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CORRESPONDENCE.

Letter from Switzerland.

GENEVA, Nov. 3d, 1881.

Messrs. Editors.—We have traversed many regions all celebrated for the beauty of their scenery; we have travelled through Great Britain and the livelier plains of our country, but we have nowhere met with such a rich union of picturesque objects as in the Republic of Switzerland. The industry of its inhabitants—the curious house architecture with projecting roof, to guard from the wintry snow—the valleys kempt as carefully as a gentleman's lawn at home, the wagon roads superior everywhere to park roads in America, and oftentimes exhibiting engineering skill of the highest order as well as enormous labor—the mountain sides grass-covered and fir-clad to the levels of eternal snow—and finally the Alps, afford the materials for a vast deal of study and reflection as well as enjoyment. The immense masses that constitute

The Alps, Exhibit at First Sight the Appearance of Confusion and Disorder.

They seem the venerable witnesses of mighty convulsions which took place when the earth assumed the form assigned it by its Creator. What pains in the bowels of the earth, what stupendous groanings and upheavals there must have been or ever the Alpine Vohu Vabohu were formed, and the age of trituration of flora and fauna began! Inaccessible peaks covered with snow, summits with sides perpendicular as gigantic obelisks, rocks almost deprived of their hold by time and ready to fall from old age, are the phenomena which the Alpine chains present. Nothing can be more imposing than Mount Blanc. It towers high above all the mountains. The other summits which encompass and incline toward it, are all comparable to humble subjects anxious to contemplate and pay homage to their sovereign head. The Cervin appears like a triangular pyramid, and its serpentine summit rises to the clouds. The circular figures which these mountains assume may be considered the most remarkable feature of their arrangement. Mount Rosa, for example, is formed by an uninterrupted series of mighty peaks that enclose an immense circle nearly six thousand yards in diameter. The general configuration is volcanic, but geologists have looked in vain for ancient volcanoes in the Alpine chains. The ocean alone has left traces of its former existence. Incontestable evidence of the sea exists not only in numerous shells, but in the fact that the calcareous strata, for the most part alternated regularly with layers of fine sand, are yet occasionally separated from each other by beds of pebbles or small angular and rounded stones, that could only have been united in the depths of the ancient ocean by the calcareous cement that envelops them. And yet in despite of this disordered appearance of Switzerland, the observer familiar with nature can see evidence of arrangement in the strata, fissured and tilted, and folded as they are. The most ancient deposits in these mountains are stratified in the direction from west-south-west to east-north-east. While we are commenting on the geology of the Alps, it is impossible to avoid referring to the strange, disconnected granite blocks to be seen 2,000 feet above the lake of Geneva. They have apparently fallen from the highest summits of the Alpine range to the declivities of the Jura on the side of Switzerland.

Next to the Alps themselves,

The Glaciers of Switzerland

are the greatest attraction to the traveller. But if the visitor actually expects to see these ice rivers move, and watch them trend and grind the rock, he will, unless more fortunate than we, be greatly disappointed. The philosophy of the glacier is the melting of the snow by the sun, and this snow thus melted is afterward converted into ice. The plains of ice or glaciers are often inclined, and always

cracked and divided by deep fissures, giving them varied and fantastic forms. According to their greater or less inclinations, the glaciers descend a short distance at the approach of spring. Their course is soon interrupted, not, however, without determining the direction of the fissures, which are accompanied by loud noises re-echoed from mountain to mountain. The effects, however, of this slight movement of the glacier are far reaching and remarkable. The violent shock given to the air communicates itself to the snow. It too is shaken, and some portions detached and rolling down the mountain side, increase in bulk, and occasionally overwhelm habitations, villages, and forests. Thus in the glacier we find the cause of the avalanche, and we doubt not the even more ruinous land-slide, which, like that of Ulm, oft destroys prosperous villages. This great natural movement, the mainspring of all the perilous phenomena of Switzerland, is tame enough to the traveller. We have heard of motion that was quicker than sight. The motion of the glacier, however, is slower than sight. Science has actually determined that the descent of the ice into the ducts of the glaciers in one year amounts to about twenty feet. The snail is a Derby winner in comparison to the glacier. At this rate it amounts to nearly three miles in nine hundred years, and the stray rocks which are thought by geologists to have been dragged by glaciers over inclined plains thirty miles long, would not, therefore, require a longer period than nine thousand years, in which calculation there is not so vast a discrepancy from the Biblical record. Thus the immensities of Geology dwindle one by one.

Perhaps the best description extant of the flow of the Alpine ice-river, is that of an eye witness—the clergyman of Grindelwald, who happened with a few friends to be present at the fortuitous moment when the famous glacier in the neighborhood of his village was on the actual move. "My friends and I had sat down to rest ourselves," says the clergyman, "when we witnessed that singular phenomenon, the growth or swelling of the glacier. It was accompanied by a tremendous noise, and every object around us seemed to move of its own accord; guns, sticks, and game-bags all were overturned; rocks, apparently fixed in the ice, were detached and dashed against each other; crevices from ten to twenty feet were opened, others closed as suddenly, and the water contained in them was thrown to a great height. The whole glacier thus agitated with so much violence, had advanced a few paces, but ere long tranquility was restored and the usual stillness was only interrupted by the screams of the wildfowl and the cries of the marmot."

