom which has already made it a prosperous inland town.

Driving through a Brussels street recently the Queen of the Belgians noticed a man cruelly beating a dog which he had harnessed to too heavy a load. She at once stopped her carriage, sent her footman for an officer, had the man arrested, gave him herself a severe lecture, and sent him away to the Police Court.

In Connecticut there are over eighty-five thousand acres along the Sound shore devoted to oyster cultivation.

Miss Hampton, daughter of Senator Wade Hampton, of South Carolina, has joined the ranks of professional nurses in New York. She is said to be unusually capable, and when she finishes her course will return to the South, where she will not only practice her profession, but instruct others in the art of nursing.—*Harpur's Bazar.*

A committee of Conference, consisting of Ex-Governor Cameron, John S. Wise, V. D. Groner, John F. Lewis, J. A. Frazier, and others have issued an address to the Republican voters of Virginia, protesting against the one-man power in the party.

A movement is on foot in Lexington, Va., to proceed at once to the erection of the monument over the grave of Stonewall Jackson. The necessary amount of money has been raised, and the association proposes to push the work and erect a handsome monument.

The steady decline in the prices of wheat on the Chicago market is a subject that causes a good deal of interest among grain men. Prices are lower now than at this time last year, when the visible supply of wheat was 20,000,000 bushels greater.

This inscription, was found upon a tablet in an English cemetery: "Here lies the body of —, who for many years conducted a highly respectable general business in an adjoining village, which is now continued by his widow, N. B.—No trust given."

In the election on Saturday for the department of the Nord, in France, General Boulanger received 172,272 votes, Foncarrat 75,781, and Moreau 9,643. The Bonapartists all voted for him.

David A. Brown, Jr., of Richmond, has obtained a judgment in Philadelphia for \$8,000 damages for injuries inflicted by an accident June 23, on the Philadelphia, Wilmington, & Baltimore Railroad.

THROUGH TO HUNTINGTON.—The Ohio River Railroad Company ran their passenger and freight trains over the Great Kanawha bridge one day last week through to Huntington. All trains went through on time.

The differences between the Emperor and Prince Bismarck are said to be only temporarily settled, and the proposed marriage is still persistently pressed by the Emperor.

Major John S. Rudd, a gallant Confederate officer, who was on Longstreet's staff, died on Saturday at Coal Valley, W. Va., from an overdose of chloroform. It is believed he committed suicide.

It is said that on the completion of the Simpson dry dock at Newport News there is to be a large shipyard built there at a cost of \$2,000,000 to be worked in connection with the dry dock for iron ship building and the business generally.

Politics continue to run high in England. The local government bill proposed by the government, and which was regarded as extremely radical, is now pronounced by the Liberals to be a sham and a fraud.

One hundred and thirty persons, including every druggist in Concord and in Merrimack county, N. H., have been indicted for liquor selling, and there is much excitement in consequence.

Two million and a half is said to be the number of persons who are slaves to Sabbath toil in America, and they generally receive no more than six days' wages for seven days' work.

Ten tents an acre was all a farm of 854 acres brought recently in Greene county, Ala., when sold under mortgage. And yet the South is said to be booming.

The necessary amount (\$100,000) has been subscribed to the proposed co-operative cotton factory at Goldsboro, N. C.

The news published yesterday from the Emperor Frederick is very alarming. The swelling is extending downwards in his throat and the worst is apprehended.

The Dublin Gazette says that the privy council has decided to proclaim Louth under the crimes act as a prelude to the suppression of the National League.

Dr. Cornelius R. Agnew, the eminent physician of Philadelphia, is extremely ill. He was one of Mr. Conkling's attendant physicians. It is said he cannot live.

The oil magnates of Russia are the two Nobles brothers, who are said to be worth \$400,000,000. Their income is greater than the Czar's.

The South African diamond fields last year yielded gems amounting to 3,646,898 carats, valued at over \$20,000,000.

Count Zang, the famous Vienna bread man, of Vienna and Paris, lately died in the former city, leaving a fortune of about \$8,000,000.

Bishop Whitehead, (Episcopal) of Pittsburg, deprecates the use of flowers at funerals and in the church on Easter Day.

