

# The Central Presbyterian.

WHOLE NO. 849.

RICHMOND, VA., WEDNESDAY, NOVEMBER 9, 1881.

VOL. 17--NO. 15.

## Central Presbyterian.

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

**TERMS:**  
Three Dollars a year; six months, \$1.50; three months, 75 cents; payable in advance.—Ministers of the gospel, \$2.50.

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

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

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

Richardson & Southall,  
Editors and Proprietors.

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

## CORRESPONDENCE.

### Letter from France.

PARIS, Oct. 10th, '81.

### Electrical Exposition.

Messrs. Editors.—The human thought, notwithstanding its infinite intensity, wants forever to follow all the marvellous advances of physical science—the changes wrought by steam, magnetism, electricity, the discovery of new gases, and the composition of chemical substances. Priestly discovered oxygen, Lavoisier analyzed the atmosphere; detected virtues concealed in different minerals helpful to agriculture, and found a great number of alkaloids till then unknown, which gave new acids to medicine. Electricity came to add to these wonders. From the mysteries of Cagliostro we come to the clear experiments of Galvani, who lent movement and apparent animation by his electric sparks to the limbs of dead animals. From the rudimentary and imperfect experiments of Galvani, we arrived at the knowledge of the electric fluid and its laws, thanks to Volta, who placed mechanically a piece of damp newspaper on his lip between thin plates of copper and zinc, and found their wonderful relation—so that in perfecting these discoveries he arrived at the great fountain of electricity through the means attained by the Voltaic combination. Morse—proudly be it said, an American belonging to the race of Franklin—the first whom the Almighty thought worthy to hold the lightning in his hand—Morse invented the telegraph, and put the electro-magnetic fluid, the soul of fearful tempests, under the dominion of man.

But now, for the first time in the history of humanity, have all the applications of electricity been collected under one roof. Standing on the threshold of the Electric Exposition, inaugurated in Paris, 1881, we feel that the race has just entered upon a new cycle of advance, and that the marvels of the era of electricity will far surpass the wonders of that of steam. The epoch of electricity as a communication has been astounding, reaching its climax in the submarine cables which have bound the world together. The cycles of electricity as an illuminator and as a motor, are just opening the storehouse of their mysteries and glories. The Exposition will expedite this, since it not only furnishes a meeting ground for telegraph engineers, electricians, and scientific men from all parts of the globe, but it also brings the utility of electricity to the knowledge of the great public upon whose acceptance or rejection every invention so much depends. Indeed, the inventor may come, but his discovery will die still-born unless humanity is ready to accept it. In this respect modern democracy is most favorable to invention, and the race emancipated from the tyranny of custom, is on the "qui vive" of expectation for anything that will hasten production and economize labor. Forcible illustrations of the necessity of a public to welcome the productions of the inventor, abound in the Exposition.

### Verily There is Nothing New Under the Sun.

Scientific men have examined with wonder the Paleocennitic Electro Motors which resemble so closely the Gramme and the Brush machines, and were made so long ago. There is another Italian apparatus not generally noticed, but deserving of especial study. This is the three-needle telegraph of Antoine Magnani, of the University of Padua, made in 1838. The date of Wheatstone's five needle instrument is 1837. In this apparatus signals are made by notes on a keyboard representing the letters of the alphabet. The depression of any one of these makes the proper contact on the three circuits so as to move the three needles in the right direction.

The practical use of the electric light is a question time alone will solve. In Paris the Jablakov light is now in use on the Avenue de l'Opera, and from our hotel (the Grand) we witness its performance every night. There is a steely or supulchral tinge which characterizes

it—but no flickering to speak of. In the Place as well as grand dining salons of the hotel the same light is used, and apart from a brilliance too splendid for the space lighted, is not objectionable. Whether the electric light can be divided and utilized for small areas remains to be proved, which it is said Edison proposes to do with his 1800-light machine now in process of erection in the Exposition building. Experience has shown beyond a doubt, that as regards purity of the atmosphere the electric light has proved itself the superior of gas, but the workmen at the royal arsenal, Woolwich, England, have made several complaints against it, some of which may probably be met by an alteration of the lanterns used. They say that the deep shadows which it throws upon parts of their work necessitates many expedients to get rid of them, which are troublesome. They also complain that it deceives them in the breadth of a line, and that the brightness affects their eyes so that they cannot see well when they get to their own homes and use ordinary lights, and that the brightness of the light affects the nerves of the eye.

The problem of safety remains also to be solved. Four fires have already been caused by electrical machines in the Exposition building; two by an electro-motor of M. Marcel Depez, whose conducting wires are not thick enough, one caused by the lamps of the Brush Company, and one by the Swan lamps of Force et Lumiere. None of these fires have been due to accidental contact of wires, but high resistance of thin conducting mediums.

Strolling through the large building which is filled with electrical machinery, one is astonished at the number and variety of arts to which this force of nature is already applied by man. Here are street cars and railway carriages propelled by electricity, there are sewing machines, instruments for the cutting of steel, and manufacture of the smallest articles. Over yonder mighty machinery is being whirled round with lightning let down from heaven, while by my side the telephone whispers by its aid the low tones of the human voice. Very interesting is the signal service representation, but that which attracted our curiosity most, was

### The Induction Balance Used to Localize the Bullet in the Body of President Garfield.

It has been stated by some journals that the post-mortem examination has proved that the diagnosis of Prof. Bell was inadequate. But if the experiments were correctly carried out there could be no error. A telephone is connected with primary and secondary coils of insulated wire carefully balanced. If a piece of metal be placed inside one of the coils the character of the induction is changed in that, and the balance is destroyed, so that a noise is heard in the telephone. A remarkable illustration of the utility of the apparatus as a means of diagnosis occurred to-day. Mr. Elisha Gray, an American, whose name is well-known in connection with the telephone and the harmonic telegraph, was a disbeliever in the induction balance as a surgical appliance. He said to Professor Hughes: "Thirty years ago, when working at some metal work, a filing of iron entered my finger. The more I tried to extract it the deeper it went in. I believe it is still there, and if your instrument is of any value you ought to be able to tell me in which finger it is." Professor Hughes tested Mr. Gray's fingers, but none of them gave any sound until he came to the forefinger of the right hand, when the balance of the coils was quite destroyed and a noise was given out. This was the very finger in which the filing was buried thirty years ago. It need scarcely be said that the doubter was completely convinced.

We cannot leave this storehouse of electric wonders without a strong impression of

### The Upward Movement of Science.

Unconsciously to itself, science is ascending nearer and nearer to the ideal and the spiritual. Science is every day, in the progress it is making from steam to electricity, leading humanity away from the reverence of brute matter and the excess of materialism. With the brain of man evolving these marvels, and the discovery of such ethereal forces in the universe, it is impossible to forget the soul we bear within us, and deny the Spirit who animates the universe. No part of human labor is lost. The divinity is no more absent from the world's material progress—its science, its art, its labor—than from its religion. If we divide into divine and not divine, we should deliver up the world to Manichaeism, and the Devil with reason would dispute with God a part of creation. The thunders which let loose from the heavens their electric floods, the Promethean fires which man draws down to illuminate his abode and drive his machinery with swift movement, proves a spirit of power and light just as truly as the wonders of revelation. The modern miracle clasps hands with the Judean, and pro-

claim together the sublime dogma, *God is a Spirit*. To form this supreme idea, all the material universe, all science, and all the human race are bringing their contingents. To form it the ancient Jews, and modern art alike, contribute. This idea is as the sap, as the blood, as the light, as the electric fluid of the planet. Everywhere it is projecting itself more and more distinctly. Men are unconsciously forging it with their hammers, painting it with their brushes, delineating it with their pens, thinking it in their studies, praying it in their closets, worshipping it in their churches, striving toward it in their progress. Never now can this bright, ethereal vision of a spiritual Deity be blotted out of the human imagination, and the race be sent back and down to bow before material idols. The recollections of material gods are forever scattered to the winds, and the heart of humanity is raised to the living Jehovah, the absolute being, the living eternal essence, the God of nature and of spirit, elevated above all the changes and transformations of history, and who communicates to man the ineffable hope of immortality. L. M. C.

### Report on Evangelistic Labor;

Presented to the Synod of Virginia at its meeting in Petersburg, Va.

Your committee has had more difficulty than usual in obtaining reports from the Presbyteries, and after due diligence, have failed to receive written reports from two Presbyteries.

Reports and other testimony showed that much has been done by the Presbyteries and that yet much remains to be done. Our progress has not been commensurate with either the Church's resources or the extent of her destitution. There is evidence of increased appreciation of this work, but we think that it has not been made to occupy that prominence to which its real importance entitles it.

### THE WORK IN THE PRESBYTERIES.

Abingdon still employs one evangelist, Rev. J. C. Carson. Two points heretofore under his care have now been grouped with established churches under a pastor. Three whole counties are without the 'stated ministry.' This Presbytery could profitably employ six evangelists.

Chesapeake has no evangelist and has nothing of interest to report to Synod. Greenbrier has two evangelists and has organized five churches. Another evangelist is needed along the line of the C. & O. R. R. The houses that can be commanded for worship are borrowed from other denominations, or are public school houses or private residences. Owing to the nature and extent of this field it is impossible to build houses of worship that will be suitable to any considerable number of communicants. One of the evangelists has gathered scattered elements enough out of his field to organize a church. Other points are growing under his labors. Presbytery is unable to supply the remote points without neglecting those nearer home, yet so great is the demand from other parts of our Church that Presbytery does not deem it advisable to ask the General Assembly for aid.

Lexington employs five evangelists and has held its own and made some progress.

Rev. A. H. Price gave his time to this work in Rockingham. Rev. G. L. Brown devoted half his time to evangelistic work in Bath county. Rev. Robert Scott still labors in Randolph and parts of Tucker, with prospect of an organization soon. Rev. W. S. P. Bryant labors in Tygart's Valley. Rev. F. J. Brooke, in Barbour and in Tucker. The two last named are trying to make female schools, over which they exercise some general supervision, auxiliary to their ministry. A new church building is in process of erection—at Millboro depot and at Huttonsville. Two have been built in Pendleton. Montgomery has no evangelist and works mainly under the sustentation plan. Five brethren are really doing the work of evangelists. Mercer county is unoccupied. In Floyd we have one minister and one organization.