Next to the glacier, we have always had a hankering to see

The Chamois on His Native Alp.
but the nearest we have been permitted to approach this spectacle has been the chamois-skin laid by our bedside in the mountain-inn to protect the feet from the cold, bare floor. The inn-keeper assured us that the chamois are rapidly disappearing, and the adventurous hunter now secures his game only in the most dangerous and inaccessible localities. But it is not man who is most responsible for this disappearance. The chamois have to escape from the large eagle of the Alps. The king of birds discovers the swift quadruped and forces it by feigned attacks to fly to the highest summits. The timid chamois too often makes for the brink of a precipice, its place of shelter from the hunter. But such a position is most favorable for its adversary, the one attacks, the other is compelled to resist; the eagle strikes it with its wings and throws it headlong from the precipice into the valley, where it feeds on its carcass.

Descending from the mountains, we skirt for many miles the Lake of Geneva with its beautiful shores celebrated by Byron and many other writers. The peaceful lake, with its contrasted color caused by the flow of the Rhine through it—the sloping lands, covered with orchards, vineyards, villas, and villages, all bounded by the rampart of everlasting hills—leave upon the mind the impression of a finished and restful picture. The level of the lake is said to change at times, rising five to seven feet above its former height. Scientists have as yet assigned no adequate explanation—the more common one given being changes of atmospheric pressure. In that case this is but another phenomenon referable to the glacier. We would, however, rather refer this curiosity of nature to gentle earthquakes changing the level of the land. That such quakings of the earth occur, this year has abundantly witnessed. Transpiring, however, at more distant places, it is exceedingly probable that they would report themselves at last at this, the highest region of Europe. We regard these changes in level as but compensating movements induced by more radical disturbances in other localities, just as tidal waves occur on a grander scale on the great oceans.

The City of Geneva

was a disappointment to us—the largest city of Switzerland, but by no means as bold and picturesque as her sisters Basle and Berne. The low situation of the city, squatting as it does round about an extremity of the lake, robs it of the noble impression it should make as one of the best built and most historic cities of Europe. The Rhine divides the place in two, and is spanned by seven bridges. On the eastern side the better built portion of the city is to be found. It is, however, the intellectual and social and religious influence of the place which has rendered it famous. Here Calvin did his work, and codified in what some regard as stern formulas, the great truths of Christianity. Stern or no, those nurtured in these formulas have done the world's grandest and most heroic work, and the formulas themselves have enlisted the sympathetic adhesion of many of the world's noblest thinkers and truest hearts. Over against Calvin, the history of Geneva places Rousseau, the brilliant sophist, whose best influence has been that of social Iconoclasm, and whose thoughts multitudes have wrested to the perdition of society, justifying themselves thereby in every red-handed and revolutionary measure; Calvin's was the genius of construction; Rousseau's was the genius of destruction. L. M. C.

Home Missions.

What Shall be Done With the Young and Feeble Churches?

BY REV. RICHARD M'LWAIN, D. D.

The opinion has been entertained by some that the necessity for the General Assembly's Sustentation work is temporary and gradually decreasing and will ere long entirely cease. No position can be more untenable or more opposed to the facts of the case. This agency is not designed to meet a temporary emergency, but is a part of the permanent machinery of the Church, essential to the manifestation of her corporate life and expressive of the active force she puts forth in fulfilling her divine mission. Whatever tends to impair its vigor threatens the efficiency of the Church. Whatever promotes it, helps her to a healthful and effective discharge of her functions.

The State of the Church.

A glance at the condition of the Church will suffice to establish this statement. Most of our congregations are located in sparsely settled, but important communities. Of our one thousand nine hundred and fifty-seven organizations, about seven hundred are too feeble, either singly or in convenient groups, to support a minister. They must be helped for a longer or shorter time if they are to have the gospel preached in their midst. Of these, between two and three hundred have no houses of worship and are not able to obtain them without assistance, about one hundred of which are anxious to build, so soon as they can obtain assistance. During the last five years, two hundred and thirteen new churches have been organized in our bounds, and owing to the increased activity in evangelistic work, and the rapid increase of our population, it is probable that many more will be established in the next five years. Our section of the country is being developed with unprecedented rapidity. New centres of population, in mining, manufacturing, commercial, and agricultural regions, are being found every day, and the Church is being extended to these points. With exceptions, these young plants need, from the start, nurture, and kindly assistance, and some of them for a long time.

The Duty of Helping the Weak.

It is, to say the least, a poor policy to go on forming new congregations, unless we are prepared to extend help to them in their weakness. It will not do to continue this work and then leave its fruits to dwindle and die. When these churches have been brought into existence and have become a part of our household, they have claims upon us which we must not neglect. The Christian law that the strong must help the weak; that we must bear one another's burdens, compels a recognition of them as Christ's and the practice toward them of that kindly beneficence, of which they stand in need.

