

The Central Presbyterian.

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Central Presbyterian.

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Richardson & Southall,
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For the Central Presbyterian.

Columbia Seminary.

The Board of Directors met in the Seminary chapel Wednesday, May 9th, at 9 A. M. Eleven of the thirteen members were present. The following new members signed the constitutional formula, and were enrolled: T. W. Hooper, D. D., of the Synod of Alabama, Rev. A. A. James, of the Synod of South Carolina, and Col. M. A. Candler of the Synod of Georgia.

The time of the Board was taken up mainly Wednesday and Thursday morning in attendance upon the examination of the students. The examinations were highly satisfactory, and evinced much painstaking and ability on the part of the Professors, and great diligence and devotion to study on the part of the students. Certificates of graduation were delivered to four young brethren who have completed the prescribed course of study. Drs. Tadlock and Girardeau, were inaugurated on Thursday, at the conclusion of which the Board passed the following paper: "Having heard the Professors for the chairs of Church Government and History, and Didactic and Polemic Theology, upon the systems and methods they propose to pursue agreeably to sec. 3, art. 4, of the constitution; therefore be it—

Resolved, That the Board is thoroughly satisfied with the presentation they have made, and confidently anticipate the best results from their professional labors, to the glory of God and the honor of this institution, and as they have taken the required oath, they be, and are declared duly inaugurated Professors.

The following action was taken on the overture from the Presbytery of South Carolina: "Whereas this Seminary is under the sole jurisdiction of the Synods of South Carolina, Georgia, Alabama, and South Georgia and Florida; therefore—

Resolved, That as a Board of Directors appointed by these Synods, we respectfully decline to make answer to the overture from the Presbytery of South Carolina.

After this action was taken the Board heard a full statement of facts from the Faculty, whereupon the following preamble and resolutions were passed: "Whereas this Board has heard a statement of facts from the Faculty, touching their action in regard to Messrs. W. W. Elwang and W. C. Foster attending the lectures of Prof. James Woodrow in South Carolina University; therefore—

Resolved, 1. That this Board hereby approve of the Faculty's action in the cases of said students.

2. That the Faculty's statement of facts be spread upon our records.

3. In view of the agitation in the Church growing out of these cases, that our religious papers be requested to publish this statement.

The following officers were elected to serve for the ensuing year: President—Rev. James Stacy, D. D., Newnan, Ga.; Secretary—Rev. John G. Law, Darlington, S. C.; Treasurer—W. J. Duffie, Columbia, S. C.; Librarian—Rev. J. D. Tadlock, D. D., Columbia, S. C.

The following standing committees were appointed: Executive—Revs. Jas. Stacy, D. D., J. G. Law, and T. W. Hooper, D. D.; Ways and Means—H. E. Sheperd, LL.D. and Rev. J. W. Rogan; Buildings and Grounds—Col. M. A. Candler and Rev. J. W. Rogan; Library—Rev. W. T. Thompson, D. D., and A. A. James; Laws and Regulations—Revs. F. B. Webb and Wm. Adams, D. D., and H. E. Sheperd, LL.D.; Audits—Col. M. A. Candler, Hon. D. S. Henderson, and Rev. T. W. Hooper, D. D.; To examine assets—Messrs. W. C. Sibley, M. A. Candler, and D. S. Henderson; Investment—Messrs. W. A. Clark, T. A. McCreery, W. B. Lowrance, and D. S. Henderson.

The next session of the Seminary will begin September 17th, 1888.

The Board adjourned Thursday to meet for the election of Professors in the lecture-room of the First Presbyterian

church, Augusta, Ga., Wednesday, June 6th, at 9 A. M. J. G. LAW, Secretary.

N. B. During the absence of the Secretary in Europe for the next three months, correspondents are requested to address the President, the Rev. Jas. Stacy, D. D., Newnan, Ga.

For the Central Presbyterian.

Abstract of the Twenty-Seventh Annual Report of the Committee of Publication.

In presenting to the General Assembly their Twenty-seventh Annual Report, the Executive Committee invite attention first to the present financial condition of the work entrusted to their care.

From the treasurer's report it will be seen that the remaining four per cent. bonds have been redeemed, with the exception of four. One has been lost by the party originally holding it; another belongs to an estate, and has not been presented for payment, while the other two, though the parties holding them have promised to send them in, they had not come to hand at the date of closing this report. The total amount remaining unpaid is only \$300. The amount appropriated for the liquidation of the bonds during the year was \$5,650.

Our only other liabilities are open accounts due publishers, amounting to \$2,751 56. Of this amount \$1,600 is for stock placed on sale, for which we are not expected to pay until actually sold. On the other hand we have due us on open accounts all, or nearly all, good, \$5,342 18.

The statement of assets and liabilities shows an excess of assets amounting to \$78,243 19.

The receipts from royalty on Sabbath-school papers during the year have been \$2,824 30, as compared with \$2,533 56 last year.

The total receipts from churches, Sabbath-schools and individuals during the year have been \$8,119 78, a little less than last year.

The business of the Depository has shown a gratifying increase during the year, the total amount being nearly twenty per cent. larger than the previous year. A portion of this increase is doubtless due to the small beginning made during the year in colportage work.

The most important of our publications for the year, and one to which the Committee desires to direct special attention, is the "Digest of the Acts and Proceedings of the General Assembly of the Presbyterian Church in the United States." By Rev. W. A. Alexander.