In that part of Franklin lying in this Presbytery, we have one minister, two churches and sixteen preaching points. Craig has one minister and three churches; this minister labors in Botetourt and Roanoke counties. Many church buildings are in progress of erection at different points. A third church has been organized in Lynchburg. Our colored Presbyterian church at Lynchburg, the only one identified with our Church in this Presbytery, is not in a satisfactory condition. This Presbytery is getting along very well in general evangelistic work.

Roanoke has an evangelist, Rev. P. F. Brown, in Charlotte and Halifax counties. Lunenburg long vacant, is now regularly supplied. Several churches now vacant are a trying, with every prospect of success, to get pastors. The principal evangelistic field lies in Patrick and in parts of Henry, Franklin, and Pittsylvania.

Presbytery is using all means to induce its churches to give largely to the evangelistic fund. A larger number of them than heretofore have contributed to this fund.

West Hanover has one evangelist, Rev. Thos. D. Bell, D. D., in parts of Albemarle, Fluvanna, and Nelson. The results of his labors have been strengthening weak churches and a steady increase of Presbyterian influence. One church was organized in Albemarle county with 31 members. Only one church is now without a pastor. Presbytery engages all its ministers in evangelistic work. The general result is that every minister endeavors not only to care for his own charge, but to extend his labors to other fields.

Winchester has two evangelists, Rev. J. W. Walkup and Rev. J. C. Sherrard. The evangelistic field occupied by Rev. W. S. Conner was vacated by the death of this most estimable brother, November 17th, 1880. Presbytery has spared no pains to find a successor for this beloved man of God, but at this time it has not succeeded. Page county is still unoccupied, though growing in importance.

To the Home Missions Committee is entrusted the duty of supplying all vacant churches and destitute fields. Presbytery has an evangelistic committee, whose duty it is to make temporary arrangements for occasional supply. Every pastor is practically an evangelist. Every church is either supplied, or is in a fair way of being supplied soon. Our churches contribute pretty generally to the Puskaloosa Institute for the education of colored ministers.

Maryland—This Presbytery employs no evan-

gelist and has no evangelistic field which it is practicable to cultivate.

### SUMMARY.

There are in the Synod twelve regular evangelists, and if we include the five brethren really doing evangelistic work in Montgomery Presbytery, there are seventeen. Nine new organizations and eleven church buildings or mansees are reported, while several others are contemplated. There are 311 churches, or seven more than last year. You have 24,599 communicants, or forty-nine less than last year; 220 ministers and nineteen licentiates, or two less ministers and four licentiates. Last year 237 churches gave to this work \$3,847; this year 245 churches gave \$4,337—a gain of eight contributing churches and \$400.

### REFLECTIONS.

Your committee has diligently considered the wants, the methods and the means of supply for your missionary field. It discovers no inadequacy or unsuitableness of the machinery in use by Presbyteries to do the needed work. But a great want still stares us in the face. The people have not given the money that is needed. Leanness of treasures prevents our rapid advance. If the church is really too poor to do all the work that remains undone, and has been faithful in the use of her talents, then there is no cause for self condemnation. But if able to do it, she stands obliged to her Master to bring forth the needed treasures and lay them at his feet for the extension of the benefits of the Gospel. The Church's greatest and most radical want is a deep, all-pervasive revival of pure, earnest, self-denying religion. Revival is the great need. Revival by God's spirit.

### STATISTICS.

The committee submit the following table of statistics:

Presbyteries.	Churches.	Communicants.	Churches Contributing.	Amount Contributed.	Average per Member.	Received from Assembly's Com.
Abingdon,	33	1,927	24	\$215	11	400
Chesapeake,	16	1,018	12	134	13	
E. Hanover,	30	3,864	23	705	48	
Greenbrier,	37	2,227	30	327	14	383
Lexington,	51	5,566	42	978	17	636
Maryland,	10	1,318	8	648	49	
Montgomery,	36	2,603	23	233	08	
Roanoke,	33	1,937	27	206	11	21
W. Hanover,	30	1,586	22	327	21	300
Winchester,	35	2,613	34	567	22	470
Synod,	311	24,599	245	\$4,337	18	\$2,210

Rev. Dr. McIlwaine's report to the last Assembly shows that he received from four Presbyteries on account of the Evangelistic fund \$3,440.70, and returned to them \$2,210.25. Hence your Presbyteries have sent to others \$1,230.45, which is \$1,004.05 less than they sent last year.

Your Committee has no new plan to advise but recommends the adoption of the following resolutions:

1. That Presbyteries be urged to give particular attention to Evangelistic labor in their own bounds and to give an equitable share of the \$25,000 needed by the General Assembly.
2. That all pastors be again urged to act as evangelists at points contiguous to their charges.
3. That our ministers be instructed to keep the wants of this work before their people and that all sessions take up collections for this cause.
4. That our people be urged by all the sufferings of Christ to make most liberal contributions to this part of the Church's work.
5. That our ministers and people be urged to make special prayer for a special revival of pure religion among us.
6. That Presbyteries be urged to us all proper means for reaching the colored people in our bounds.

Submitted on behalf of the Committee,  
ABNER C. HOPKINS, Chairman.

## NEWS FROM THE CHURCHES.

### Southern Presbyterian.

**Churches in Richmond and Manchester.**—On last Sunday all the Presbyterian churches in this city and the one in Manchester had their pulpits supplied by ministers on their return from the Synod at Petersburg. At the First church (Dr. Preston's) Rev. Thomas Drew preached in the morning and evening; at the Second church (Dr. Hoge's) Rev. Dr. R. L. Dabney preached in the morning and Rev. Dr. J. R. Bowman in the afternoon; at the Grace Street church (Dr. Read's) Rev. Dr. Alexander Martin preached in the morning; at the Third church (Rev. Mr. Scott's) Rev. J. A. Scott, father of the pastor of that church, preached; and in the church of Manchester (Rev. Mr. Campbell's) Rev. M. W. Woodworth preached.

**Third Presbyterian Church, Richmond, Va.**—The past Sabbath completed six years in the pastorate of Rev. William N. Scott over this church. During this time a handsome church has been built and paid for and the church is free of debt. The following interesting statistics for the six years were given:

Added to the church, 139, or 23 per year; adults baptized, 36; i. e. all or nearly all of those added (except the 36) were from the children of the covenant; infants baptized, 54; funerals conducted, 96; marriages, 42; dismissions to other churches, 34; funds raised, \$16,000; present resident membership, 180; on roll, 190.

The pastor had the pleasure of the presence on this occasion of his father, Rev. John A. Scott, Sr., of Winchester Presbytery, who preached for him morning and night.

Licentiate H. C. Smith has been transferred from the Presbytery of Holston to the Presbytery of East Hanover. He has for some time been preaching to the Old Street church, Petersburg, and will continue in that work.

**Second Church, Norfolk, Va.**—This church, on the 3d inst., asked leave of East Hanover Presbytery to prosecute a call before Chesapeake Presbytery for the pastoral services of Rev. J. P. Strider, a member of that body. Leave was granted. On the same day the Presbytery of Chesapeake declined to place the call in the hands of Mr. Strider.

Rev. C. S. M. See's post-office address has been changed from Monterey, Va., to Cleburne, Johnson county, Texas.

Rev. D. S. McAllister, of Bennettsville, S. C., has been elected evangelist of Savannah Presbytery.

Rev. J. W. Pratt, D. D., who was lately called to the Second Presbyterian church, Louisville, Ky., has been called also to the Grand Avenue church, St. Louis, Mo.

Rev. J. A. Graves, who has been supplying the churches at Cape Girardeau and Jackson, has accepted an invitation to the New Madrid and Clarkton churches. His address will be New Madrid, Mo.

Mr. W. A. Jones was licensed by Savannah Presbytery at its recent meeting in Walthourville, Ga., October 29th. Mr. Jones has been laboring as city missionary for some time in Savannah.

**Olivet and Bethany Churches.**—At a meeting of East Hanover Presbytery held at Petersburg during the meeting of Synod, on the 3d inst., calls were presented from these churches for the pastoral services of Rev. J. A. Waddell for half his time at each church. The calls were accepted, and a committee consisting of Revs. J. P. Smith, W. N. Scott, and R. R. Howison was appointed to conduct the installation services at such time as might be suitable to the congregation and the committee.

**Montgomery Presbytery** held an adjourned meeting during the sessions of Synod at Petersburg.

Rev. W. B. Arrowood offered his resignation as pastor of Walker's Creek, Pearisburg, and Hoge's chapel churches. These churches were directed to appear at a meeting to be held on Wednesday after the fourth Sabbath in November in Christiansburg, at 7 P. M., to show cause why this resignation should not be accepted.

A committee consisting of Rev. B. W. Moseley, Rev. J. M. Rawlings, and elder W. S. Graves was appointed to inquire into the expediency of organizing a church at Ottville in Bedford county.

Rev. E. W. McCorkle was directed to labor at Low Moor and Oakland until the next stated meeting, and permitted to retain the call from Williamson's church until the same time. Rev. S. R. Preston, Rev. R. R. Houston, and Rev. E. C. Gordon were appointed to install Rev. W. R. Coppedge at New Castle church on the 4th Sabbath in January, 1882.

**Synod of Texas.**—The Texas Presbyterian in its notice of the meeting of Synod last week says: "At the close of the war there were a little over forty ministers in the Synod and about twelve or thirteen hundred church members—Now we have over eighty ministers and about 6500 communicants. Of the ministers only thirteen or fourteen were members previous to 1865."