Their Utility to the Church.

The young, tender and delicate plants are of use in the Church just as infants and the infirm are in our families. They are given to be nurtured and cared for, in order that the graces of brotherly kindness and Christian love may be exercised by us, while they, through our charity, give thanks to God, and by his blessing, grow up to be helpful parts of his Church. Now, can we afford to do without them? For (1) It is out of the weak churches of to-day that the strong churches of the future are to come. (2) The most of our candidates for the ministry are found in Home Mission fields. (3) Our town and city churches are largely recruited from weak country congregations. (4) It is only by bringing forward new churches that we can extend and strengthen our Zion for further and ever

enlarging effort in the evangelization of our own land and the world.

The Folly of Neglecting Them.

To overlook this important element of our strength is to waste "the seed corn." It is to give up the effort to grow and extend. It is practically to yield the ground to others, and to confess ourselves incompetent to carry on the work assigned us by the head of the Church. This must never be done. On the contrary, our Christian people must awake to the importance and magnitude of the work given them to do, and which presses upon them to be done at once. We must, too, expect to see this work increase as our country fills up, and new churches are formed, and instead of seeking to shirk the responsibility must thankfully accept it, and nerve ourselves for greater effort, more self-sacrifice, and larger liberality. Every minister and every member of the church is under personal obligation to exert himself in regard to this matter. Fifty thousand dollars is needed at once to put this cause upon a safe basis. This is thirty thousand dollars more than was raised last year; but it can be obtained if our people are persuaded that it is needed, and every one will give according to his means. But the rich must give largely, and the poor as they may be able. Thus and only thus can we expect to accomplish this great object.

NEWS FROM THE CHURCHES.

Southern Presbyterian.

Greenwich, Prince William Co., Va.
Messrs. Editors.—I send you a few lines about our church. The building is located in an oak forest, and is one of the prettiest we know in the country. We have an excellent pastor in the person of Rev. T. P. Epps.

The Sabbath School for years past has been languishing, but last June our pastor, assisted by a few lady members of the church, re-organized it, and since that time the school has been in a flourishing condition. Starting with ten scholars, it has steadily increased until the roll called amounted to forty. The scholars were promised a festival some time during the fall, and sure enough they were notified to meet at the church on the first Saturday in October, to enjoy the long looked for picnic. It is hardly necessary for us to say they were all present, they assembled at first at the church and amused themselves by singing, assisted by the organ. When the mistress of ceremonies announced the hour for refreshments, they formed in a line at the door by twos and repaired to the table in a beautiful grove, and found it bountifully furnished with all kinds of nice things usual on such occasions—cake, candy in many varieties, an abundance of ice cream, etc. The classes were waited on by their teachers, and at the close each scholar had a nice little package presented him, which had been prepared for the occasion. All seemed to enjoy themselves greatly, and we have no doubt that to many of them in future years the association of that evening will be a bright spot in their memory.

A very remarkable occurrence took place in our neighborhood recently in the way of christening, when nine children, all of the same family, were christened, and these were not all that composed the family, two had been christened before; the eldest, a son, is a teacher in our Sabbath School; the next, a daughter, who is our organist. With this we close.

Yours Respectfully,
GREENWICH,
November 25th, 1881.

Pearisburg Church, Montgomery Presbytery.—At a congregational meeting of the Pearisburg Presbyterian church, held at Pearisburg, Va., on Sunday the 13th day of November, the following resolutions were unanimously adopted:

Whereas, the Rev. W. B. Arrowood has accepted a call as evangelist in Concord Presbytery, N. C., and desires this congregation to accept his resignation and unite with him in asking Presbytery to dissolve the pastoral relation; therefore be it resolved that we accept his resignation and instruct our delegates to Montgomery Presbytery, which meets at Christiansburg, Va., on the 30th of this month, to concur with him in his request.

And whereas his labors as pastor amongst us for the past two years and a half, have been earnest and faithful, and we believe satisfactory to both officers and members, as well as also to the community, and whereas we feel it a duty as well as a pleasure, both as a church and a congregation, to express our high esteem and appreciation for him, therefore be it,

Resolved, That we part with him with sincere regret, and that we cordially recommend him to the kindness and confidence of those among whom he goes to labor, as one eminently worthy as a Christian and a gentleman.

Resolved, That a copy of these proceedings be furnished Rev. W. B. Arrowood, and to the charge to which he goes, and to the editors of the *Pearisburg Virginian* and of the *Central Presbyterian*, with request to publish the same.

JAMES B. PECK, Moderator.
D. W. MASON, Secretary.

Amherst Court House, Va.—The Rev. Colin Stokes was installed pastor of the church at this place on the 20th inst. The Rev. Dr. R. L. Dabney preached the sermon and delivered the charge to the people; and the Rev. E. D. Washburn delivered the charge to the pastor. The services are represented to have been very much enjoyed by a large and attentive congregation.

Rev. J. R. Bridges' Post-office address is now Uvalde, Texas.