Gordonville is improving. The town is soon to be supplied with water from the neighboring mountains, and there is talk of a town park.

The report that Mr. Blaine's health is bad is contradicted. His name is again prominent for the Republican nomination.

Henry B. Sweeney has been appointed postmaster of Lynchburg, Augusta county, Va., vice John A. Stuart, resigned.

By the Atlantic Coast Line, the train from Baltimore ran through now to Savannah in 43 hours.

There was a destructive fire in Wheeling, W. Va., on Friday. Loss \$50,000.

There was ice in Staunton Thursday night last.

License was defeated in the election held in Wytheville, Va., on Friday, by 128 majority.

The democratic primary of Norfolk, Va., nominated Capt. John B. Ludlow for mayor.

Mr. O'Brien has been again arrested in Ireland.

The fruit crop in the vicinity of Norfolk has not so far been seriously injured.

Subscriptions are on foot to build an American church in Berlin to cost \$100,000.

Mr. John H. Inman has been elected President of the Terminal Company, vice Sully.

The peasant rising in Roumania is extending; some of Russia's work.

Mr. Conkling continues very ill.



Central Presbyterian.

WEDNESDAY, April 18 1888.

The Shepherd's Appeal.

BY P. MARSH. Have ye seen my lamb that has gone astray, Afar from the Shepherd's fold, Away in the deserts "wild and bare," Or on the mountain cold? Have ye ever sought to bring it back By a word, or a look, or a prayer? Or followed it on where it wandered lone, And tried to reclaim it there? Ye gather each week in the place of prayer, And ye speak of your love for Me, And pray that your daily life may bear Some fruit that the world may see. Ye mean it well—but when once away Do ye live that life of prayer? Is the soul of the lamb that's gone astray Your chief and greatest care? Ye speak of the good that ye mean to do Among your fellow-men; Yet ye tarry full oft 'mid the joys of earth— They are watching your footsteps then. And while ye have stopped for pleasure or ease, The lamb that has gone astray Has wandered the farther 'mid darkness and sin Along the forbidden way. Ye meet in your counting house rooms for gain, And count the cost each day; Do ye ever count what the cost may be Of the lamb that has gone astray? The cost of that soul can far outweigh Your stocks and your piles of gold. Can ye leave your gains and your wealth untold, To gather it in the fold? It is perishing now in the bleak and cold, While you might have saved its life; Are ye thinking too much of your ease and your gains To enter the Christian strife? When the reckoning is called and the balance made Will the wealth of a single day Atono for the loss of the dying soul, For the lamb that has gone astray?

For the Central Presbyterian.

The Young Jewess.

BY ANNIE E. WILSON. In one of the afternoon services at the Moody Tabernacle, Louisville, Ky., near the close of the half hour's song service, Mr. Moody said, "Mr. Sanky will sing 'The Lily of the Valley.'" It was evidently a favorite with Mr. Moody himself, and very decidedly so with the congregation, but Mr. Sanky's singing had not as yet made the impression which had been expected, so the nearly five thousand people who were assembled found the hymn somewhat listless. Mr. Sanky generally did his own playing, and we could not wonder that he preferred it for nobody could make the organ talk as he did. There was standing beside him on this occasion a striking face and figure, a shadowy, sad young face, with great eager wistful eyes peering out from a quaint, oddly fashioned bonnet. As Mr. Sanky began she joined in, at first with a shy uncertainty, watching anxiously every expression, movement, tone and intonation, like one who was tuning one instrument to another. Ere they reached the chorus of the first verse she had gained full confidence, and her soft, full alto melted into his clear rich soprano, and formed a tide of such sweetness and power as left no listless ear in the audience. In sorrow He's my comfort, in trouble He's my stay; He tells me every care on Him to roll; He's the "Lily of the Valley" the bright and morning star; He's the fairest of ten thousand to my soul! Thus she sang, throwing back her head, her whole soul in her face, and evidently forgetting everything save Him to whose praise she sang. As she took her seat everybody turned to everybody else. "Who is she?" "Whence comes she?" "What is the story of her life?" For all were convinced she had a history and a remarkable one, though only bits of it came to us now and then. She was a converted Jewess—had come over from Europe with Mr. Sanky, etc. When the meeting was over and they were all gone—Mr. Moody, Mr. Sanky, and the young stranger—a friend said to us: "Haven't you heard? then I must tell you all about it." And this was the story she told. Her home was in England, her family wealthy and nearly related to Sir Moses Montefiore, the famous philanthropist whom everybody knows, and to the Rothschilds. They were Jews, the father, I believe, a strict Jew in every sense of the word, but the mother not at all religious, caring most for the world, both for herself and her children. Strangely enough, though it is quite common, this young convert says, they advertised for a Christian governess. They secured one, a lovely character who, though she conscientiously abstained from any effort to proselyte her young pupils, yet lived a beautiful, consistent life among them, and thus preached a more effective sermon, perhaps, than any words could have done. It made a Christian of one of the boys, but one little girl, although she loved her governess quite as much as her brother did, determined never to become