Another important work is now in press, and will soon be issued, which we feel confident will meet a long felt want, viz.: "The People's History of the Presbyterian Church in all Ages." By Rev. R. P. Kerr, D. D.

From the press of Messrs. Whittet & Shepperson, publishers of the Sabbath-School papers, have been issued:

Children's Friend (semi-monthly),	380,000
Earnest Worker (monthly),	130,000
Lesson Papers (weekly),	1,500,000
Primary Lesson Papers (illuminated weekly),	750,000
Lesson Quarterly,	50,000

As already indicated in the statement made as to the amount of royalty received for papers during the year, there has been a steady increase in our subscription list.

DONATIONS.

The total grant of books and papers during the past year amount to \$3,494 11, an increase of about \$200 over the previous year. No properly recommended appeal for aid has been refused.

PUBLISHING HOUSE.

It has been the purpose of the Executive Committee, whenever the debt should be finally extinguished, to remove the depository from the ill-torn and inconvenient quarters in the third story of the Publishing House, where the business has been prosecuted during the years of our struggle with debt, to the first floor, which was formerly occupied.

Having, however, received a most advantageous offer for a five years' lease of that room, it seemed to the Committee wise to adopt another plan. The second floor of the building has been fitted up for the use of the depository, and furnishes an exceedingly commodious and pleasant store-room and office for the Committee.

These changes have involved a very considerable outlay for improvements, the most of them being of such permanent character as to add to the value of the building. The income from the whole building will, however, under the new arrangement, be larger than it has ever been before, and at the same time the Committee will be provided with quarters in every way suitable and convenient.

COLPORTAGE.

The last General Assembly "authorized and instructed the Executive Committee to inaugurate and prosecute the work of colportage, as their resources may permit, and in such fields within our bounds as the providence of God may indicate." In obedience to these instruc-

tions the Committee have, after careful consideration of the subject, and diligent investigation of the methods pursued in the prosecution of this work by other organizations, adopted, and in a small way put in operation a plan of colportage, such as we hope and believe will meet the approval of the Assembly.

It has been our desire, as far as possible, to guard against anything that may even seem to trench upon the rights of the Presbyteries, or that may appear to be in any way a failure to recognize their authority, and this necessity has presented the greatest difficulty in determining upon any plan of work.

A careful estimate of the probable resources of the Committee available for this purpose, and the probable cost of continuing a colporteur in the field, has led to the conclusion that we would probably be able to sustain at least one man in each Synod. Possibly experience may demonstrate that the number may be safely increased, but for the present we place this limit.

Many things conspired to delay the beginning of this work, chiefly the difficulty in securing suitable men, and it was not until September that the first colporteur was sent into the field. From time to time others have been engaged, and have entered on the work and we now have eight men employed, as follows:

R. L. Beard,	in the Synod of Virginia.
C. R. Milne,	" " Kentucky.
D. M. McKnight,	" " Memphis.
N. B. Keahy,	" " Alabama.
J. J. M. Glenn,	" " Georgia.
J. S. Colmery,	" " Mississippi.
Rev. E. W. Shive,	" " Arkansas.
Rev. A. McMillen,	" " North Carolina.

Nearly all of these brethren have been interrupted, more or less, by the inclemency of the weather and difficulty of travelling during the winter season, and some of them have been prevented by sickness from the steady prosecution of their work.

For the Central Presbyterian.

Greenbrier Presbytery.

The 101st semi annual session of this Presbytery met in Malden, May 3rd, at 8 o'clock P. M. The opening sermon was preached by Rev. J. N. Sloan, of Huntington. Rev. W. T. Price, of Pocahontas county, was chosen Moderator, and Revs. W. W. Ruff and J. W. Holt clerks. There were present during the session 33 members.

The statistical reports showed 20 ministers and 45 churches, with a membership of 2,851, and "funds collected" as follows: Sustentation, \$985; Evangelistic, \$530; Invalid fund, \$172; Foreign Missions, \$917; Education, \$383; Pastors' Salary, \$9,395; Congregational, \$4,165; Publication, \$133; Miscellaneous, \$1,412. Total, \$17,092.

Oak Grove Church, at Hillsboro, was chosen as the place, and the third Wednesday of September (the 19th) at 7 1/2 o'clock P. M., as the time, of the next regular meeting.

Mr. P. N. Gwinn, a candidate under the care of the Presbytery, was dismissed at his own request to West Hanover Presbytery.

The Home Mission committee of the Presbytery was enlarged by the addition of Revs. Wm. McMiller and S. L. Wilson and Mr. A. P. McClung.

The pastoral relation between Rev. Samuel J. Baird, D. D., and the Roncoverte Church was dissolved, and Rev. J. C. Brown was directed to preach at his convenience in that church and declare the pulpit vacant.

Reports were received from thirty two Sabbath Schools showing 251 teachers and 1,947 scholars on the rolls, and 62 scholars admitted to the communion, and \$551 contributed to the current expense of the schools, \$175 to other purposes. A meeting in the interest of Sabbath Schools was held on Sabbath at 3 P. M., when addresses were made by Revs. G. T. Lyle and D. S. Sydenstricker.

Rev. D. S. Sydenstricker and Mr. Hubert Hoston were elected commissioners to the General Assembly.

Rev. J. W. Holt was advised to continue his labors in Carmel and Hillsdale churches instead of accepting calls to churches without the bounds of this Presbytery.