**The Rev. G. A. Trenholm**, of Chester, S. C., writes us: "We closed a three weeks' meeting last Thursday night (Oct. 13th.) which was begun with our usual services, preparatory to our fall communion. Able and effective sermons were preached by Rev. Messrs J. L. Williamson, F. L. Leeper, and J. Lowrie Wilson. God's people met every morning for prayer. The blessed Spirit came down in gracious showers upon us, greatly reviving God's own children, and adding to our church twenty-two persons—five by certificate and seventeen on profession of faith."—*Southern Presbyterian*.

**Geneva Church, Orange Presbytery.**—Rev. J. W. Primrose writes to the N. C. Presbyterian:

"I preached five days last week at Geneva church, beginning on the 17th. It was a pleasant meeting, closing on Saturday last—three confessions and several inquirers. The time chosen was not favorable, it being court week and all the farmers taking advantage of a rain on Tuesday to put in their wheat. There were hardly more than a dozen non-professors present out of ten times that number. Father Ferrill still preaches at Geneva once a month, though quite feeble with age, and the people are much attached to him."—*N. C. Presbyterian*.

**Westminster Church, Vernon county, Mo.**—The Presbytery of Lafayette at its recent meeting in Kansas City, voted to assist the congregation of Westminster church, Vernon county, in erecting a house of worship. Westminster church was organized by Rev. John N. Gilbreath, and at present is one of four churches under the care of Rev. J. A. D. Hughes, Evangelist of Lafayette Presbytery; and has exclusive occupation of a large and increasing farming community, east of Nevada, Vernon county.

During the past summer, worship has been held in the open air, and the attendance has ranged from 200 to 300, many more than the only building accessible for the purpose will contain. There is a Sabbath-school of some seventy-five members under the care of the Session.—*St. Louis Presbyterian*.

—It is related of the Duchess of Edinburgh that when recently solicited to purchase a very expensive shawl she firmly refused, saying, "I cannot afford it. Take it to the wife of one of my cooks,"—which pointed remark might convey a knowledge of the fact that vulgarity as well as wickedness is frequently associated with an extravagant display in dress.

—"Speaking of bathing," said Mrs. Partington, from behind the steam that arose from her tea as a veil to her blushes when touching upon so delicate a subject; "some can bathe with perfect impunity in water as cold as Greenland's Ice Mountains and India's coral strands, but for my part I prefer to have the water a little tepid."



## Central Presbyterian.

WEDNESDAY, November 9, 1881.

## Our Contributors.

## The Huguenots and Human Rights.

BY REV. R. L. DABNEY, D. D.

No. 1.

French literature contains no adequate notices of the influence of the Huguenot or Presbyterian Church of France on Europe. This omission was caused, chiefly, by the thorough destruction of the Reformed books and documents by Louis XIV, during and after his persecutions; and it was prompted, in part, by the egotism of French authors themselves, regarding the brilliant era of France as containing all that they needed to teach of her affairs. Hence, we now have to look to other countries, or subsequent ages, for the important history of the French Reform.\*

We recall the outline of the story. The principles of the great Frenchman, Calvin, spread into France, until about a million of the population adhered to them, including many illustrious nobles, as Conde, Coligni, Soubise, Du Plessis Moray, Navarre, and a great mass of the intelligent *Bourgeoisie*, especially in southern France. In the tedious wars of the "Ligue," the Reformed were deeply involved along with their feudal leaders, battling for religious liberty, while these were contending for political objects. These secular complications brought no small calamities on the Protestants, with no little obloquy. It is but just to remember, that according to the constitution France then had, the right of military defence for privileges belonged to the great feudatories. According to the opinions of the day, the burghers who followed his lord to arms in defence of chartered rights, even against the king, was not violating his allegiance, but complying with it. The final triumph of Henry of Navarre, however, put an end to these wars, chiefly by the help of the Reformed nobles and people. He determined, from policy, to go over to the papal religion himself. But he saw also, that the pacification of his kingdom absolutely required the toleration of both religions side by side; and he determined to secure it. This was odious to the Romanists, who obstinately regarded the tolerance of any other religion but theirs as an unholy alliance with heresy. But Henry IV carried out his purpose in the famous law known as the "Edict of Nantes," A. D., 1598. This secured the Reformed liberty of conscience and equality before the law with Catholics, liberty of public worship in the castles of all feudal lords, and in all cities and towns (except Paris) where Presbyterianism had, so far, obtained footing, and special courts to adjudicate their rights under this law.

But Henry saw that the irreconcilable opposition of the Romanists would make all these rights vain, unless they were supported by a material power stronger than the feeble regal prerogative. He therefore covenanted to leave in the Huguenots' hands ten important towns, at the head of which was *La Rochelle*, called "Cautionary Towns," to be garrisoned by them. And to direct this secular power, the political organization which had grown up during the war, was recognized, called the "general assembly," with its subordinate circles. Thus "the Reform" became both a church and a republic, in the bosom of a feudal monarchy. It managed its spiritual affairs under an ascending series of church-courts, the "consistory" (or session of a particular church) the "colloquy," (or presbytery) the "provincial Synod," and the "national Synod." It managed its political and military interests through its district "circles," and its "general assembly" composed of elected delegates therefrom. Under Louis XIII the famous *Richelieu* wrested from them their cautionary towns, and suppressed their political organization in 1629. But he left them the religious privileges guaranteed by the edict. The Reformed church now entered on its purely spiritual, and most creditable era. It was often persecuted, but its ministers everywhere adopted the submissive principles of Calvin; and when wronged, sought to commend their

rights only by quiet endurance. Its people were known as the most law-abiding, industrious, and loyal of the population. Its noble adherents had mostly fallen off, seduced by the court. But when Louis XIV had seated himself firmly on the throne, he began to strip the Reformed steadily of their privileges. Then came the frightful persecutions of the "dragonnades," and in 1685 the Edict of Nantes was revoked, under the pretext that all the Reformed were converted; and the principle of toleration was utterly repudiated. All the ministers were banished, and forbidden to set foot in French territory, on pain of death. Every church in France, of the Presbyterian worship, was razed. To relapse from the enforced conformity to Romanism was punished by a sentence to the galleys for life. Between six and eight hundred thousand souls left France forever; as many more feigned compliance with the state-religion. A small part kept up Protestant worship for ninety years more, at the risk of massacre and the gibbet; until the approach of the "French Revolution" brought them some relief.

We have seen that the irreconcilable hostility of the French Papists to Protestantism and to toleration, caused Henry IV to fortify the rights of the Reformed with their cautionary towns, and garrisons, and courts of law. We have seen how the Reformed managed these through representative assemblies. Thus, the republican feature was introduced into the midst of the French monarchy. It was this which seemed so intolerable to the despotic statesmanship of Richelieu, the great consolidator of the king's prerogative. Hence his determined efforts to reduce all their fortresses. Had the Reformed retained them and managed them by their system, this would have furnished a source and type for constitutional, parliamentary institutions, for the whole country.

The loss which human rights in France incurred by the destruction of the Reformed, appears again thus. The institutions of western Europe in the middle ages were feudal. Under these, the king and his great vassals were perpetual rivals; but between their struggles the commonalty were ground like the corn between the upper and nether millstones. The towns, which had acquired chartered, communal rights, however, gradually made good some privileges against the feudal nobles. The burghers of these municipalities thus acquired at once the sturdy sentiments of liberty, and the habitude of governing by republican methods. It was these which furnished the points of support for popular rights, and a basis for parliamentary representation of the commonalty. Now the Reformed religion flourished chiefly in the towns of France, and among their intelligent burghers. Hence, every blow struck at this religion was a blow against the rights and the influence of the third estate in the kingdom. The persecution and the emigration nearly ruined many towns: the jealousies and murderous faction of the Papists against the Reformed in many other cities, dissolved all the elements of rising order into helpless anarchy, and made the rights of the burghers a prey to the usurpations of the king. This explains, in large part, the different results of the developments from feudalism in England, and in France. In the one, there grew up, gradually, and through many convulsions, a stable, free government; in which the powers of the state were equitably distributed between king, lords, and commons. But in France, the decay of feudal rights was the growth of pure, centralized despotism. The project to which Richelieu devoted all his energies, and which Louis XIV completed, was to engross all the rights, both of the great vassals, and the third estate. The process became so complete that Louis was able to utter with truth the famous saying, *L'état, c'est moi*. Had the Reformed *bourgeoisie* retained its intelligent love of its rights, with its wealth and influence, this ill-starred success would never have cursed France and the house of Bourbon; and when the inevitable change came, the country would have possessed a commonalty and a code of constitutional precedents, which would have saved it from the "reign of terror."

Holland was already a free country in 1685, and a friend of civil and spiritual liberty. There a great multitude of the Huguenots found a near and a congenial refuge; and they were received with Christian sympathy. As the emigration for conscience' sake was treated by France as a great crime, the refugees carried so much of their property as they saved, in money. The consequence was, that while French commerce and manu-

factures fell into general decay, and the royal finances and the exchanges of trade felt an almost deadly stricture for lack of currency, Holland was flooded with gold, and with the most skilful and industrious artisans, sailors, and merchants. The country sprung at once into a splendid industrial prosperity. It was this which prepared it for that long and deadly grapple with Louis XIV, into which it was just entering under William of Orange, and which resulted in the final humbling of the haughty conqueror, and the restoration of Protestant ascendancy. It was in 1688 that William crossed the channel, to restore constitutional government to Great Britain. As Guizot says, he did it "less to serve the interests of the country, than to draw it entirely into the struggle against Louis. He laid hold of this kingdom as a new force which he wanted, but of which his adversary had had the disposal, up to this time, against him. England then was snatched from the side of universal and absolute monarchy, to become the most powerful support and instrument of civil and religious liberty." Of this long struggle Guizot says: "The repression of the system of pure monarchy, and the consecration of civil and religious liberty, was necessarily, at bottom, the result of the resistance of Holland and her allies to Louis XIV."