Installation.—The Rev. James A. Waddell, was installed pastor of the Olivet and Bethany churches on Sunday, November 27th.

At Olivet church, New Kent county, the sermon was preached by the Rev. James P. Smith; and at Bethany church, Charles City county, by the Rev. William N. Scott; and these two brethren delivered charges to the pastor and people. The day was propitious and fine congregations attended these services.

Rev. J. W. Pratt, D. D., has announced to the congregation of the Second Presbyterian church of Louisville, Ky., his acceptance of the call to the pastorate of that church.

Franklin Street Church, Baltimore.—At a meeting of the congregation of this church held on Wednesday, 16th inst., the following additional elders were elected: J. W. Hooper, J. J. Wade, Christian Devries, A. C. Trippe, and James Thurston. At a meeting of the session held on Monday evening, 21st, some of these signified their acceptance—others had not reached a decision.

Rev. P. H. Dalton was installed pastor of the Presbyterian church, High Point, N. C., November 11th, by a committee of Orange Presbytery. Rev. Dr. J. H. Smith preached the sermon and delivered the charge to the pastor, and Rev. J. C. Alexander delivered the charge to the people.

Presbytery of Western Texas met at San Antonio, November 16th. Licentiate J. R. Bridges was received from the Presbytery of West Lexington, and was examined and ordained to the work of an evangelist. Rev. J. H. Zivley tendered his resignation of the Uvalde field, to which he was appointed at a former meeting of Presbytery. Mr. Bridges was then appointed to the Uvalde field, and the region lying west of San Antonio to the Rio Grande.

W. C. Fleming was received as a candidate from Lexington Presbytery, and parts of trial assigned him.

Synod of Mississippi.—The Synod of Mississippi met at Vicksburg on the 16th instant—a city associated with many pleasant recollections in our Synod, and with many names that will long be remembered among Presbyterians with honor and affection. The attendance was not large at the opening, but increased on the second day at a fair average attendance.

Dr. Bardwell, former pastor of this church but now of Meridian, was elected Moderator by Dr. Price, in well chosen words. He was elected Moderator by acclamation. Rev. C. W. Grafton was elected Temporary Clerk, and Rev. S. S. Brown, Engrossing Clerk.

The post of Stated Clerk, made vacant by the death of Dr. R. McInnis, was supplied by the election of John Hunter, D. D., of Jackson, to that office.

Kosciusko, Miss., was chosen as the place of next meeting.

One of the topics which especially elicited attention of Synod, was the South-Western Presbyterian University, at Clarksville. A number of the most prominent members of Synod took part in the discussion. The interests of this institution evidently lie very near the heart of Synod. Very strong, earnest, and convincing arguments were urged, to stimulate and increase the sentiment in its favor. In fact, it could not well desire a more cordial endorsement than it received.

The charming hospitality of Vicksburg never wears out. Our friends of all denominations gave us a royal welcome.

Synod adjourned on Saturday evening.

Southwestern Presbyterian.

A Good Appointment.—Rev. Henry Quigg, of Conyers, Georgia, has been appointed to the Presbyterian Council to meet in Belfast, Ireland. This good brother will be on his native heath in Ireland, and no better representative of the Southern Presbyterian Church could have been nominated.—*A. R. Presbyterian.*

Rev. C. R. Dudley, who is supplying our churches at Troy and Olivet, in the Presbytery of St. Louis, has received and will probably accept an invitation in the Northern Presbyterian Church in Louisiana, Pike county, Mo.—*St. Louis Presbyterian.*

Rev. A. W. Nesbit.—His many friends will be pleased to know that he is now in India, on his way home via China and Japan. His communication "As Wind and Tide Permit," in this issue, was post-marked "Aden, October 25th," on the Gulf of Arabia. It reached us November 21.—*Ib.*

Church Organized.—Rev. M. R. Kirkpatrick writes: As an evangelist of the Presbytery of Mecklenburg, I organized a church in Charleston, Swain county, N. C., on the 4th Sabbath in September, composed of nine members. Two elders—Col. T. D. Bryson and Dr. E. M. Scruggs, and two deacons—Jonathan Hill, and Mr. —Potts, were elected, ordained, and installed. Others expect to join soon. The Lord seems to indicate a bright future for that little church.—*N. C. Presbyterian.*

Graham Church, Orange Presbytery. A series of special services has just been held which developed a degree of interest unprecedented in this congregation. Rev. J. P. Gammon, of Asheville, assisted the minister in charge, Rev. George Summey. The spirit was evidently present in great power, stirring the hearts of all God's people, bringing back wanderers, and converting many souls to Christ. Nine persons—one lady and eight gentlemen, were received into the church on last Sabbath, the first fruits of this meeting, and many others are yet to be received.—*Ib.*

(Continued on 5th page.)

Central Presbyterian.

WEDNESDAY, - - - November 30, 1881.

For the Central Presbyterian.

Reclaim the Lost.

Once there lived in —, a very respectable family. The father was an elder in the Presbyterian church. One daughter, who was young and of real promise, fell into a grievous sin. The whole family felt as if their honor was stained. The mother, a professing Christian woman, scorned the sinning daughter, and drove her forth into a cold and heartless world.