It was resolved "that in the judgment of this Presbytery organic union with the 'Presbyterian Church in the United States of America' would not be for the interest of the cause of Christ and that the agitation of this subject is not for the good of the Church, and we most respectfully request the General Assembly to discharge the 'Committee of Inquiry.'"

The following resolutions in regard to Home Missions were passed: (1) That all money for this cause be sent to the treasurer at Lewisburg. (2) That the following grouping of churches be made—Roncoverte and Salem be grouped in one field, Alderson and Keller in another, and Coal Valley Lick Branch and Glen Elk in another. (3) That the committee pay to Rev. Dr. Baird \$50 for which application was not made in time. (4) That the Pocahontas field be left to the best judgment of the churches.

The Presbytery resolved to take steps to carry out the injunction of the Synod as to the endowment of the fifth Professorship at Union Theological Seminary, and Rev. M. L. Lacy, D. D., was appointed an agent to bring this matter before the churches of the Presbytery.

The following resolution was adopted: Whereas, there are abroad in the land many irresponsible persons and organizations assuming the functions of the church of God, and whereas, many of these teach doctrines grossly contrary to the Word of God and employ measures and manners shamefully disorderly, resolved, (1) that we earnestly warn all our churches against the insidious approaches of all such. Resolved, (2) that we would especially bear our protest against the widespread and growing disposition (in some of its aspects threatening our own church) to disregard the plain teachings of God's Word as to the modesty and silence enjoined on women in the churches; and we do this whether the tendency is manifested by individuals or organized societies.

Also, the committee appointed to suggest what changes are necessary in our Book to adjust it to the order of the Assembly making the Ruling Elder competent as Moderator in the courts

of the church, recommend that in chapter 5, sec. 3, after the clause "the last Moderator present," be inserted "or it an Elder some one selected to take his place," and other changes of a similar import found necessary to be made.

For the Central Presbyterian.

Mecklenburg Presbytery.

Held an adjourned meeting in the First Presbyterian church of Charlotte, N. C., May 10th. Licentiate M. A. Henderson was examined for ordination, and his trials being sustained, he was set apart to the Gospel ministry.

Candidate Jesse H. Siler was examined and licensed to preach the gospel. He is under appointment to go abroad as a foreign missionary. The Rev. Roger Martin was permitted to preach in Providence church, to which charge he has been called.

The pastoral relation between Rev. G. S. Robinson and Pineville church was dissolved, and he was dismissed to join Bethel Presbytery.

Steps were taken looking to the support, by this Presbytery, of Mr. Siler in the foreign missionary field.

[For other Presbyteries see 3d page.]

The Centennial Assembly.

The following are some of the more important arrangements which have been made for the Centennial Meeting of the Presbyterian General Assembly, which convenes in Philadelphia, May 17th:

I. GENERAL MEETING.—1. The Opening Session will be held in the old, historical First church, Washington Square, Seventh and Locust Streets, on Thursday morning, May 17th, at eleven o'clock. The Commissioners will meet at an hour earlier at Horticultural Hall, from which they will proceed in a body up Broad Street, Down Walnut Street and across Washington Square to the Church.

2. The afternoon session of the first day, will be held at 2:30 P. M., in Horticultural Hall, where all the business sessions of the Assembly will be held from 9 A. M. to 12 M., and from 2:30 to 5 P. M.

3. The Lord's Supper will be celebrated by the Assembly in the First church, on Thursday evening the first day at 8 o'clock.

II. POPULAR MEETINGS.—The Popular Evening Meetings will be held at 8 o'clock in the Academy of Music as follows:

1. Theological Education, by representatives of Princeton, Auburn, and Western Seminaries, Friday, May 18th.

2. Theological Education, by representatives of Lane, Union and McCormick Seminaries, Saturday, May 19th.

3. Missions among Freedmen, Monday, May 21st.

4. Home Mission Work, Tuesday, May 22d.

5. Foreign Mission Work, Friday, May 25th.

III. SABBATH MEETINGS.—1. A Popular Meeting in behalf of Aid for Colleges and Academies, will be held in the Chambers church, Broad and Sanson Streets, on the first Sabbath evening of the Assembly, May 20th, at 8 o'clock.

2. A Popular Meeting for the Cause of Temperance, will be held in the North Broad Street Church, Broad and Green Streets, on the second Sabbath evening, May 27th, at 8 o'clock.

IV. CHILDREN'S MEETING.—The Popular Meeting for Publication and Sabbath School Work, which will be a great mass meeting of the members of the Sabbath Schools of Philadelphia, and at which there will be special services, will be held in the Academy of Music, on Saturday, May 19th, at 3 o'clock.

V. RECEPTIONS.—1. A Reception will be given to the General Assembly and to the General Assembly of the Southern Church, which will come from Baltimore in a special train, by Mr. and Mrs. Wistar Morris, at their residence near Overbrook Station, P. R. E., on Wednesday afternoon, May 23d.

2. A Recitation will be given to the General Assemblies [Northern and Southern] in the Academy of Fine Arts, Broad and Cherry Streets, on Wednesday evening, May 23d.

VI. EXCURSIONS.—1. An Excursion to Atlantic City will be offered to the General Assembly, for the second Saturday of the Assembly, May 26th, or such other day as the Assembly may choose.

2. An invitation from the College of New Jersey and the Theological Seminary at Princeton, New Jersey, to spend an afternoon in visiting those institutions, will be extended to the Assembly.