But in this contest the Huguenot emigration was the very breath in William's nostrils. It was the *plethora* of the refugees' gold in the exchange of Amsterdam which encouraged and enabled the States General to raise the loan of four millions, upon which the Prince equipped his expedition. French-Protestant sailors manned a large part of his ships. French gentlemen thronged his headquarters and raised whole regiments. Of this little army of eleven thousand men, three regiments, a squadron of cavalry, and seven hundred and thirty-six officers were French. These confessedly formed the *élite* of his force. Their commander was the French Protestant nobleman, Marshal Count Schomberg, who fell victorious in the battle of the Boyne. He was assisted by an illustrious company of nobles and scholars, including his son, Meenard de Schomberg, General La Caillemont, the Marquis of Ruvigny, the jurist, statesman, historian, and soldier, Rapin Thoyras. When the conquest of Ireland was complete, the survivors, with many others, followed William, and afterwards, Marlborough, to the bloody fields of Malplaquet and Blenheim. But the moral effects of the persecution did more to consolidate resistance against Louis and Popery, than the swords of the refugees. The atrocity of the "dragonnades" thrilled through Europe; all Protestants felt themselves exposed to the same assaults, and saw that the time had come to stand for their own existence. The indignant plea of Peter Jurius, the "Sighs of enslaved France," reached the depths of men's hearts. Peter Bayle represented Louis's soldiers, after their disgraceful successes in the houses of the Huguenots, as asking each other: "Can we not induce the king to send us with his victorious armies to convert all the Protestant states?" All Protestant Europe was justly alarmed; and the crime of Louis made that league against him practicable, which the far-seeing William had before sought in vain.

(TO BE CONTINUED.)

## OLD ELDERS.

BY REV. T. W. HOOPER, D. D., SELMA, ALA.

From the time of my earliest recollection, I have always had a profound reverence for old elders. The fact that my father was an elder, made our home the meeting place of the session at times, and threw me as a boy, into contact with these spiritual rulers in the Lord's house.

But apart from this, in my first charge, the session was composed of old men; old men too, who had known me from the days of boyhood, and their patience, kindness, forbearance, encouragement, judgment, and sympathy, made an impression on my heart which has never worn away after all these years. By the way, there was a turn given to the text of my first sermon, which caused much private amusement, but which I never heard of until last summer. One of these elders was Dr. Gaines, who, for prudential reasons, opposed my being called to the same church where I had been bred and born; though cordially assenting when I was elected. My text was, "Therefore came I unto you without gain saying," etc., which caused a ripple of merriment among many of the young, as they put it, "without Gaines saying."

But those dear old elders! Can I ever forget them, or cease to venerate their memories? All but one of them have been in heaven many years now, and still

their faces, and forms, and voices, and manners, are as plain before my eyes, as if I had parted with them a year ago. There they had stood for years, watchmen upon the walls of that part of Zion, amid all the changes that had taken place. Pastors had come and gone—were installed, and the relations dissolved, or they had died among them. But here were these same men, in the same unchanging office, watching over the same people, with, or without a pastor. Children were born and baptized, grew up to ratify the covenant vows, and were admitted to the communion, by the same elders who had seen them baptized. In the course of years, these children grew up to be men and women, were married, and presented their offspring to God, who were, in due time, admitted to the Lord's table, by the same old elders who had given the hand of welcome to their parents.

In all the fluctuations that come to all our churches—times of drought and times of refreshing, times of prosperity and times of adversity—there stood these same old men of God, faithful to their ordination vows, rejoicing with them that did rejoice, and weeping with them that wept.

When an old pastor died, they were the ones who wept the bitterest tears that were shed over his grave, and when a new one came they were the first to extend to him the hand of a cordial welcome. If he pleased and gratified the people, they were pleased and gratified too, and if he did not, they were the ones to smooth over rough places, to extenuate and apologise for him, and to curb all harsh judgments and criticisms that might injure his character, and influence, and usefulness. To them, the pastor was "our pastor," and so the Lord's anointed messenger, sent in answer to the prayers of the church, and to be upheld by the confidence, advice, sympathy, and prayers of all the people—but especially of the Session. Too old and sensible to think that any man was perfect, they knew that a good church could make a good pastor, as well as a good pastor could make a good church. And so, instead of helping to damage his character, and to cripple his influence, they set themselves to work to encourage him, to animate and cheer his heart, and to endorse and enforce all his active efforts for the good of souls.

They may not have as much zeal, but they are apt to have more knowledge than the younger elders; and while the latter may get up a higher pressure of steam, the others are a kind of "governor," to open the safety valve and prevent an explosion. They may be called old fogies, but they are apt to have the confidence of the people, and they know that among the "Lord's freemen," ruling is not the only attribute of a good elder. To "rule well," is to secure "double honor," and to set a worthy example, is to clinch the nail which the pastor drives every Sunday, in his sermons. Their prayers may be rather stereotype in form and expression, but they come from the heart; and they "set a copy" for those who are learning to pray. They are apt to be set in their ways, but their ways are apt to be the good old ways their fathers trod before them, and which experience has shown to be the surest and the safest ways for the true welfare of the church "over which the Holy Ghost hath made them overseers."

For the Central Presbyterian.

## Articulate Language the Characteristic and Prerogative of Man.

Prof. Whitney says—(*Language and the Study of Language*, p. 399), "Language, articulate speech, is a universal and exclusive characteristic of man. No tribe of human kind, however low, ignorant, and brutish, fails to speak; no race of the lower animals, however highly endowed, is able to speak;" and we may add, cannot be taught to use articulate language. Even the parrot and other mimetic birds, are not exceptions to the universality of this fact. The parrot can be taught to articulate, but not to use articulate language.

It is noticeable and worthy of remark, that man is as incapable of acquiring the use of the language of the lower animals as they are that of his. Yet to a considerable extent, which may be much enlarged by practice, man and the lower animals respectively are capable of communicating with each other.

Further, it may seem surprising, that some animals the farthest removed from man, in general characteristics, use a more varied intelligible language than others that approach him more nearly in intelligence and some of the higher qualities. Thus, our barn-yard fowl, both cock and hen, can tell us more things than the horse, the dog, or the elephant; while the ape, so like man in form, and

so capable of imitating his actions, not only cannot articulate as can the parrot, but has at command nothing but an utterly unintelligible jabber.

How readily the Creator in His infinite wisdom, effectuates His plans! God purposed to render impossible the confounding of the race of man with any of the races of the lower animals. A slight difference in the vocal organs corresponding to a difference in psychological constitution, establishes and forever perpetuates the impossibility. And with what advantage to our race! Man cannot brutalize himself by converse with animals without the sense of shame. How could children be brought up, if they could make companions of dogs and cats? And what peace would there be in a neighborhood, if the domestic animals could reveal to another family, all they see and hear at home?

Nor is the advantage altogether on one side. Could man understand the language of animals, he would attempt to impose upon them tasks unsuited to their nature; and the peaceful denizens of the woods and fields, and the birds of the air would long ago have perished, if the secrets of their haunts and refuges could not be kept from man. These respective disadvantages would be enhanced in proportion to the nearness of approximation in other respects of the two races: and so we see, as in the case of the parrot, those most dissimilar from man, make the nearest approach to the possession of articulate speech.

And yet, as the two races are designed by their Creator, to live together in association mutually harmonious and useful, we find that as far as is needful for this purpose, they understand and can communicate with each other. In this respect, the relative capacity of the higher and lower animals is reversed as compared with their ability to use articulate speech. The dog, man's noblest companion, readily learns to understand all words connected with his ordinary functions, and may for purposes of amusement or companionship, be led into a much wider range; while nothing but a curiosity can be made out of the parrot.

Could man ever have been evolved from a lower animal? We might believe so, if any of the lower animals could attain to the use of articulate speech. Not one has ever crossed this prerogative line, and never can. As long as this and a good many other things are true, it will be incredible that man has been evolved from any race below him in the scale of being. S. L. C.

Lexington, Va.

For the Central Presbyterian.

## Who are Christ's?

Many persons fail to derive any consolation from religion because of an uncertainty about their own religious status. They believe that "all things work together for good to them that love God," and that "the angel of the Lord encampeth around them that fear Him, and delivereth them;" still they have not that assurance of divine guidance and protection amid the perplexities and dangers of life which alone can give the "peace of God that passeth all understanding." Hence, they doubt and fear, instead of rejoicing in the Lord. And although they feel assured that "there remaineth a rest to the people of God," and that the children of God are "joint heirs with Christ to an inheritance, incorruptible, undefiled, and that fadeth not away," yet they are all their lives "subject to bondage through fear of death." All the promises of God are fully accepted, but they are uncertain whether they can claim these promises.

These doubts are natural and reasonable; for the best Christian looking searchingly into his heart and honestly scanning his life, sees so much of impurity that he is overwhelmed with a consciousness of unworthiness.

However, a little honest inquiry and faithful self-examination, will enable us to decide the momentous question. We are assured that "If any man have not the spirit of Christ, he is none of his." A comparison between the spirit of Christ as manifested in His life and teachings, and our spirit as shown forth in our daily walk and conversation, will enable us to determine whether we are indeed "born of God."

What is the spirit of Christ? "In the volume of the book it is written of Him, *I delight to do Thy will, O God.*" And He says of Himself, "I seek not mine own will, but the will of the Father. My meat is to do the will of Him that sent me." Perfectly comprehending the matchless wisdom, the perfect justice and boundless mercy which govern the universe, He bowed in adoring submission to the Father, and found joy in doing His holy will. Even in view of the agonies of the crucifixion, when weak human nature pleaded, "Let this cup pass from me," His divine spirit cries, "Yet not my will, but Thine be done." What a spirit of submission and resignation was this! In spirit, too, He was supremely pure, "Who did no sin, neither was guile found in His mouth." His was truly a spirit of humility; for "He made himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men." The spirit of Christ was one of self-renunciation. "Though He was rich yet for our sakes He became poor," and lived among the poor, and suffered all pangs of poverty. For our sakes too, "He became obedient to death, even the death of the cross." And pre-eminently was this sublime spirit a

\*See for instance, Lectures on French History, by Sir James Stephen, Professor, Oxford; do, by Guizot, on History of Civilization in Europe; Browning's History of the Huguenots; History of the Reformation in France, by the Rev. Edward Smedley; D'Aubigne's Reformation in France; especially, Weiss's History of French Protestant Refugees; Annals of the Fontaine Family; The Huguenot or Reformed Church of France, Wm. H. Foote, D. D.