The homeless wanderer landed where her guilty passions led, and the cruelty of contempt drove her. Here she remained until ill-health and the tortures of remorse drove her forth to seek some more congenial home. Where should she go? Where could she go? No money! No friend! Worse than when driven from her mother's home, she dared not offer to return. By stealth she wandered into a more respectable, though still not the best part of the town. Here she rented a little shabby room just opposite a very respectable dwelling where decent people lived. This she did that those respectable people might see and be able to testify that her room was respectably kept. Here she lived and supported herself by teaching a little school. She was well educated but few people would send to her!

When she had spent six months here and established the sincerity of her purpose to reform, she wrote to the far away mother; confessed all her sin; told of her misery and ill-health; then told of her reform and gave the proof of it, and asked to be allowed to return to her home, from which she would never wander again. The mother's reply was as relentless as her first act had been positive. She wrote to her daughter that she must never again come home.

After some months a revival of religion began in the town where the poor outcast lived. One evening a kind and good woman passed the half-open door of the little shabby house; looking in she saw leaning on the bed a pale, thin, careworn woman. The stranger stepped in and said, "Wont you read this tract?" The sick woman looked up a moment, then said, "This is Miss —, is it not?" "Yes," replied the stranger. Then the sick woman got up and said, "Sit down and let me talk to you." Then going to the door she shut and fastened it, and returned and sat down and gave a full outline of the history of her life, and spoke pitifully of her present helpless, hopeless condition; too sick to work longer, and no friend to notice or care for her. The stranger said, "Can't you take Jesus for your friend?" The countenance of the sufferer was overcast with misery, despair, and anxiety as she replied, "God's people spurn me. They scorn me on the street, and would despise me in their church. Were I to dare to creep inside the door some would mock while others would take pains to show that they have a thorough contempt for me. My own mother, one of God's professed children, will not forgive me. How dare I hope that God will. He and his people have given me over to the devil."

Then the conversation ran as follows: "Wont you come down to our church?" "No! For I dare not go in the day time, and am too far to go at night."

"Wont you come and stay all night near the church and go?"

"Umph! and where would I stay, pray? With Mrs. — of my own type?"

"No! with me in my own house."

Two weeks had almost gone. The second Sabbath after the above conversation had come and the curtains of twilight were gently falling over the city. The trembling form of a frail woman was seen gliding along the streets. Surely the thoughts in her mind were like these: "I'll go and prove this woman; if she meets me kindly at home and at church, I will again think that there is forgiveness with God; but if I am badly treated or slighted now, I shall never hope or try again."

I need not give further details: Enough to add that results were as the faint hopes of that poor outcast woman and the wish of the gracious Savior would have them be.

Reader, may I not press upon you a few reflections drawn from this narrative, which in all essentials is a true one?

Is it not too true that false pride and a spirit of unforgiveness is too wide-spread in our Church? Are you forgiving and condescending like Jesus? Take care! Take care lest some poor suffering sinner be kept from God's house and from God by your foolish pride; or by your unforgiving spirit. No one was ever in the least degraded by a kind effort to reclaim a lost soul. No one of you ever suffered for kindly giving a seat in your pew to the "man of vile raiment," (James ii: 2). Some of you will one day hear those blessed words—Inasmuch as ye did it unto the least of one of these my brethren, ye did it unto me. And I greatly fear that some of you shall one day be astounded to hear the corresponding curse.

No man ever served God by doing things to-morrow; if we honor Christ and are blest, it is by the things which we do to-day. Whatever you do for Christ, throw your whole soul into it.

The Hermitess of Briery.

(Written by Rev. Dr. William Hill, about forty-five years ago.)

Obituary panegyric has become so hackneyed and abused, as to lose its effect. Nothing of that nature shall be attempted in this notice. A plain statement of a few facts, relative to the extraordinary individual to whom it refers, is all that is contemplated.

Departed this life, at her residence near Roanoke Bridge, Charlotte county, Va., on the 3rd day of January, 1835, Mrs. Mary Spencer, relict of Mr. Sion Spencer, deceased, aged about 92 years. The subject of this notice, whose maiden name was Mary Harris, was born in Chesterfield county, Va., about the year 1743, as nearly as can be ascertained; was married to Mr. Sion Spencer, of Charlotte county, about the year 1765, by whom she had four children, three daughters and one son; was left a widow about the year 1775; and lived a lonely widow until her death, which was about sixty years. She made a public profession of religion, and became a member of the Presbyterian church of Briery about the year 1785, under the ministry and pastoral care of the Rev. Dr. John B. Smith. So that she continued a consistent and exemplary member of the church for half a century. While in health and able to ride on horseback, she was seen every Sabbath morning shaping her course, in solemn silence, to her 'Blessed Father's house,' as she always called Briery meeting-house—so she was sure to be seen in her place, let who else that would be absent.