a Christian unless it should be from reading her own Scriptures. She was a delicate child, threatened with spinal trouble, and from that cause, no doubt, unusually sensitive and thoughtful. They had always been freely permitted to read their own Scriptures, so now this young girl set herself to the earnest study of them, and soon became so absorbingly interested that her mother objected, not so much on account of her health as because this turn of mind would unfit her for the enjoyment of the world and society. Nothing could divert the girl from her purpose, but she was obliged at length to conceal her Bible and study it clandestinely. Thus reading and studying the Old Testament Scriptures alone, without help or commentary of any kind, simply comparing one part with another, she became convinced, first, that the Messiah predicted in them must have come, and that He whom we call Christ was He. For seven years she was a devout worshipper of the lowly Nazarene, though secretly, for fear of her mother. Yet in all this time she found no comfort, no joy in her faith. She was still young, though grown, when she was sent to Germany for her health, and while there, she went one day to a Lutheran church. It was there God sent to her the message she needed. Conscience had not been slack in pointing out to her the duty of an open confession of her faith in Christ, but she lacked the courage to face her mother's bitter opposition. Now she felt that she could hesitate no longer. She sent for the minister whom she had heard preach, had an interview with him, and was publicly baptized into the Christian faith. With this act her burden seemed to roll away. She wrote to her mother immediately making full confession, and met with no less opposition than she had anticipated. In fact she was disinherited and threatened with forceful measures unless she was willing to repudiate her recently announced faith. But none of these things moved her, and her joy in the Lord was unalloyed. Fortunately her health had greatly improved, and partly for a support and partly in order to place herself beyond her mother's authority, she secured a position as nurse in a German hospital. This was a severe ordeal to one nurtured as she had been, especially as she spared herself no drudgery, even to the washing of the clothes of the sick and wounded. She endured this life for six months, but feeling that her strength was not equal to it she accepted a situation as governess in the family of a German Countess of some literary note. Here she found a pleasant home for eighteen months. Next we find her in England a gentle ministrant to her old governess who is dying a slow death from cancer. This old friend had never lost her interest in her pupils, and not long before had written to Mr. Sanky, whom she knew, begging him to make some inquiries about the brother who had become a Christian. He had come to America and settled in St. Paul, Minn. It was during one of Mr. Sanky's after visits to England that he became acquainted with the eventual history of the sister and wrote of it to Mr. Moody. With his usual penetration and clear insight into things, Mr. Moody at once grasped the plan of her future life work, and bent his energies to getting her into it. Every possible obstacle was removed, and Mr. Sanky telegraphed to bring her with him when he came. She paid a short visit to Mr. Moody's home, though he was not there, spent a week with her brother in St. Paul, and then came here to meet Mr. Moody. She put herself under his care without reservation, and his plan, for her to spend as much time as may be needed at his Northfield school, in earnest, thorough preparation for life work among her own people in this country, and in accordance with this plan she went directly to Northfield at the close of our meeting. The last day of her visit here she spent, at Mr. Moody's suggestion, in visiting among her people of this city. It was quite late when she came in and she looked weary and jaded as she sat down beside her hostess and looking over her little note book said: "There is only one place on my list that I had intended going to and have not, and now I fear it is too late." "Where was it?" her friend asked, "To see Miss Caseday." This is a patient little invalid who, lying on her back day after day and year after year, finds leisure from herself and her own sufferings to minister to the happiness and spiritual welfare of others in many ways, and who through her national "Flower Mission," and "Prison Work," is well known far beyond the circle of friends who gather closely around her at home. "Yes, I have the greatest desire to see her, do you think she would admit me at this late hour?" "I am sure she will, replied the hostess, who knew her well: "I will go with you." They found Miss Caseday just closing her room for the night, but when she found who it was, she readily admitted them. It was a sweet and touching interview. "I have been working hard for the Master all day," said the young girl. "I am tired and dispirited. I have come to you for help and encouragement. I want you to pray for me."