# The Central Presbyterian.

WHOLE NO. 850.

RICHMOND, VA., WEDNESDAY, NOVEMBER 16, 1881.

VOL. 17--NO. 16.

## Central Presbyterian.

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

### TERMS:

Three Dollars a year; six months, \$1.50; three months, 75 cents; payable in advance.—Ministers of the gospel, \$2.50.

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

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

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

Richardson & Southall,  
Editors and Proprietors.

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

### CORRESPONDENCE.

#### Letter from France.

PARIS, Oct. 20th, '81.

Messrs. Editors,—The markets of Paris are fine spectacles. The *Halles Centrales* occupy the site of the old "Marche des Innocents," and fill no mean place in the history of Paris. The market-system, as it is now organized, includes two divisions, each of six areas, separated by a wide boulevard. The space covered is about fifty acres. Everything is under the control of the government, and no article of food can enter the gates of Paris without paying first of all a duty to the municipality. This tax renders living more costly than in any other city of France, and is the real secret of the magnificent paved streets, and splendid improvements. The inhabitants pay for the glory of having the finest city in the world by an enhanced price for every article they consume. It is a novel method of municipal taxation—the like being practised nowhere else. The markets are all open on the Sabbath. Thousands of women, after having been shrived for the day, are there trafficking. Indeed how could it be otherwise? Suppose them closed. Fifty-two annual gaps would be made in the harmonious history of Paris gourmandism. You could not close the markets without slightly troubling the restaurants. You could not slightly trouble the restaurants without deeply troubling the gourmands who there banquet. And more safely may the politician derange Paris political, than Paris gourmande.

Before leaving the

#### Gigantic Parisian Market.

we paused an hour to note the modes of its strange population. Passing one of their stalls, a gruff voice hails you, "Eh, dites donc, Monsieur tenez, voyez, Monsieur, voyez." Not being able to arrest your steps, and deeming you a foreigner, the ancient and fish-like crone discharges after you a specimen of genuine Parisian Billingsgate. They take their meals conveniently. A little woman advances toward one of them, with a tray suspended from about her neck, whereon stands a cooking apparatus. At her left side is a basket filled with slices of meat and rolls of bread at least three feet long. At her right hangs a pair of bellows and a sort of crutch upon which, when stationary, she may lean for repose. "Eh bien vous vous mange?" "Ouias," responds the market woman. Thereupon the ambulatory cook puts a bit of tripe into her pan, blows up the coals beneath it, cuts two slices from her long bread roll, and placing between them the fried meat, receives therefor the magnificent sum of three sous (2½ cents), and walks off to another stall! These people seem not to lack happiness. They are continually joking with each other—they have the condensed health of half a dozen ordinary persons, and their boisterous, rampant laughter, parallels the shouts of a Dutch burgomaster. Moving out from the great market place and passing beneath the arches, our eye is arrested by the brilliant colors of the

#### Jardin des Tuileries.

The palace itself is a ruin, and bears emphatic token of the havoc wrought by the commune. Strange that the reign of the Napoleons should have begun and ended with a bloody paroxysm of the city of Paris. But the history of Paris is a history of mobs. The real starting point of the Napoleonic dynasty was that hour in the destiny of the first Napoleon when he stood upon a lamp-pedestal and watched the mob storming the Tuileries, conscious of the power that resided with his own soul to pacify revolutionary Paris. The real termination of the dynasty was not the death of the youthful prince in the Zulu bush—but the hour when insurrectionary Paris was again breaking in the portals and battering down the walls of the Tuileries, and there was no power adequate to allay the phrenzy of the masses—but that of the Republic. Since the republic no more barricades! In this sense the commune, with its destruc-

tion and baptism of blood, was not an unmitigated evil. It was the blind struggle of the masses for natural emancipation. There can be no mission of tyranny without the shedding of blood.

The garden itself, as indeed those of Luxemburg, Champs-Elysees, and Bois de Boulogne, are all characterized by a sort of regularity unsatisfactory to one familiar with nature in its pristine forms. We would object to all the Parisian gardens that their effects are false, and that nature as viewed in them is entirely factitious. The long wedge-shaped alleys, the forced fountains, the well-assorted flowers enclosed in regular areas, and all these objects so symmetrically repeated, only fatigue by their length, and speak little to the mind and still less to the heart. The only object seems to be to amuse the senses, and provoke the people to walk in the gardens, less for the purpose of communion with nature than for the purpose of meeting society and the object of shining. The passionate lover of nature cannot but regard the Parisian gardens as contemptible imitations, which, by their monotonous uniformity, outrage their model. Art should follow nature rather than strive to create it. Architecture and horticulture, as if directed by one mind and executed by the same hand, should always concur to produce a general effect and a delightful harmony of parts. Round about houses gardens may be planted with some regularity, but as they recede they should mingle, by a skilfully managed progression, with the sylvan appearance of the country. To retain regularity and monotony to the end, is a puerile simplicity, and becomes a monstrous deformity. Yet everywhere in France, and especially Paris, the gardens present the same appearance, trees in straight lines, flowers in regular patches, water pumped laboriously to spout into the air or form artificial lakes, or fall down precipices in very symmetric cascades.

#### To the Chamber of Deputies.

We next direct our steps that we may see something of the greatest parliament in French history—the men who thwarted the *Coup d'Etat* prepared by McMahon, and established the Republic on a firm constitutional basis. The Chamber, however, a building of noble proportions, is closed, and the session will not commence until the 28th of October. Meanwhile all France is on the *qui vive* of expectation as to whether Gambetta, after coquetting so long with supreme power, will accept the responsibility of the premiership. Besides this there is absolutely no political sensation but the irresponsible interpellation of M. Louis Blanc and a small following of irreconcilables, who heap abuse and pile questions upon the government relative to the Tunisian difficulty. We should think that such men as M. Louis Blanc would, at this stage of the development of France, fail to find any followers. It proves simply that in France, as elsewhere, the race of political madmen is not yet extinct. Louis Blanc it was who, in the revolution of 1848, went into power with the following manifesto: "That which is wanting for the enfranchisement of the working classes is the tools of labor; the function of the government is to furnish them. If you would have us define the State according to our conception, we reply—the State is the banker of the poor." The results of that revolution proved that

#### National Employment is not the Function of Government.

Bismarck, with iron will and backed by the Prussian monarch, is testing to-day the same theory by the monopoly of great industrial interests. The solution of the problem is rapidly advancing, and we doubt not that the world will be convinced that M. Louis Blanc, and Bismarck as well, are fallacious reasoners, and that in the division of labor no government can ever become a universal employer advantageously to the people, nor efficiently and directly become great trading, manufacturing, and agriculturing companies. But we believe that in despite of some mutterings of the lowest classes, the mass of the French people will no longer follow an illusionist like Blanc or the violent radical Clemenceau. The republic is no longer an inverted pyramid in political architecture. The safety valve of the government, in a population so inflammable—is the power to think. French thought has passed through its state of transition. The people have forever left the ideal, and are carrying the whole cargo of revolutionary experience over to the practical.—The people are no longer left a mob. Every man has a stake in the state, a power in its affairs—a legislative interest in its security. Political fanatics may pipe wildly, but the masses will no longer dance. This people, who, in the name of freedom perpetrated so much crime in Robespierre, and achieved so much glory with Napoleon—this people is becoming actually free. They have arrived at last at the consciousness that perfect freedom is not mob licence, but perfect obedience to perfect law.

We could not, however, depart from

Paris without another visit to the Electric Exposition, and a sight of

#### Edison's Electric Machine.

His generator is steam dynamic. The steam and the dynamic engine work together without the intervention of a belt and the loss of power it would cause. The one characteristic of this inventor's work is a grand simplicity. The engine is of 120 horse power, and lights over 200 lamps of 8 candle strength. The incandescent light of Edison will probably be preferred by females as it is not trying to the complexion. A painted lady is seen at a terrible disadvantage when the rays of an arc-light fall upon her face. The incandescent light is more charitable because of a mellow tinge. The Edison invention also is intended to kill two fine, fat birds with one stone. It is arranged so as to turn the engine to account in distributing motive force in the daytime and light at night.

No one can look at this noble invention destined, we believe, to solve the question of the electric light without an emotion of profound respect for this great inventor. This feeling is enhanced by the knowledge of the patient method and dogged determination with which he has pursued his discoveries. One of his favorite expressions is declared to be, "We must go on trying; nature is much poorer than I take her to be if she cannot afford a solution of this difficulty." At the Exposition a day-book is shown in which the inventor has chronicled for five years all the intuitions which have flashed through his brain. Each page is attested by three witnesses to prove the probity of his discoveries when made. The inventions now displayed to the world show that Edison is a perfect sleuth-hound in following the scent of the notions which have impinged upon his brain. In day-books extending over thirteen months the pages are filled with designations of materials uselessly employed in attempting to make a perfect carbon button for the telephone. At last he discovered the proper thing by happening one night in an office where a kerosene lamp was going out for want of oil. The glass chimney was coated over on the inside with lamp black. "Can it be kerosene soot," thought he, "that will answer my purpose?" On the spot he took off the lamp chimney and went home to experimentize on the black inside coating, commencing at the bottom. A very encouraging result was arrived at. But there were yet difficulties. The inventor scraped higher up. The soot was a better quality. The more he ascended the nearer he got what he wanted. At last, quite at the top of the chimney, the lamp black was a perfect quality. Eureka!