She passed through many scenes of heavy affliction, but no one heard a complaint from her; but she bore her Father's will with silent submission and cheerful acquiescence. Although she had experienced various trials and privations, yet her worldly circumstances were such as to make her quite easy and comfortable. Her humanity to her servants was unusual; and if she could see those about her comfortable, it seemed to be all she cared for.

For the last eighteen or twenty years of her life, she chose to seclude herself from the world, and give herself up entirely to devotional exercises. She had a neat little cottage built upon her farm, about half a mile from any other house, among a little copse of trees, by a creek, and near a spring of fresh water. Here she determined to wait, as she said, "her blessed Father's will, all her appointed time, until her change should come." Although surrounded by a numerous circle of near and affectionate relatives and friends, who were always ready and anxious to minister to her comfort, yet she chose to be entirely alone, and would admit no inmate with her, in her humble cottage. She was always glad to receive a short visit from a friend or relative, and was quite free and communicative with them in conversation; but you could easily see she became uneasy if she thought their visits were a little too long. The only subject she wished to converse upon was that of religion. Her Bible, singing, prayer, and meditation were her incessant employment by day and by night. Many of her friends upon taking leave of her, would step behind her house or conceal themselves near at hand, to hear her while engaged in singing and prayer. For many years she was so hard of hearing that it was with difficulty one could converse with her; and she seemed not to be apprised of the strength of her voice while engaged in prayer or conversation.

Her relations and friends, especially in her latter days, when the weaknesses and infirmities of age began to thicken about her, were very anxious that some one should be constantly with her, and particularly at night, to attend to her wants and minister to her comfort; but all their entreaties and expostulations would be in vain. She was seldom sick, or much indisposed; and when she was, she tried by various means to conceal her complaints, lest she should give trouble to some one.

Her brother-in-law and her nephew, who were both elders of the church, and lived near her, and were incessant in their attentions to her, often earnestly entreated her to suffer them to take her to their houses; promising to fit up a room for her, that she might be as retired and quiet as possible, that she might be near at hand in case she should require assistance or attention—and they sometimes seriously thought of doing it without her consent; but they finally concluded that her aversion to a change was such that it might cause her death should they attempt it, and so had to desist. In the heat of summer and the cold of winter, by night and by day, she insisted upon being left alone. If wood was provided, and her meals and water brought to her, it was all she desired. When, (as sometimes was the case), she was quite unwell or had injured herself by a fall, through great weakness, they would entreat that some one might stay with her through the night, she would refuse; they would insist and sometimes order her trusty old female servant, Lucy, who cooked and carried her meals and otherwise attended to her, to stay with her all night; but to no purpose; for no human being should be permitted to spend the night with her, if she could prevent it. She died the night of the first Sabbath of the year, without sickness, or much cause of alarm. But the evening before, her trusty old nurse thought something more than common was the matter with her, and gave notice

of it to her overseer; who, with his wife, sat by her the fore-part of the night, and then returned home, supposing that not much ailed her, but ordered Lucy to continue with her. But when she discovered she was actually dying, she had not time to get any of her relatives about her, before she actually departed.

A few rods from her lonely cottage was a ravine by a small stream of water, where was a broad rock, concealed and closely sheltered by the entwining boughs of several trees and bushes. This was her place of retirement and devotion when she had strength to walk so far, and the weather would permit. The path leading to this place was worn as smooth as a floor, and not a sprig of grass was suffered to grow in it. Oh what a reproof is this to common Christians!

In person she was naturally small of stature. Her body had withered away to a mere skeleton, and became considerably bent with age. A bright eye sparkled in her benignant countenance to the last. She dressed alike in summer and winter, in the old-fashioned manner, in a neat, white, cotton dress, without flannel or woollens of any kind in the coldest weather of the winter—and a neat cap fitted closely to her head, behind which, on the hinder part of her neck and on her temples, one might see the hair projecting, as white as the driven snow, and cropped short around her neck. Her unearthly appearance was such that she looked more like the inhabitant of another world than this. No one not accustomed to see her, could visit her and then banish from his imagination this venerable and sainted piece of antiquity. Thus lived, and thus died, the Hermitess of Briery congregation.

For the Central Presbyterian.

The Theistic Argument as Affected by Recent Theories. By J. Lewis Diman, D. D.

Messrs. Editors.—I have before me the above work of the Rev. J. Lewis Diman, late Professor of History and Political Economy in Brown University. It consists of a course of lectures, twelve in number, delivered at the Lowell Institute in Boston, in the spring of 1880.

It is not my purpose in this paper to review the work of Prof. Diman; it was published in the early part of this year, under the care of George P. Fisher, of New Haven, after the death of the author; and my object in this article is to call the attention of educated young men to one of the most useful, learned, and instructive works yet published in answer to the dangerous and infidel tendencies and doctrines of the Rationalists and their more modern followers under the name of Agnostics; as well as of those who strike to the feelings of infidelity at the truth of revelation under the sophistical and unsound arguments of the perverted truths of the doctrine of evolution.

The work of Prof. Diman is based on profound, extensive, and accurate knowledge, in all the physical departments of science.