VII. CENTENNIAL CELEBRATION.—The Meetings for the Centennial Celebration, in connection with the Southern General Assembly, will be held in both the Academy of Music and Horticultural Hall, on the second Thursday of the Assembly, May 24th—morning, at 10 o'clock; afternoon, at 3 o'clock; and evening at 8 o'clock.

The admission to all the Centennial exercises will be free to all. Reserved seats for Centennial Day, will be given to the Commissioners to the two Assemblies, and to a limited number from the churches of Philadelphia, which have contributed to the unusual expenses of the Centennial Assembly.

I. P. McCURDY, Secretary.

NEWS OF THE WEEK.

The Ancient Order of Hibernians, in its convention held last week in New York, adopted the following resolutions with reference to the Irish question and the Pope's latest position in regard to Irish affairs. Following a preamble the resolutions reads: Resolved, That we pledge anew our fealty to the Irish cause and tender to our people at home every possible aid in this, their hour of need, whenever the head of the church seems opposed to the fulfillment of Ireland's aspirations. Resolved, That we regard the tory appeal to Rome as an evidence of weakness on the part of the English government and a triumph for the brave bishop whose voice and act will surely convince the Holy Father, that England's design, not Ireland's desire, asks his interference in the affairs of Ireland.

Mrs. Robert Milligan, of Bridgeport, W. Va., gave birth to her twenty-fifth child Wednesday. The mother is 48 years old, and was married at the age of 13. Her children include five sets of twins. Of the 25, 21 are now living. The oldest is 33, and there are 9 grandchildren. The family is in poor circumstances.

The government of New Zealand has proclaimed all Chinese ports to be infected in order to put a stop to the entrance into the colony of Chinese immigrants. The government of South Australia has proposed that an intercolonial conference be held for the purpose of arranging for united measures to exclude immigrants from China.

The American Tract Society had its annual meeting last week in the Madison Square Presbyterian Church, Rev. Dr. H. M. Field presiding. Dr. F. Carter was elected President. The obituary list for the year included the Rev. Drs. Mark Hopkins, David R. Kerr, Roswell D. Hitchcock, William B. Stevens, and of the American Tract Society, Messrs. A. S. Barnes, C. R. Agnew, S. E. Warner and A. Foot. The publications added to the society's list during the year are 143 in number in different languages. The whole number of distinct publications issued by the society, excluding the periodicals, is 7172, of which 1627 are volumes.

Arrangements have been perfected in Columbus, Ga., for a new departure among the Southern cotton mills. Colonel C. L. Swift and Mr. John Burkhardt of Atlanta, in connection with an experienced local mill man, will at once begin the erection of a cotton mill for the exclusive manufacture of fine grades of seersuckers and gingham. These grades of goods have not been manufactured in the South heretofore, and the result of the enterprise will no doubt be watched with interest by manufacturers all over the country. The gentlemen have unlimited capital, and will start the enterprise with \$200,000.

In Pleasants county, W. Va., last week, Jacob Morgan was murdered in his own house in the presence of his wife by two men. He was shot and stabbed in the breast and his throat cut. Morgan had recently been paid \$600 pension money, and it is believed the object of the murders was robbery, but there was only \$15 in the house, and they failed to find this.

In Petersburg, last week, E. D. Hogan an aeronaut, from Jackson, Mich., made a balloon ascension. After ascending a distance of 2,000 feet he leaped from the balloon with a parachute, descending to the earth. He alighted in a tree in the southern part of the city and was quite badly hurt.

The official returns of the elections of municipal councillors in 361 urban districts in France show that the republicans were victorious in 206 districts and the conservatives in 155 districts. In the other 139 districts second ballots will be necessary.

It has recently been stated that the Duke of Sutherland possesses no fewer than 1,355,000 acres of land, a property larger than the two counties of Rutland and Lancashire; that twelve persons own one-fourth of Scotland.

More than one hundred students at Cornell have pledged themselves not to patronize the Ithaca stores, because the town authorities have forbidden the giving of the college yell in the streets.

DUBLIN, May 11.—The trial of John Dillon, charged under the crimes act with inciting tenants not to pay rent, was concluded to-day. Dillon was convicted and sentenced to six months' imprisonment without hard labor.

The Emperor of Brazil has had a relapse in Milan. He shows symptoms of neuralgic cerebral congestion. Drs. Charlot, of Paris, and Giovanni, of Padua, have been summoned to attend his Majesty.

Many of the coke producers of the Connellsville region have determined to rid their mines of foreign laborers, and have issued orders that no one shall be employed who is not thoroughly conversant with the English language.

VIENNA, May 12.—King Milan of Serbia is opposing the return of Queen Natalie, his wife, to Belgrade. High circles in Vienna are trying to persuade her to conform to King Milan's wish.

Timber lands along the line of the Lynchburg and Durham Road in Campbell and Halifax counties, are in great demand and are being bought up by lumber dealers and saw-mill men.

In 1868 Danville had 5,000 inhabitants, and now claims 17,000; ten years ago Lynchburg had 12,000, and now numbers a population of 25,000.

The fine residence of Robert Crockett, near Wytheville, has been sold to Wm. A. Stuart, of Saltville, for \$1,111, being an advance bid of ten per cent on a former sale.

At Johnstown, Marion county, W. Va., Saturday night, Peter E. Manley shot and killed William Burns, proprietor of a brewery, because the latter refused to furnish him some liquor.

An address signed by 3,730 dissenting ministers was presented to Mr. Gladstone last week expressing their sympathy with him in his efforts to reconcile England and Ireland.