The search for a carbon horseshoe for the electric lamp was one of long failure also—but with a splendid ending. All kinds of rags were tried and textiles steeped in chemical solutions—various sorts of paper—innumerable species of wood—of bark, outer and inner—of bark in the season when the sap rises and when it descends—of grapes—and of cornstalks prepared in many ways. Bamboo was the last article essayed. An expensive cane was sacrificed to science.—The secret of nature was out. Manilla bamboo voiced it plainly enough. The cane material, however, was not sufficiently even in the grain. But homogeneity was what the inventor required for his horseshoe. Otherwise the particles here would let the electrical current run on fast, and others there would resist it too stoutly. Edison had remarked something in the Chinese wood peculiarly adapted to carving. It must therefore be of smooth and homogeneous grain. He gave one of his trusty assistants, whom he had taken in as a boy, twenty-five thousand dollars and sent him to China. And now the ideal carbon burned in the incandescent lamps exhibited in the Palais de l'Industrie, Paris, is made of bamboo sent by this assistant from Canton!

L. M. C.

#### For the Central Presbyterian.

#### Synod of South Carolina

Met in the church at Columbia, of which Rev. J. L. Girardeau is stated supply, on Wednesday, November 2d, at 7½ P. M., with a sermon by the Moderator, Rev. J. L. Martin, of Abbeville. The meeting was a full one, there being present from first to last about 140 members. The Rev. William Jacobs, of Clinton, was chosen Moderator, and Rev. Mr. Morrison, clerk.

The meeting of the alumni drew a large number of brethren from other Synods, thus largely increasing the number of corresponding members, among whom may be mentioned the Rev. Drs. Palmer and Smith of the Synod of Mississippi, Rev. Dr. Stillman of the Synod of Alabama, Rev. Drs. Jones and Boggs of the Synod of Georgia, Rev. Dr. McKay of the Synod of North Carolina, and Rev. Dr. Peck of the Synod of Virginia.

The Narrative.—The Rev. Dr. Nall, of Greenville, from the committee on the Narrative, presented the report, which shows considerable revivals in Bethel Presbytery, and great activity in Enoree Presbytery in church erection.

A free conference on the subject of the Narrative was held, which disclosed many things in the state of our congregations deeply to be de-

plored, e. g., the increasing neglect of family religion and the religious training of our children at home.

Foreign Missions was presented by the Rev. Mr. Hall of the Matamoros Mission, who was heard with great pleasure, particularly as to the wonderful progress of Christ's kingdom in Mexico.

Home Missions were also considered, and action taken on them by the adoption of certain resolutions presented in the report of the permanent committee.

Davidson and Adger Colleges.—Prof. Blake, professor of the former, and President Riley, of Adger, presented the interests of their respective institutions. These brethren were heard with great pleasure, and these institutions commended to the patronage of our people.

Columbia Theological Seminary.—The Synod heard the Rev. Dr. Mack, the financial agent of Columbia Seminary, in behalf of the interests of this cherished institution. And the standing committee on Theological Seminaries brought in a minute similar to that adopted by the Synods of Alabama and Georgia. The report was adopted. The twelve directors of the General Assembly are the directors appointed by the Synod—2 from Alabama, 4 from Georgia, and 6 from South Carolina.

Synod adjourned to meet at Abbeville, S. C., on Wednesday before the 4th Sabbath in October, 1882, at 7½ P. M. E. H. BUIST.

#### For the Central Presbyterian.

#### The Synod of Memphis

Met in the first church, Memphis, November 2d, and adjourned last Saturday evening, the 5th. The Rev. J. H. Bryson, D. D., of Huntsville, Ala., was chosen Moderator. There was a very good attendance, over half of the ministers of the Synod, and a number of ruling elders being present. From all the reports it was evident that there is an increase of interest and spiritual life within the bounds of the Synod. There have been additions to a good many churches—a season of revival followed three (out of five) of the fall meetings of the Presbyteries—in the churches where the Presbyteries had met. Seven-eighths of the churches of the Synod are supplied with preaching once a month or oftener. Seven evangelists have been at work during the year within the bounds of the Synod—others are wanted and would be employed if the money could be had to provide for their support. Churches grouping together, are making calls for settled ministers.

The case of one colored preacher gave rise to considerable discussion. The Presbytery of Memphis, acting on the plan proposed several years ago by the General Assembly, ordained a good colored man to the work of the ministry, to be an evangelist among the people of his race, under the auspices of the Presbytery, until such time as three colored men could be found, whom the Presbytery would be willing to ordain, at which time the plan would be to set off the three into a colored Presbytery of their own.

The colored man so ordained, has conducted himself with great propriety, has been useful among his people, and respected and esteemed by the ministers of Memphis Presbytery. He has never obtruded himself in any way, and although his qualifications in a literary and theological point of view were far below the standard required by our Form of Government, he has been able satisfactorily to perform the work he was expected to do.

On one occasion, at a *pro-re-nata* meeting of the Presbytery, three white ministers and this colored man were present. One of the white ministers was called away, and the other two with the colored man to make out the quorum, finished the business in hand. Again, the name of the colored minister caused the roll of the Presbytery to number twenty-five ministers, and this entitled the Presbytery to an additional representation in the Assembly, which it received on that account. Some months ago, when a very important matter, involving perhaps very great interests (a matter upon which the colored man was probably not competent to decide) was voted on in the Presbytery, the colored man being present, and being modest, as usual, did not claim any right to vote. But one of the white ministers, when the vote of the ministers present was found to be equally divided, remarked that the colored man had not voted. Another replied that he had no right to vote. This sprung the question of his rights. Presbytery decided against allowing him a vote. The minority complained to Synod. Rev. Mr. Rose, of the Second church of Memphis, was appointed by Presbytery to defend its action before the Synod. The line of argument was that the colored man, whose qualifications were far below the requirements of our standards, had been ordained, in accordance with the plan recommended by the Assembly, to be an evangelist to his own race, with a view of setting him and others apart, as soon as that could be done, into a Presbytery of their own; and that it was never intended that a colored man, so ordained, should be regarded as a constituent part of a white Presbytery, with authority to rule over white churches. All this, as to intention was admitted on the other side, but it was claimed that no Presbytery could ordain on the authority of a recommendation from the Assembly; that the only authority to ordain was that laid down in the Constitution of the Church; and that whenever a Presbytery solemnly laid its hands upon a man, ordaining him to the ministry, that they then and there gave him full authority to be a presbyter—and that if in any such case he, or any one else for him, should demand his right to vote, that there was no

constitutional way of forbidding him to do so. The Synod decided that this latter view was correct, by a vote of 46 to 12. The minority of Synod appealed to the Assembly, and the Rev. J. N. Craig and the Rev. James Graham were appointed to defend the action of the Synod before the Assembly. The colored man did not take any part in this controversy concerning his position, but it was understood that his people thought that the Presbytery had repudiated him, and they were all inclined to leave our denomination and go to another one. If the view of the Synod be sustained by the Assembly, our plan will have to be changed, and our Presbyteries will ordain colored men only when they have enough of them to constitute a quorum for business in a Presbytery of their own. Two ministers and one elder or even one minister and two elders might make a quorum in such a Presbytery, if they choose so to frame their constitution.

#### For the Central Presbyterian.

#### Synod of North Carolina

Met in Salisbury, N. C., November 2d, and adjourned November 5th. The opening sermon, which was of unusual excellence, was preached by Rev. J. Henry Smith, D. D., Moderator from Acts xx: 20-21.

There were present during the sessions 63 ministers and 52 ruling elders. The Rev. H. G. Hill, D. D., was chosen Moderator, and Rev. J. A. Ramsey and Rev. L. C. Vass, temporary Clerks.

The various causes of the Church were brought to the attention of the Synod through the carefully prepared reports of the Synod's agents for those causes—a plan pursued by this Synod but by no other, it is believed, of securing a consideration of all the different branches of the Church's work.

When the reports of the Synodical Agent of Sabbath Schools (Rev. L. C. Vass) and the Synodical Agent of Publication (Rev. F. H. Johnston) were read, the Synod was addressed on these subjects by Rev. Dr. Hazen, the Secretary of Publication. Dr. Hazen made a fine impression on the Synod by his frank business-like manner of talking of this arm of Church enterprise, and the cause received the hearty endorsement of the Synod.

The matter awakening the liveliest debate, and perhaps the profoundest interest, was the Evangelistic work of the Synod. In connection with the report of the Synodical Agent of Evangelistic Labor (Rev. C. M. Payne) a paper was presented for the prosecution of Evangelistic work by the Synod.

Two brethren, beloved and well known, who have in the judgment of the Synod special fitness for the work were elected; the Rev. D. E. Jordan, of Orange Presbytery, and the Rev. W. E. McIlwaine, of Mecklenburg Presbytery.

Certainly, however wise the methods and scheme may prove to be, it was manifest that the spirit of the Synod was earnestly for progress. There was an eager desire to press forward to overtake the destitution that is starting, and to advance the kingdom of Christ by means of the Presbyterian Church.

The subject of Foreign Missions was made prominent by the report of the Synodical Agent, (Rev. R. Z. Johnston) and the presence and address of a returned missionary, Rev. H. C. DuBose, of China. His address was crowded with details and facts, full of information most valuable and interesting, and created the deepest impression.

Education too received a due share of attention—the agent, (Rev. L. McKinnon) reporting, and the Synod was addressed by Rev. E. M. Richardson, D. D., the Secretary of Education. It was the first time Dr. Richardson had met the Synod—indeed the first time since Dr. Wadell's presence in Charlotte five years ago that the Secretary had presented in person the cause to the Synod. The dearth of candidates caused deep concern, and the matter was referred to ministers and churches for special prayer to the Lord of the harvest.

Matters connected with Sustentation were fully presented in the report of the agent, Rev. Dr. Hill. The Synod took a forward step here too in ordering stricter presbyterial oversight of ministerial support, and a wise grouping of churches, and in recommending in organized charges, mansees, for the support of pastors.

Indeed in every aspect this has been a successful Synod, and the signs of intelligent zeal and progress are manifest. Only 115 were present out of a possible attendance of 340 or 350, but they were earnest and interested.

The next meeting is to be held in Asheville, the Land of the Sky, September 27th, 1882.