This enables him to overthrow with the force of truth properly applied, the false theories of Huxley, Spencer, and Darwin in all their arguments derived from a misapplication of physical laws, in relation to animal and vegetable growth and development.

Prof. Diman has shown with great clearness and learning, that there is no argument derived from physical laws, nor their application under any circumstances, that can be intelligently used to sustain the infidel and unchristian views of such writers as Huxley, Spencer, and Darwin, and that class of philosophers whose intellectual efforts are made not to enlighten mankind in science and Christian truths, but to pervert the minds of the educated, and especially of the young students at our universities and colleges, by misty clouds of infidelity under misapplied views and facts in physical science.

In the metaphysical and moral philosophy arguments of the Rationalists from Kant, down to Hegel, in his abstractions on the Philosophy of History, with Mill, Spencer, Huxley, Darwin, Tyndall, Froude, Goldwin Smith, Buckle, Comte, Emerson, and others in the moral and intellectual departments of science, as well as in the physical, Prof. Diman has, by a just and logical use of the weapons furnished by these eminent men, shown that they not only did not know the proper use to which their weapons should be put, but by the true and dextrous exercise of them in his own hands, he has demolished every argument they used against the force and truth of Christianity.

Prof. Diman was educated for the Christian ministry, and spent two years in Germany under the instruction among others, of Muller and Rothe, Erdmann, Ulrich, and Trendelenburg.

It will also be perceived from an examination of the lectures under consideration that the author not only studied with care, but has presented some of the excellent views of Janet, in his treatise on "Final Causes," as well as those of Prof. Flint in his works on "Theism" and "Anti-Theistic Theories."

Prof. Fisher, in his preface to Prof. Diman's lectures, says: "I do not feel that the book needs any apology. It will be found to be distinguished from most of the recent publications on the subject by its freedom from technical language, and by the luminous treatment which is fitted to commend it to the favor of thoughtful persons not specially addicted to metaphysical reading. It is

marked by the elevation and grace which, as they were part and parcel of the author's mind, could not fail to enter into all the productions of his pen. The discussion is conducted throughout with absolute candor. No where is there an attempt to forestall the judgment of the reader by raising a prejudice against an opinion to be controverted. The doctrines and reasoning of adversaries are fully and even forcibly stated."

The work addresses itself to the intelligence, morality, and Christian character of the educated young men of this age, and of our own country. To the young of the ministry of all denominations, this book is of great practical use, especially to those deprived of access to large libraries. The doctrines of the Rationalists, and Agnostics, and the various evolutions of the Evolutionists, are fully and fairly stated, and clearly and accurately answered.

The subjects of these lectures are mentioned as an inducement to their examination:

1. Present Aspects of the Problem.
2. The Relativity of Knowledge.
3. Cause and Force.
4. The Argument from Order.
5. The Argument from Design.
6. Evolution and Final Cause.
7. Immanent Finality.
8. Conscience and a Moral Order.
9. History and a Moral Purpose.
10. Personality and the Infinite.
11. The Alternate Theories.
12. The Inferences from Theism.

Every subject treated of is interesting, and of importance to the believer in Revelation and the doctrines taught in the Bible.

WM. ARCHER COCKE,
Florida.

For the Central Presbyterian.

Archbishop Whately's Wit.

This eminent, liberal, logical, learned Prelate had, among his other lovable excellencies, a ready and genial wit.

Here are two specimens taken from a delightful article in the October No. of the *Catholic Presbyterian*.

"Being told that our best flowers, when transplanted to the soil of China, lost their fragrance, he said, 'I did not know before that the Chinese were such *dis-scent-ers*!'"

Some one repudiated rather vigorously his sweeping assertion that we are all taught religious intolerance and persecution in our nurseries. "Think again," said Whately, "were you not taught as soon as you could speak to say:

"Old daddy long-legs wont say his prayers, Take him by the left leg and throw him down stairs."

S. L. C.

Good Testimony.

There is no minister of any denomination in Richmond more deservedly popular than Dr. Hoge, of the Presbyterian Church, or who has larger congregations attending his services, and that without making use of any methods save such as would be approved by the severest Christian taste. Any opinion of his on a subject of the kind commented on below is therefore entitled to respect. He said to his congregation the other Sunday, "that within his recollection the spiritual condition of the church had never been so low as at present; that the church seemed overwhelmed by a spirit of worldliness."

We had come to like conclusion several years ago. People violate the laws of God and wonder about penalty coming, when penalties must come in some shape or other. We spend six or seven hundred millions of dollars a year for strong drink, and wonder there should be so much poverty in the land. We waste millions upon millions in war, and so have no millions to spend in sanitary science for the amelioration of the people, and then wonder disease spreads, and the crimes and miseries incident to pauperism. We allow men to accumulate gigantic fortunes, not causing them to make equitable distribution at the time of their death, and then wonder at the evils attending such accumulations—the consequent poverty among the millions. Of all evils, there is nothing to compare to such a war as afflicted this country. It has changed our customs, our habits, our trade, our ways of living, our settled convictions, and it has left us with one thing more prominent than another—the desire for wealth. We want money with a longing our fathers knew nothing of; so that the man who makes it is the smart man, the wise man, the man who is looked up to. It was not so once in our Southern country. But all is changed now; so that North, South, East, West there is but one thing men want—money; to be made not by healthy trade or profession, but by speculations; so that owing to the kind of business, and the hurry of business, and the excitement to get money, and just as anxious to spend it, or to hoard it, or to enter into more speculations, until the old-fashioned way of doing business has been voted "old fogysim" and men are intensely excited about things that are to perish in the using, and have no wish to be otherwise, or to do or get the rightness of God.