The St. James Gazette says that the settlement of the dispute between the United States and Morocco was due to Prince Bismarck's sending a private commission to the Sultan.

Last Saturday morning Mr. George Beverage, a wealthy farmer, of Norfolk county, committed suicide at his home, near Deep Creek by cutting his throat with a razor.

William A. Stuart and his son Henry, of Russell county, have now near 4,000 head of cattle on their great Russell ranch of 45,000 acres, and sell 1,300 or 1,400 head every fall.

It is represented that the Atlantic and Danville railroad (to which the city of Danville subscribed \$150,000) has been purchased by the Richmond and Danville road.

The great musical festival in Petersburg last week seems to have been a grand success. Gov. Lee and Gov. Scales of North Carolina spent one day there.

Advices from Rio Janeiro state that the Brazilian Chamber of Deputies has passed a bill for the immediate abolition of slavery.

Two students of the West Virginia University at Morgantown were expelled last week for having liquor concealed in their room.

Colonel D. F. Houston, of Reanoke, purchased a few days ago 3,000 acres of coal land in Logan county, W. Va.

A dispatch from Rome to the Chronicle says that the Irish bishops have notified the Vatican of their adherence to the papal rescript.

The difference between the United States and Moorish governments has finally been settled.

There has been another walking match in New York.

Gov. Hill of New York vetoed the high license bill. Afraid to sign it.

A girl six years old, in Wayne county, W. Va., is stated to weigh 230 pounds.

A party of Bedford county fishermen caught over 300 fine trout in North creek last week.

Central Presbyterian.

WEDNESDAY, May 16 1888.

For the Central Presbyterian.

At Twilight.

'Twixt grey dark of earth and grey light of sky
Alone with the twilight and rain,
I listen for even the whippoor will's note,
And longingly listen in vain

A sombre earth and a desolate sky!
No wind is astir o'erhead;
And the slow rain drops as solemnly down
As tears on the face of the dead.

To-morrow? ah! yes, its day may be glad,
It may throb with color and light,
But 'tis now, and I'm alone with the windless
rain
In the grey and silent night

ELIZABETH LEE.

For the Central Presbyterian.

Early Movements in Behalf of Religious Liberty in Virginia.

Action of Hanover Presbytery in 1774.

INTERESTING HISTORICAL DOCUMENT.

RICHMOND, VA., May 7, '88.

Messrs. Editors.—In looking among the archives of the State a few days ago, I found a paper of great historical value, in its bearing on the part taken by the Presbyterian Church in the struggle for religious liberty in Virginia. I inclose it with the request that it be published, and although it was written in 1774, this will be its first publication.

The occasion of its preparation was the introduction in the House of Burgesses in 1772 of a bill having for its professed object the better security of the religious liberty of Protestant dissenters in the colony, but really contrived for their oppression in several particulars. The objectionable features are commented upon in the paper now sent you. Foote, in his "Sketches of Virginia," p. 320, states the dissatisfaction of Hanover Presbytery with the proposed bill, and the appointment of Rev. John Todd and Capt. John Morton as commissioners to attend the next Assembly in opposition to it. Nothing was done in the next Assembly touching the matter, and at the meeting at the house of Robert Caldwell, on Cub Creek, in Charlotte county, 14th October, 1774, there being apprehension that the Assembly would take action during the fall session, the Presbytery adjourned to meet on the second Wednesday of November next, at the house of Col. William Cabell, of Amherst, to remonstrate against the bill. This paper is that remonstrance, and is most interesting and instructive, not only because of its ability, and the light it sheds on the then condition of the Church and the colony, but because it is the first paper of the kind, so far as I have seen, which was ever presented to the Virginia Assembly claiming equal rights for dissenters. It may therefore be regarded as the advance guard of that army of remonstrances, which so vigorously attacked the Establishment, and finally overpowered it, and established perfect religious liberty on its ruins.

Foote evidently never saw this paper. Taking it in connection with the able memorials of Hanover Presbytery in 1776 and 1777, which Foote gives in full, the reader can have no difficulty in seeing where Mr. Jefferson, who was a member of the Assembly, got his views of religious liberty. His famous bill was not written before 1777, nor reported before 1779, and it shows no more advanced thought on the subject than the able papers of Hanover Presbytery. I will add that it is probable that Rev. Caleb Wallace, who wrote the memorial of 1776, wrote this paper. He was a graduate of Princeton, and became in later life a distinguished judge in Kentucky.

WM. WIRT HENRY.

To the Honorable the Speaker, and the Gentlemen of the House of Burgesses:

The Petition of the Presbytery of Hanover, in behalf of themselves, and all the Presbyterians in Virginia in particular, and all Protestant dissenters in general, humbly sheweth, That upon application made by the Rev. Mr. James Anderson in behalf of the Synod of Philadelphia, the honorable Governor Gooch, with the advice of the council, did in the year 1738, or about that time, for the encouragement of all Presbyterians who might incline to settle in the colony, grant an instrument of writing under the seal of the colony, containing the most ample assurances that they should enjoy the full and free exercise of their religion, and all the other privileges of good subjects. Relying upon this express stipulation, as well as upon the justice and catholic spirit of the whole Legislative body, several thousand families of Presbyterians have removed from the Northern provinces into the frontiers of this colony, exposed themselves to a cruel and savage enemy, and all the other toils and dangers of settling a new country, and soon became a barrier to the former inhabitants who were settled in the more commodious parts of the colony. Ever since that time we have been considered and treated upon an equal footing with our fellow subjects, nor have our ministers or people been restricted in their religious privileges by any law of the colony. Your humble petitioners further show, that with gratitude they acknowledge the catholic design of our late honorable Assembly to secure by law the religious liberties of all Protestant