STATED CLERK.

—The practice of head hunting still exists in Borneo, though it is evidently dying out in the regions over which the Dutch have any control. It is a curious custom. No youth is allowed to don the tokens of manhood or pay his addresses to any Malay maid till he has been able to bring in two or three of his enemies' heads. Births, marriages, and deaths and many other events in the lives of these half-savage people cannot be properly celebrated without the presence of a few fresh heads; and in almost every house one or more of these trophies are stowed away wrapped up in banana leaves. It appears likely that the custom is simply a survival from cannibalism. Indeed, among the few remaining cannibals in Dyaks in Kotei it is still the custom to reserve the head for the chief, the remainder of the victim's body being divided among the common people.

—During the past fifty-five years the American Home Missionary Society has received \$9,031,000 in donations, of which New England and New York gave over \$7,000,000.



## Central Presbyterian.

WEDNESDAY, November 16, 1881.

## Our Contributors.

## The Huguenots and Human Rights.

BY REV. R. L. DABNEY, D. D.

No. 2.

We have seen how the destruction of the rights of conscience, and of the municipal charters, deprived France of the very elements of regulated liberty. Nothing was left save, on one side the despotic throne, surrounded by a venal and debauched nobility; on another, the selfish, persecuting, and hated hierarchy; and on another, a populace, without legalized rights, without the habitudes of constitutional liberty, without precedents of regulated freedom, with nothing but its miseries and its hatreds. French civil society was an inverted pyramid. When the fall came, it brought, instead of the ordered liberty of England, after 1688, "the Terror," and the despotism of the Convention. It was chiefly the persecution of Louis XIV which prepared this catastrophe for the throne of his descendants. Every reader has heard something of the part which French infidelity played in the horrors of the revolution. This malignant disease of the national mind was due chiefly to the "dragonnades." Bayle, himself a Huguenot, but also a free-thinker, exclaimed to the persecuting party: "Deceive not yourselves; your triumphs are those of Deism, not of the true faith." . . . "For many centuries you have been the most conspicuous part of Christianity; and it is by you, that men judge the whole. And how can they judge of Christianity, reckoning by your conduct? Must they not judge it as a religion loving blood and carnage?"—"a religion which, to establish its tyranny over consciences, and to manufacture knaves and hypocrites—puts in force any means, falsehoods, perjuries, dragoons, man-sworn judges, tricksters, dishonest pleaders, false witnesses, hangmen, inquisitions?"

Infidelity is not a rare fruit of persecution for religious opinions—in France it was the sure fruit. The literary "renaissance" which shed so much glory on the times of Louis XIV, had taught men to think, and to respect the rights of the human mind. To revere those rights was the religion of the philosophic. Hence, when they saw popery, the professed representative of Christianity, take the lead in trampling on those rights, under pretexts of most disgusting falsehood, at the prompting of the vilest passions, and by means the most cruel and outrageous, the most enlightened spirits of France fell into the natural error of rejecting Christianity. They said to themselves, that to hate this odious tyranny was the most sacred duty the well-informed could pay to humanity and to God. They came to regard Romanism (which to them was all of Christianity, because she had exterminated her rival out of the land) not with indifference, but with passionate abhorrence and contempt. These emotions came to be the signatures of the cultivated and philanthropic. The persecutions produced effects equally poisonous upon the souls of the victims who submitted. Half of the Presbyterians fled their country forever, for the sake of spiritual liberty; many of them, however, not until they had defiled their consciences by a pretended abjuration, which their pastors taught them, in the lands of their refuge, to repent and confess with deep compunctions. The other half bent to the storm, and purchased safety, homes, and property, by a hypocritical profession of popery. This could not but debauch their spirits. It grieved that divine Agent, from whose indwelling they professed to derive their principles. It left them sore from wounded self-respect. The solace which it was natural for these fallen spirits to take, which was almost inevitably sought, was, to cherish the assertion that all religions are indifferent; that one is as good as another; and that there is no sanctity or authority attaching to either, which deserves high sacrifice. Rebuked by the contrasted moral courage of their brethren, who had surrendered all for Christ; they found their justification in estimating that heroism as quixotry. The immense wrong done them by the dominant religion could only excite, in hearts not schooled by grace, embittered hatred. Thus, they found themselves compelled to abhor the religion to which they were constrained to seem to conform. Such an attitude of

mind could only result in the profoundest and the most obstinate infidelity. The result was, that the families of those Huguenots, who did not cleave to their integrity under persecution, became the seats of the coldest and most mocking skepticism. Thus, Condillac and Mably, the very high-priests of the infidel movement, were both grandsons of a noble in Dauphiny, who had been "converted" by the booted missionaries of St. Ruth. The "Encyclopédie" was the Nemesis of the "Dragonnades."

As though to give more startling emphasis to the teachings of this history, and to set a crowning glory upon the principles of the consistent Huguenots, we find that the best friends the Bourbon had, in the day of his calamity, among the enlightened friends of French liberty, were of the persecuted religion. The Noblesse, by their cowardly emigration, and their truculent plots against their fatherland, only added to the cruel difficulties of the position of the sovereign they professed to revere. The last stand for constitutional liberty, and for the sacredness of the king's person against the despotic fury of Jacobinism, was made by the "Gironde." The Girondists had their strength precisely in those provinces of the south, where Protestantism lingered most. When the miserable king and his queen were dragged back to Paris from their attempted flight, one of the two deputies who watched over them, exhibited such respect and courtesy, as won the confidence of Marie Antoinette. It was the Girondist *Barnave*, a Presbyterian of Grenoble. He was, with the other true friends of their country, the advocate of a limited monarchy. He became the wise adviser and temperate defender of Louis XVI in the convention. For this loyalty to the heir of the monarch who had persecuted his own ancestors to the death, *Barnave* was dragged to the guillotine under Robespierre. But the most illustrious defender of the fallen monarch was the Presbyterian minister, *Rabaut St. Etienne*, of Nismes. His father, the venerable Paul Rabaut, was a disciple of the heroic pastor, Antoine Court; and held the mission of "Pastor in the Desert," when to preach the gospel to the persecuted people of God in France, was death. His son, Rabaut St. Etienne, devoted himself from his youth to the same perilous ministry. For many years he preached the gospel in Languedoc, with the sword at his throat. But the approach of the revolution was moderating the audacity of the Romanists, and he gradually acquired more liberty of action. At length in 1787 he ventured to appear in Paris, under the patronage of La Fayette, then on the flood-tide of his popularity, and obtained from the amiable Louis XVI, a charter of toleration for the persecuted people. Such were his wisdom, eloquence, and moderation, that when the States General were convoked in 1789, to give France a constitution, the Presbyterian pastor was one of the prominent deputies. In 1790 he was chosen President of the "Constituent Assembly," which followed the first convocation. He advocated liberty of conscience, trial by jury, and a limited, constitutional monarchy. But "The Terror" was approaching, under the patronage of the Jacobins and the atheists. The Convention was sitting; the king's attempted flight, the arming of the emigrant nobles, and the trial of their monarch for his life, followed in rapid succession. Many bowed before the truculence of Jacobinism; but Rabaut St. Etienne both spoke with fearless eloquence and voted for the king's acquittal. He was condemned by a majority of one vote! Had the tyranny of Louis XIV been less sweeping, had two more such Presbyterian pastors been left to vote in that convention, Louis XVI would have saved his head! A wondrous providence thus illustrated again its awful justice, and the magnanimity of true Christianity. St. Etienne paid for his fidelity, along with the Girondists, at the guillotine, and Louis and his proud queen were murdered. Well would it have been for them, had there been more true Huguenots left in France! Thus God made the crime of 1685 punish itself in the crime of 1792. He shows us that to Him belongs that maxim, even more truly than the pagans who enounced it: "The mills of God grind slowly; but they grind fine at last."

Many times when the soul is in deep waters it is Jesus who has brought it there, and has gone down with it into the dark sea, just to teach the lesson of clinging to Him. How quickly the thought comes home in such straits, "To whom else shall we go!" The vanity of human helpers is seen in such hours, as it never can be in the days of smooth, rolling prosperity.

For the Central Presbyterian.

## The Wall Overthrown.

One evening as I was walking up Main street, I noticed that a portion of a wall had toppled over and lay an immense pile of brick extending across the sidewalk and even farther into the street. On a closer examination I found that the wall enclosed a garden, and that there was a tree standing just where the wall was thrown down. I at once perceived how the mischief was done. The level of the garden was considerably higher than the street, and the tree growing near the wall had spread out its roots on every side, and by insensible degrees had pushed out the base of the wall until at last a breach had been made, and the bricks precipitated into the street formed an impediment to passers by.

I stood a while and began to think somewhat after this fashion: This tree, although it is so great and has caused so much damage, was once a little seed. The owner of the garden, when he saw its tiny shoot appear above the ground, did not think that in a few years it would overthrow the wall. Yet so it has happened; and now the cattle may go into the garden and trample down the beautiful flowers and ruin the shrubbery.

Now the heart of each one of us may be likened to a garden which the kind Master has intrusted to our care. To plant in it he gave us seed which germinating in the soil would spring up into plants beautiful and graceful, would blossom forth into fragrant flowers and bring forth as fruits, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. But he warned us to beware of certain seed which might be sown by an enemy or indeed might be found in the garden itself. This seed was called sin, and we were told to pluck it up by the roots as soon as it appeared, for if it was allowed to grow, it would become a great tree, which overshadowing the goodly plants and depriving them of the sun, would cause them to droop and die. And, moreover, sending out its roots on every side it would throw down the wall.

One morning, it does not seem long since, when we walked in the garden we noticed a small green shoot. Although it was just beginning to show itself we recognized it at once as the forbidden plant. We trembled at first, remembering what the Master had told us, but instead of plucking it up, we said: "Wait a bit, it may not be so bad after all." The next day we became more interested in it, and the day after still more so, and each succeeding day our pleasure in watching it increased to such an extent that after a while we spent more time in that corner of the garden than any where else, and so far from plucking it up we were, that we began to water and dig about it, although it did not seem to need any attention, for it grew of itself, and so fast that we were surprised, and would have been alarmed had we not been so enamored of it. At length even when the Master came and warned of the danger, our ear seemed dulled to his kindly accents.