With that she dropped on her knees at the bedside and bowed her head on the hand she still clasped in hers. Miss Caseday, in all her public and private work, was not often called upon for a duty like this, and for an instant she shrank and hesitated, but how could she refuse such an appeal! She placed the other hand tenderly on the bowed head, and low, trembling words of prayer floated up to the throne of God. The sincere interest of many hearts, here, will follow that young Jewess through life, and some would fain hope that she may be guided back to find her field of life-work here in our own city. Louisville, Ky., April 10th, 1888.

For the Central Presbyterian.

More About Appeals.

Your correspondent in a late issue of the Central, signing himself "Æ," writes upon a subject which must concern others than himself, and I for one plead guilty and admit that for a long time, when seeing the heading, and glancing at the signature, of a communication from one of our worthy Secretaries, I at once divine its purport and "skip the article." Although I read almost every other word in the Central, even the big lines showing the comparative merits of the different Baking Powders. This is out of no disrespect to the Secretaries, or from want of interest in the causes for which they appeal, for while I have kept no account of the direction in which the sums have gone, and have not come up to "Æ's" standard of giving, viz: one-seventh, I have, for a good many years, and before I knew the names of the present Secretaries, given annually one-tenth of my income, what ever it might be, and it was quite small some times, to objects coming, as I thought, within the range of those which Christ would approve; and I have for a long time noticed with regret the fact that our Secretaries felt called upon to present themselves as mendicants before the public, and I think that there must be something radically wrong about a system which almost nauseates, if I may use the word, a man who annually gives one-seventh of his income to benevolent objects, and we are disposed to ask whence the Assembly's Committees get this authority for contracting debts which they have no means of paying. If the General Assembly authorizes the creation of these debts, then she should provide means for paying them, and lay assessments upon the Presbyteries, if that is lawful, and prevent the necessity these brethren feel themselves under of making such constant appeals for aid. The writer had the misfortune of coming under the censure of the then Secretary of Foreign Missions several years ago, on account of a communication sent to the Central on very much the same subject, though the reason then given by the Secretary for his position in the matter did not convince me that I was wrong. Do not let me be understood as making any issue with our worthy Secretaries on the importance of sustaining the Christian enterprises of the Church, or of exercising the grace of liberality in contributing to them. But we believe that the method of putting Christ's work before the people by these constant public appeals is unworthy of the great cause in which we, with the Secretaries, are co-workers, and we feel as "Æ" says, that these officials should leave this matter of giving to the conscience of the people, and their responsibility ceases when they have used, to the best advantage, the means committed to their hands. If the next General Assembly would devote half its time to effecting a remedy for the evil complained of, and in devising systematic and scriptural methods for securing the contributions from all the churches, it would be much better spent than if given to the discussion of organic union or anything else.

For the Central Presbyterian.

Presbyterian Statistics, 1788-1888.