dissenters in the colony; accordingly they did in the year 1772, prepare and print a Toleration Bill, but as the subject was deeply interesting it was generously left open for amendment. But notwithstanding, we are fully persuaded of the catholic and generous design of our late representatives; yet we are deeply sensible that some things in the above named bill will be very grievous and burdensome to us if passed into a law. Therefore we humbly and earnestly pray that the said bill may not be established without such alterations and amendments as will render it more agreeable to the principles of impartial liberty and sound policy, which we presume were the valuable ends for which it was first intended. Therefore we humbly beg leave, while we are making the prayer of our petition in a more particular way, to lay before this honorable house in the most respectful manner, a few remarks upon the bill.

The preamble is agreeable to what we desire, only we pray that the preamble and every other part of the bill may be so expressed as will be most likely to obtain the royal assent.

We are also willing that all our clergymen should be required to take the oaths of allegiance, etc., usually taken by civil officers, and to declare their belief of the Holy Scriptures.

Likewise, as is required in the said bill, we shall willingly have all our Churches and stated places for public worship registered, if this honorable house shall think proper to grant it. But every minister of the gospel is under indispensable obligations to follow the example of our blessed Saviour, "who went about doing good;" and the example of his Apostles who not only "taught in the Temple, but in every house where they came they ceased not to teach and preach Jesus Christ." From which, and their constant practice of traveling into every quarter of the world, we humbly trust that it will appear to this Assembly, that we cannot, consistent with the duties of our office, wholly confine our ministrations to any place or number of places; and to be limited by law would be the more grievous, because in many parts of this colony, even where the majority of the inhabitants are Presbyterians, it is not, and perhaps it may not, in any short time be easy to determine where it would be the most expedient to fix upon a stated place for public worship, and indeed where we have houses for worship already built, generally the bounds of our congregation are so very extensive that many of our people, especially women, children, and servants are not able to attend by reason of the distance, which makes it our duty, as faithful ministers of Christ, to double our diligence, and frequently to lecture and catechise in the remote corners of our congregations. This restriction would also be very grievous to us in many other respects. We only beg leave to add: That the number of Presbyterians in this province is now very great and the number of clergymen but small, therefore we are obliged frequently to itinerate and preach through various parts of the colony, that our people may have an opportunity to worship God and receive the sacraments in the way agreeable to their own consciences. As to our having meetings for public worship, in the night, it is not in frequent practice among our churches; yet sometimes we find it expedient to attend night meetings, that a neighborhood may hear a sermon or a lecture, or be catechised, without being much interrupted in their daily labor. And so long as our fellow-subjects are permitted to meet together by day or by night, for the purposes of business or diversion, we hope we shall not be restrained from meeting together as opportunity serves us, upon business of all others the most important; especially if it be considered that the Apostles held frequent societies by night, and once St. Paul continued his speech till midnight; accordingly it is well known that in city and collegiate churches evening prayers and lectures have long been esteemed lawful and profitable exercises. As to any bad influence this practice may have upon servants or any others, it is sufficient to say that there is nothing in our principles or way of worship that tends to promote a spirit of disobedience or disorder, but much to the contrary; and if any person shall be detected in doing or teaching anything criminal in this respect, we presume he is liable to punishment by a law already in being; therefore we pray that no dissenting minister, according to law, may be subjected to any penalty for preaching or teaching at any time, or in any place in this colony.

We confess it is easy for us to keep open doors in time of divine service, except in case of a storm or other inclemencies of the weather; yet we would humbly represent that such a requirement implies a suspicion of our loyalty, and will fix a stigma upon us to after ages, such as we presume our honorable representatives will not judge that we have anyhow incurred; therefore we pray that this clause may also be removed from the bill.

And as to baptizing or receiving servants into our communion, we have always anxiously desired to do it with the permission of their masters; but when a servant appears to be a true penitent and makes profession of his faith in Christ, upon his desire it is our indispensable duty to admit him into our Church, and if he has never been baptized, we are to baptize him, according

to the command of Christ: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo I am with you always, even unto the end of the world. Amen." And we are so confidently persuaded of the liberal sentiments of this house, that in obeying the laws of Christ, we shall never be reduced to the necessity of disobeying the laws of our country.

And we also, having abundant reasons to hope that we shall be indulged in every other thing that may appear reasonable, your petitioners further pray;

For liberty and protection in the discharge of all the functions and duties of our office as ministers of the gospel, and that the penalties to be inflicted on those who may disturb any of our congregations in the time of divine service, or misuse the preacher, be the same as on those who disturb the congregation, or misuse the preacher's of the Church of England, and that the dissenting clergy, as well as the clergy of the Established Church, be excused from all burdensome offices. All which we conceive is granted in the English Toleration Act.

And we pray for that freedom in speaking and writing upon religious subjects, which is allowed by law to every member of the British Empire in civil affairs, and which has long been so friendly to the cause of Liberty.

And also we pray for a right by law to hold estates, and enjoy donations and legacies for the support of our churches and schools for the instruction of our youth. Though this is not expressed in the English Act of Toleration, yet the greatest lawyers in England have pled, and the best judges have determined, that it is manifestly implied.