If we could keep this out of the church? But we cannot. The members of the church have caught the contagion, and it has acted and reacted upon them. They are as anxious as others to make money by short cuts, rather than by the industries which our fathers practiced. And with what consequences? Why the church is more worldly than was ever known in this country. And congregations are trying to stem the current by disciplining the young for going to balls, and let the old sinners alone, who are covetous and

speculators and mean and stingy, and whose hearts are filled with the world.

What is to be done? Why if judgment begins at the house of God so must godliness. There must be more than "seven thousand" who have not bowed their knees to Baal. Should they not set some better example of Christian living and Christian liberality? Should they not let their light shine? Should they not cry aloud to God, who alone can give help? We keep saying, in the words the church puts in our mouth, "Our help is in the name of the Lord;" but who is believing this?

And what is the duty of ministers? We have had our say so often about this, we would prefer to hear from some one else, to whom God has given wisdom to understand the times. It is easy to lay down harsh rules; but we want wise rules—rules that approve themselves to the wise Christian. Who will tell us the duty of the minister of Christ in the defection that has come upon the church?

Southern Churchman.

"Feeling or no Feeling."

Mr. A., and Mr. B., and Lawyer C., were almost crazy with distress for sin, and, when converted, were almost delirious with joy. Their feelings were so strong, that there could be no mistake about them. "Now teach us to feel as they did." There is a morbid desire of this sort widely prevalent in society; and it is the way of religious progress with many inquirers.

I am reminded here of meeting a young man in a store one day. My sole object in going was to see him about his religious condition. As we stood there alone, separated by the counter, I said to him, "Do you have any anxiety about yourself as a sinner against God?"

With the utmost frankness, he said, "I know I am a sinner; but I feel very little on the subject."

"Are you trying to do what God tells you to do as well as you are able, and with such light as you have?" I asked.

"Oh, no, sir! for it would seem to be mockery for one, who feels so little as I do, to attempt to perform any religious duty."

"You admit that God *does* require of you repentance, and faith, and worship, and a holy life; do you not?"

"Yes, sir; I must admit all this; but I do not feel it."

He was remarkable for this strict integrity, and I said to him, "What would you advise a customer to do who had contracted a debt at this store, who admits the debt, and that he ought to pay it, but says, he knows all this, but has so little feeling about it?"

In an instant he said, "I would advise him to pay it, feeling or no feeling!"

"That is just what I want you to do," I said.

"What shall I do?" he asked.

"Come to the inquiry meeting to-night; and meanwhile do you search your Bible, and ask God for help."

"I will do the best I can," was his reply.

That evening he admitted no progress, only he saw his guilt more clearly; but he would do all God required as well as he could. I never saw him shed a tear, or betray a tinge of emotion, but as fast as light came, he obeyed it. In a little time, he was hoping he had passed from death unto life; and for years he has lived a faithful Christian life. "Feeling or no feeling, he tried to pay the debt, and in God's way."

An example is better than a dogma; and I entreat the unconverted not to strive for mere *feeling*, but to pray for the spirit of obedience to God's commands. That many who have overwhelming convictions do prove true converts is undoubtedly true; but that some of the most Christian lives are to be traced back to such beginnings as just described, is also true. The jailer sprang in trembling to the dungeon where his prisoners were; but was his agitation the sign of a more genuine conversion than the gentle serenity of Mary, who sat at the Master's feet, and heard his words? The sum of the whole is, *Believe on the Lord Jesus Christ, and thou shalt be saved.*

Exchange.

A Hindu Prince on Missions.

The Hindu Maharajah of Mysore, to whose direct administration the four millions of Mysore, in South India, have this year been made over, made this significant reply to an address from the Protestant missionaries, who have been so successful in that province—"I am sensible of the great good which your missionaries have always done, and feel sure will continue to do, in the cause of the moral and intellectual advancement of the people; and I sincerely sympathise in the great cause of female education which you have recently taken in hand. The righteous principles which govern your religion must always be conducive to good government and to the best interests of the people; and I beg to assure the missions of my support and sympathy in their valuable labors. You refer to the principles of toleration. I need scarcely mention that one who, like myself, has had the good fortune of being brought up in English principles, and of learning how much the country owes to English toleration, fairness, and freedom of thought, need not be reminded of his duty to accord perfect freedom to all religions, and equal treatment to my subjects of all creeds. I wish you every success in your disinterested and sacred work."—*Belfast Witness*.