The following figures are gleaned from a lengthy article in the Presbyterian Journal: In 1788 there were 16 Presbyteries; in 1888 there are 387. 1788 showed 184 ministers; 1888 shows 8,336. 1788 indicated 435 churches; 1888 indicates 11,212. The population of the whole country in 1788 was 3,900,000; in 1888 it is 60,000,000. See then carefully the following ratios of increase, taking the increase of population of the whole country as a standard: Between 1788 and 1888 the whole population increased fifteen fold; Presbyteries twenty-four fold; ministers forty-five fold; churches twenty-six fold. 1788 gives no data for church membership, hence compare 1807-1888. During this eighty years the entire population has increased nine fold; Presbyterian communicants fifty fold. 1788 reported contributions averaging 23 cents per member; 1888 reports an average of \$3.57. In connection with the Presbyterian Church in 1788 there was no theological seminary and only one college; in 1888 we find eighteen theological seminaries and thirty-six colleges. This is good for the past century; we look for much better from the century to come. Presbyterian faith, doctrine, and devo-

tion to truth will prove the bulwark of this country in its conflict with the legions of darkness. 1988 will not pass before this will be evident to the world. A. R. COCKE. For the Central Presbyterian. Reforms and Changes in Japan. Among other reforms and changes the cause of Temperance is making hopeful progress in Japan. There is in Tokyo a Woman's Temperance Association which has a membership of 250. They have recently published a treatise on the evil of the use of intoxicating drinks, and a fourth edition of 1,500 copies was required in the first month. The Lectures of Mrs. Leavitt have also been published, and are having a wide circulation. The Yokohama Temperance Society has over 100 members. The most of them are officials connected with the local government, the prison, and the police department. Only a portion of them are Christians, but they are accustomed to meet very often to study the Scriptures, and they are collecting money for the purpose of establishing a school for the poor. On the 11th of February the first public meeting was held at the Union church in Yokohama. It is estimated that there were about 600 people at the meeting, and it was regarded as a great success. A temperance society has been established at Sapporo, on the Island of Yesso, and there are 130 members. They have adopted a badge, and are very zealous in trying to impress upon others the evil of strong drink. Not all of them are Christians; for there are many others who have been convinced that the use of strong drink is a great evil and hindrance to the progress of their nation. An extensive brewer at Mishima was for a long time desirous of becoming a Christian, but did not feel that he could continue his business and serve God at the same time. After a long and severe struggle he closed his brewery and gave the large and costly building to be used as a church, and the upper story has been converted into a school room for girls. A committee has been formed in Tokyo for the purpose of establishing a White Cross Society in Japan. The chairman of the committee is Bishop Bickesteth, of the English Church. A meeting was held in the rooms of the Chamber of Commerce at Yokohama on the 29th of February, to explain the object and methods of working of the White Cross Societies. A good number were present; and it is hoped that this effort may help to produce a change in the habits and life of many in the East. A considerable part of the residents here, being away from the restraints of Christian homes and religious influences, adopt the low and debasing system of morals that prevails in these corrupt and heathen lands. This is one cause of the bitter hatred and opposition to missions that is met with among those who visit or reside in the East. Those who abandon themselves to the Godless customs that prevail around them do not like to meet even the silent reproof of pure and holy lives. Two or three persons living in the town of Furnich invited a native evangelist to come there and teach the people. So a man went there in July last and preached. It was the first Christian service held in that place. About 160 persons were present and it was arranged that services should be held there every month. But whenever there is Christian preaching the Buddhist priests raise the question, how shall we defend ourselves and keep out this religion that has come here to destroy our influence and take away our support. So at this place a Buddhist lecture was appointed for the next day, and it was intended to oppose, and, if it was possible, destroy whatever influence the Christian teacher had gained. But the night before some thief broke into the temple and stole all the gold ornaments from the idol, and it had to be repaired before there was any further service. Such an act quite astonished the priests and demonstrated to the people the foolishness of idolatry. When it became generally known to the inhabitants of the place they came to look with contempt upon the Buddhist religion on account of its inability to protect its gods from destruction, and their spoliation became a matter of general ridicule. Thus many of the people have been awakened from the dream of the past and now seek that religion which they understand to be not only true but necessary for their highest happiness. In imitation of what is being done by the missionaries, the Buddhist priest at Hikone has established what is called a "Young Men's Education Society." The object of this is to instruct the young boys in the teachings of the Buddhist Scriptures, and in this way prepare them to oppose the doctrines which the Christians teach. One of the best and most influential newspapers in Japan has recently published an article in which it states that while holding neither Christian or anti-Christian principles, it is much pleased with the changes that have taken place in the status of Christianity in this country. At the same time it is not at all satisfied with the present position of the Government in relation to the western religion. The belief is expressed that the rapid and extensive diffusion of Christianity will be for the best interests of Japan.