Finally, we pray that nothing in the Act of Toleration may be so expressed as to render us suspicious or odious to our countrymen, with whom we desire to live in peace and friendship; but that all misdemeanors committed by dissenters may be punished by laws equally binding upon all our fellow-subjects, without any regard to their religious tenets. Or if any non-compliance with the conditions of the Act of Toleration, shall be judged to deserve punishment, we pray that the crime may be accurately defined, and the penalty ascertained by the Legislature; and that neither be left to the discretion of any magistrate, or court whatsoever.

May it please this honorable Assembly, There are some other things which we omit, because they are less essential to the rights of conscience, and the interest of our Church; we trust that we petition for nothing but what justice says ought to be ours; for as ample privileges as any of our fellow-subjects enjoy: "To have and enjoy the full and free exercise of our religion, without molestation or danger of incurring any penalty whatsoever." We are petitioning in favor of a Church that is neither contemptible nor obscure: It prevails in every province to the Northward of Maryland, and its advocates in all the more Southern provinces are numerous and respectable. The greatest monarch in the North of Europe adorns it; it is the established religion of the populous and wealthy states of Holland; it prevails in the wise and happy Cantons of Switzerland; and it is the possession of Geneva, a state among the foremost of those who, at the Reformation, emancipated themselves from the slavery of Rome; and some of the first geniuses and writers in every branch of literature were sons of our Church.

The subject is of such solemn importance to us, that comparatively speaking, our lives and our liberties are but of little value; and the population of the country, and the honor of the legislature, as well as the interest of American liberty, are certainly most deeply concerned in the matter: Therefore we would willingly lay before this honorable house a more extensive view of our reasons in favor of an unlimited, impartial Toleration; but fearing we should transgress upon the patience of the house, we conclude with praying that the alwise, just, and merciful God would direct you in this, and all your other important determinations.

Signed by order of Presbytery.
DAVID RICE, Moderator.
CALEB WALLACE, Clerk.
At a session of the Presbytery in Amherst County, November 11th, 1774.

For the Central Presbyterian.

"Beautiful Soo" the Capital of Kiangsu.

'Heaven Above; Below, Soochow.'

BY REV. HAMPDEN DUBOSE.

On the banks of the Grand Canal, eighty miles west of Shanghai, twelve miles east of the Great Lake, and forty miles south of the Yangtze, stands a far-famed city, the silk metropolis of the Orient. Even in this hurried century, a crowd of admirers stand with reverent awe around the statue of antiquity, and gaze upon its towering heights which seem to pierce the clouds. Let us go back two millenniums, and then, along these same streets we now tread, the father would lead his son and point to halls and palaces covered with the ivy of centuries. Twenty-four hundred years have these walls stood, and on these cobble-stone pavements eighty generations of men have trod to and fro. Founded B. C. 500, it was laid out only 250 years after Romulus traced the walls of the

ancient mistress of the world, whose glory, for fifteen centuries, has consisted in broken monuments of former grandeur; while, during these fifteen hundred years, Soochow has been a literary and commercial centre. It was built during the lifetime of Confucius, and synchronous with the completion of the second temple of Jerusalem, in the time of Ezra. There is a stone map in the Confucian temple, near 1,000 years old, and on it the streets and temple sites are almost identical with the present.

China was not always the solid cube it is at this time. Before the warring States had amalgamated, Soochow was the capital of the "Kingdom of Wu," as the country south of the Yangtze was called. It included a portion of this and the two adjacent provinces, and was independent from the twelfth to the fourth century B. C., inclusive. There is nothing in the history specially germane to our subject, till the accession of Hoh Lu, who issued the decree that Soochow be laid out as the capital of his dominions. Hoh Lu was of royal descent, the grandson of a former sovereign, yet he ascended to the throne, not by succession, but by assassinating the ruling monarch and seizing the reins of Government. His reign, however, was a successful one. "He did much to improve the general condition of the country, especially in opening up the water communications and draining the swampy lands that abounded. By his wise and just government, he gained the confidence of the people, and succeeded ere long, in establishing himself on the throne. He brought his army into a great state of efficiency, and none of the neighboring principalities could cope with him, so that he was able to dictate his own terms on the conclusion of the four or five wars in which he was engaged."

His pleasure parks must have been attractive resorts. On the hills beside the Great Lake, though the population in the thriving towns and villages, is now dense, yet, deer abound—what splendid hunting grounds must these have been when the mountains were covered with their primeval forests. From his rural palace on the Mohdoh heights, in the afternoon, he could look westward upon the Great Lake, glistening as a sea of glass, and to the east behold thousands of workmen with their wooden pestles driving down the stone foundations of the great city just rising into sight.

Its Founder.

The founder of Soochow was "Wu Tszü" To him, the Prime Minister, was entrusted the great task of building a Capital. In many respects there is no people who have a more just appreciation of virtue than the Chinese. They are not blinded by the glamour of royalty but give honor to the great statesmen who have wielded the destinies of the Empire. King Hoh Lu is known by the *literati* only; Wu Tszü by the people. There are no fabled accounts of his early years, for Asiatic history at that period is far more authentic than European. His father, the Premier of another State, was murdered by the monarch, and the son fled as a refugee to the Kingdom of Wu. He became the friend of Hoh Lu, assisted him in obtaining the throne, and for twenty years was his trusted counselor. He advised the king in order to strengthen his government, "and secure the safety and prosperity of his people," to found "a large walled city where his subjects could dwell in time of danger, and where his government stores could be protected from the enemies that constantly menaced his kingdom." The king was pleased, and directed Wu Tszü "to select a site and proceed with the building of the city," whereupon, with the aid, no doubt, of geomancers and *yang shay* doctors, the history of the city tells us, he "prospected the ground, tasted the water, observed the heavens and planned the earth."