One day when visiting us we heard him say, as though speaking to himself, "Ephraim is joined to idols; let him alone." Stunned, we threw ourselves at his feet and begged him to forgive us. "Oh! Master," we said, "at once, at once, we will go and pluck up this plant, only forgive us"; and immediately we went to tear it up by the roots. But alas, as we approached, it seemed so beautiful in our eyes and the odor it exhaled was so intoxicating to our senses that we could do nothing but gaze upon it. Since this plant had begun to grow, those that were to adorn our garden and whose fruit would make us strong and healthy, had received little attention from us, and being thus neglected they grew sickly, and the gigantic weed, spreading out its branches, kept out the sun-light from them. Before, the Master had found it pleasant to walk in the garden, and we delighted to meet him, for his face was lit up by a smile; now he came seldom, but we did not wish to see him for there was a frown upon his brow.

Soon the plant began to approach maturity; then growing bolder we said to ourselves, "After all the Master was mistaken. This will not throw down the wall." The history of each day now was the same. One day when we were reclining under the boughs of this great tree and with each breath drawing in its poisonous, intoxicating exhalations, glorying in our pride and wisdom, there was a crash—the wall had fallen. We could only sit dumbfounded as we looked upon the ruin; our garden open to the incursions of wild beasts, who entering, trampled down what beauty there was left; the world looking upon a scene of desolation and decay where it had imagined were loveliness and bloom, golden fruit, and sweet-smelling flowers; those going on their way stumbling over the rubbish heaped up by the falling wall; the great tree which has worked all this evil and revealed it to the outside world, standing, sending its columnar trunk higher up and spreading out its branches on all sides as though defying heaven itself. Oh, woe unutterable! Even those plants which might have been some comfort to us in this our calamity are sickly, dying, dead—and this through our inattention to them.

This similitude was suggested by the fallen wall. Where do we look for examples? Are they not all around us, souls ruined by some cherished sin. Every now and then, the community is

shocked. Mr. A. has embezzled \$50,000. Every one is astonished. "He was such a good man," they say. Yes, so he was to all appearance, but within his heart the seed of dishonesty, long since let in, has germinated and matured. Effect has followed cause. But the cause being hid from our eyes until the effect is consummated, we are surprised. We exclaim: "How have the righteous fallen!" Mr. A. stood high in the church; he was always regarded as an upright, godly man. But now he has ruined himself and has become a stumbling-block, for his former brethren say, "Whom now shall we trust?" and the outside world laugh and jeer. "We told you so. This thing they call Christianity is only hypocrisy. The only difference is some are found out and some are not. They are all whitened sepulchres." "How strange that Harry Jones should be so abandoned. Such a good boy he was. A brilliant young man, we looked forward to the time when he would be one of the lights of the church." Ah! you did not see the seeds of lust and intemperance that Harry allowed to grow in his heart, day by day; nor did you see him secretly nourish them. No, you did not know of these things until the wall was overthrown. Now there is no wall. He has lost self-respect and become careless of the opinion of others.

But why should I mention other examples? Reader this is a true picture. Is there a sin you secretly cherish? Pluck it up by the roots. Already it is causing all your good impulses to come to naught; already it begins to keep the light of divine truth out of your heart; already your moral sense is so obscured that you are not able to distinguish between good and evil as you once were. Think not that you can live with it and cherish it in secret. One day, it may be soon, it will reveal itself to your sorrow and shame.

Does it seem strange that I say nothing about your being unable by your own strength to uproot this sin which so easily besets you? If I have made this omission it is because I know you are well aware that you have no power to do so in your own strength. Sad experience has taught you this. But let me ask you to try once more, not in your own strength, but in His; and let me say to you, you will succeed; for when He commands his servant, with the command he gives the strength to fulfil the command. Remember the miracle performed on the man with the withered hand. The Master says, "Stretch forth thine hand." What power has the man to obey? How can he stretch forth a hand that is withered? But he does obey. He tries to stretch it forth. He succeeds "and the hand is whole even as the other." Even so will it be with you. Obey the command and you will find to power given with the command. N. R. N.

For the Central Presbyterian.

## Home Missions.

## A Plea for Organization.

BY REV. RICHARD M'ILWAINE.

The Church, as a whole, seems cordially agreed that her Home Mission work must be more vigorously prosecuted. Almost without exception, the Presbyteries are reaching forth to supply their destitutions, and the opportunities for upbuilding and extension were never more abundant. The chief difficulty, confronting them all, is the want of means. They have relied almost exclusively for funds on the annual collection; and experience has proved that this source of supply is inadequate. While it has been and must continue the main dependence, it never has, and under the best circumstances, perhaps never will yield enough to meet the wants of the work. Some arrangement is needed to keep the wants of this great enterprise all the time near to the sympathies and pockets of the Church.

What has been found true of Foreign Missions is also eminently so of the Home work. The former finds it necessary to employ missionary societies, Sunday Schools, the monthly concert, and the labors of returned missionaries, besides special appeals for specific objects; and perhaps not far from one-half of all its funds were last year derived from these sources. If the annual collection alone had been trusted to, the result would have been painful. Just so it is with the Home work; and the time has come when, besides the more liberal and general support of the churches at the annual collection, we must organize in its behalf, and thus open perpetual sources of supply the supplement the stated gifts of God's people. If this is not done, the work must continue to lag; the Church remain weak and dissatisfied; and comparative failure attach to the enterprises.

## Home Mission Bands.

We believe that a Home Mission Band ought to be organized in every church, where it can be done without interfering with other existing effort, whose object it shall be to promote the extension, development, and strengthening of the gospel in our own land, and to raise funds for this purpose. A few such associations already exist and are doing valuable service, but they need to be multiplied until they are found in every church strong enough to support one. The effect of such action will be good in many ways. In the first place, it will call the attention of the churches to the immense work in the evangelization of our own country and the upbuilding of the Church, which remains to be done.

This will create and extend interest in the welfare of God's cause, and information about its wants will be sought for, and considered and improved. Such associations will also tend to communicate the zeal, earnestness and piety of the more active members in each congregation to its less interested communicants, and thus a missionary spirit will be excited in a continually enlarging number.

Another consequence will be increased prayer and Christian work. A consideration of the wants of the whole Church and efforts to repair its wastes will lead to sympathy with the destitutions just at hand and to efforts to relieve them. Again, much valuable pecuniary aid will be brought together for the support of our feeble congregations and toward sending the gospel to unoccupied places. If such mission bands could be established in only three or four hundred of our nearly two thousand congregations, what an impulse would be given to Christian work! Instead of anxiety and discouragement, true hopefulness would be felt through all our borders, and the cheerful influence of the centres of light and zeal would gladden the whole Church. A complete transformation would at once be wrought in our denominational prospects. The voice of the faultfinder would then be hushed. The heart of the despondent would be cheered. Our poor churches would rejoice. Our brethren in missionary fields would be fired with new energy. Our Church would be put in the high way of successfully prosecuting her work, and we would not look in vain for the outpouring of the divine Spirit on efforts undertaken for his glory.

Surely such objects as these ought to stir our Christian people. It ought not to be difficult to organize such a band for such a purpose. It will not take many to begin. An earnest Christian man or woman, whose heart is touched with desire to do good, can easily find sympathy with one or more kindred spirits, and when this is done, the band has been formed and ready for work. The object will then be to get as many to unite with it as practicable and to proceed under a simple constitution and organization and to accomplish as large results as possible.

There are very few pastors or sessions who will not give their cordial sanction and assistance to such a movement. No congregation can be found in which such an effort will not prove a blessing in many ways. Only let those who can do so, take the initiative and go to work in earnest and the result is not doubtful. The writer of this will be glad to correspond and advise with any persons who wish to do something in this way. It is, and has for many years been, his conviction that if our Home Mission work is ever to flourish and a real missionary spirit to pervade the Church, it must be through the institution of such agencies in our congregations; and in view of the heavy responsibility resting upon our Zion and the stupendous consequences depending on our present efforts, he is emboldened to call upon his brethren in the ministry and churches to lend their help in the use of this means.

## Later Years the Best Years.

To a man of middle life existence is no longer a dream, but a reality. He has not much to look forward to, for the character of his life is generally fixed by that time. His profession, his home, his occupation will be for the most part what they are now. He will make few new acquaintances—no new friends. It is the solemn thought connected with middle age that life's last business is begun in earnest; and it is then, midway between the cradle and the grave, that a man begins to look back and marvel with a kind of remorseful feeling that he let the days of youth go by so half enjoyed. It is the pensive autumn feeling—it is the sensation of half sadness that we experience when the longest day of the year is past, and every day that follows is shorter, and the lights fainter, and the feebler shadows tell that nature is hastening with gigantic footsteps to her winter grave. So does man look back upon his youth. When the first gray hairs become visible—when the unwelcome truth fastens itself upon the mind that a man is no longer going up the hill, but down, and that the sun is always setting, he look back on things behind. Now, this is a natural feeling, but is it the high Christian tone of feeling? We may assuredly answer, No. We who have an inheritance incorruptible and undefiled, and that fadeth not away, what have we to do with things past? When we were children, we thought as children. But now there lies before us manhood, with earnest work, and then old age, and then the grave, and then home.

And so manhood in the Christian life is a better thing than boyhood, because it is a ripe thing; and old age ought to be a brighter and a calmer and a more serene thing than manhood. There is a second youth for man, better and holier than his first, if he will look on, and not back. There is a peculiar simplicity of heart and a touching singleness of purpose in Christian old age which has ripened gradually, and not fitfully. It is then that to the wisdom of the serpent is added the harmlessness of the dove. It is then that to firmness of manhood is joined almost the gentleness of womanhood. It is then that the somewhat austere and sour character of growing strength, moral, and intellectual, mel-