It needs only to contrast the life and conduct of the Christians with the other Japanese to see the great difference and the benefits that follow the adoption of this new and better faith. It is suggested that in view of these facts, that are so patent to all observers, the Christian religion should have some official recognition, and be conceded the same privileges that have hitherto been conceded to the Buddhist and Shinto faith. H. LOOMIS, Agent Am. Bible Society, Yokohama, Japan, March 2, '88. For the Central Presbyterian. Dr. Thomas Arnold's Prayer. Messrs. Editors,—For the pleasure and benefit of those of your readers who are not familiar with it, allow me to send you for publication "The secret morning prayer of Dr. Arnold of Rugby." "O Lord, I have a busy world around me; eye, ear and thought will be needed for all my work to be done in that busy world. Now, ere I enter upon it, I would commit eye, ear, and thought to Thee. Do Thou bless them and keep their work Thine; that as through Thy natural laws, my heart beats, and my blood flows, without any thought of mine for them, so my spiritual life may hold on its course at these times, when my mind cannot consciously turn to Thee to commit each particular thought to Thy service. Hear my prayer, for my dear Redeemer's sake. Amen." Harrisonburg, Va. For the Central Presbyterian. Dr. Waddel's Resignation. At a meeting of the Faculty of the Southwestern Presbyterian University, held on Thursday, April 15th, 1888, the following minute was unanimously adopted: In view of the retirement of Dr. J. N. Waddel from the chancellorship of this institution, we desire, as a faculty, to place on record an expression of our regret at the dissolution of the relations which have so happily subsisted between him and us during a number of years; our high esteem and admiration for him as an executive officer and instructor, and our love for him as a friend. The obligations of this institution to Dr. Waddel cannot be fully estimated. Coming into office, as he did, at the commencement of its organization as a University, he has done much towards developing its system and imparting to it an elevated and thorough Christian spirit; his extraordinary influence over young men has been largely the cause of the high standard of morality and college honor which has been maintained by the student body; while his great reputation throughout the whole South has secured the confidence of the public in the worth and success of the institution. To him as the presiding officer and our associate in the Faculty we feel that we owe, in no small measure, the unbroken harmony which has prevailed in our body. His unassuming, just and conciliatory bearing would have rendered dissensions impossible, even if the occasion for them had arisen. As he retires from us to spend, as we trust, a season of rest well earned by his laborious and useful life, we delight to render him this unanimous tribute of our veneration and affection, and to pray that he may yet live to enjoy many years of comfort and of usefulness. G. F. NICOLASSEN, Secretary. Healed by His Stripes. A remedy for your sins and mine is found in the substitutionary sufferings of the Lord Jesus, and in these only. These "stripes" of the Lord Jesus Christ were on our behalf. Do you inquire, "Is there anything for us to do, to remove the guilt of sin?" I answer: There is nothing whatever for you to do. By His stripes we are healed. All those stripes He has endured, and left not one for us to bear. "But must we believe on Him?" Ay, certainly. If I say of a certain ointment that it heals, I do not deny that you need a bandage with which to apply it to the wound. Faith is the linen which binds the plaster of Christ's reconciliation to the sore of our sin. The linen does not heal; that is the work of the atonement of Christ. "But we must repent!" cries another. Assuredly we must, and shall, for repentance is the first sign of healing; but the stripes of Jesus heal us, and not our repentance. These stripes, when applied to the heart, work repentance in us: we hate sin because it made Jesus suffer. When you intelligently trust in Jesus as having suffered for you, then you discover the fact that God will never punish you for the same offence for which Jesus died. Thus "with His stripes we are healed."—Spurgeon. Home Duties of Women. The man who considers that the home duties of a woman are inferior to the political work of a man must either be a bachelor or blind. The very highest qualities of the heart and intellect may be exercised by a mother, a sister, or an elder daughter, in watching over the physical, mental, and moral growth of the children in their care. Heroic patience, a vigilance that never tires, an adaptation of means to the end, a careful study of individual traits, a keen psychological insight, may find ample room for exercise within the four walls of even a humble home.