What a Herculean task to build a city! What an expenditure of money! What a witness to the civilization of those early ages! Wu Tszü traced the foundations of the walls, laid out the streets, opened the canals, built the bridges, and perhaps, sold the "corner lots." By his own toil he erected the monument which perpetuates his memory. By the energy of Wu Tszü, the borders of the kingdom of Wu were extended, and the condition of the people so much improved that it "became one of the strongest and most famous of the principalities, into which China was divided at that time."

Hoh Lu succeeded by his unworthy son, Fu Chai. With the resources which his father had collected, he erected magnificent palaces, and the "Beautiful Soo Tower," so celebrated in ancient annals. His great extravagance in building, his waste of the State revenues, and "the enforced labor of many thousands of his subjects in his building operations, caused wide-spread murmuring and dissatisfaction among the people." The faithful and honored statesman, the friend and counselor of his father, protested against the extravagance and dissipation of Fu Chai, and the latter took the short method of sending him a sword to take his own life. The noble citizens of the capital rescued his body from the canal, built funeral temples to his memory, and called a gate and a mountain by his name.

The last year was the most prosperous one in the history of the Baptist mission in Ceylon. More than three hundred were baptized.

For the Central Presbyterian.

How a Methodist Minister Makes Presbyterians.

STAUNTON, VA., May 5, 1888.

Quite an interesting incident, with a humorous side to it, has recently come to the knowledge of the writer, and as the result was a good work for Presbyterianism in a destitute field accomplished by a good Methodist brother, I think it deserves a place in your columns.

It was in the fall of 1866, when matters, ecclesiastical as well as political, had not resumed their normal ante bellum state of order and regularity, that the Presiding Elder on the Lewisburg, W. Va., District went to Mingo Flats in Randolph county, to hold a protracted meeting. He preached for about a week in a small building where both Methodist and Presbyterian ministers officiated occasionally, although there was no Presbyterian church organization there, but quite a sprinkling of Presbyterian families in the community and one elder, a Squire Wilson, strong in the faith. The Squire and the Presbyterian people attended the services regularly, the brother preached with unction, the meeting became very interesting, the Spirit came down with power, and by the time the services came to an end about 40 persons had professed faith in Christ.

At the final meeting the minister said he was ready to receive such as wished to join the church, and invited them to come forward, and according to the rules of the Methodist church, connect themselves with it. Some half-dozen came forward and were received into the communion. The good brother, however, knowing the large number of professed conversions and seeing so small a number of applicants for church membership, thought that his invitation must have been misunderstood, and again explained the nature of it, and was still surprised to have no further response. But as he stood and wondered what might be the matter, old Squire Wilson rose in his seat and explained that there were a number of young persons present who wished to join the church, but they belonged to Presbyterian families and preferred the Presbyterian church. At this the Methodist brother appeared much relieved and expressed himself as entirely willing to receive the new converts into the church of their choice, but insisted upon the importance of their forming some church connection.

Squire Wilson, however, explained, that according to the rules of this church the applicants must be examined by the session before they could be admitted, and proposed that he and the Presiding Elder should constitute a session and examine them. At this proposition there seemed much relief, but the minister then suggested that it was necessary for them to have a pastor, and that he, as a Methodist minister, could not moderate the session unless he were pastor of the people. To solve this difficulty he proposed that the Presbyterians in the congregation should make him their pastor. After some further explanations an understanding was arrived at, and elder Wilson got up and moved that Bro. —, be elected to the pastorate of the Mingo Flats Presbyterian church, and asked all Presbyterians who favored the motion to rise. A number stood up. There was no dissenting vote, and the elder pronounced the Presiding Elder duly elected pastor. The minister then rose and formally accepted the call to the pastorate of the Presbyterian church at Mingo Flats. He then asked all present who wished to connect themselves with that church to come forward, when more than thirty person rose at once and did so.

The new pastor then invited the elder to come forward, and together they constituted a session and examined and received the persons into Presbyterian church membership. The pastor *pro tem* using the usual form as laid down in the Methodist Book for the admission of members. After which he addressed the young members and extended the right hand of Christian fellowship. He, however, explained that this proceeding was somewhat irregular, but considered justifiable under the circumstances, and in the future it could, and he believed would, be sanctioned and made regular by their Presbytery.

The good brother left the community the next day, well satisfied with the work he had done, and it was a good work, but he forgot to resign his pastorate, and still laughs, as he claims, that he is yet the pastor of Mingo Flats church.

I have not heard certainly what was the outcome of this matter, but understand that it was "fixed up" by Presbytery afterwards, and I think it very probable that the now important church at Mingo Flats had its origin in the incident referred to. This incident is commended to the attention of the committee of the General Assembly who will consider the overtures as to organizing churches in foreign lands. T. C. M.

If we have the testimony of our consciences, that we are accepted of God, we need not much concern ourselves about what others think or say of us; and without this, the good opinion of others will stand us in little stead.

Those are certainly destitute of the spirit of the gospel, who are for anathematizing and rooting out by violence and persecution, all that are not of their mind and way, and that cannot in conscience say as they say, and do as they do.