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CORRESPONDENCE.

Letter from Rev. Dr. Hoge.

NANTUCKET, August 30, 1882.
Messrs. Editors,—There is a strange romance in Island life. An Island is a microcosm, with its own flora and fauna; with its own characteristic scenery, and with the peculiar social customs prevalent among a people separated from the rest of the world. All these distinctive features and idiosyncracies are to be found in a marked degree in the Island of Nantucket. A Southerner making a visit here will find more that is unfamiliar to him in the manners, modes of living, and sentiments of the people than in any other place he could select, unless he were to cross the Mexican border or the sea. Not being able to do the latter this summer I concluded to come as near to it as possible by getting off of "the continent." This is the way the natives speak of the main land as distinguished from their own Island home. While making a call at the principal hotel of the town last evening I heard a stranger ask the clerk where he could find "Mr. Folger." Said the clerk, that depends on what "Mr. Folger," you wish to see. That name is as common in Nantucket as "Smith" is on "the Continent."

Nantucket, as you know, lies about 60 miles south-east from New Bedford, Mass., with which place it is connected by a line of steamers making daily trips during the summer time. The Island is about fifteen miles long and averages two and half in breadth. It contains a magnificent harbor seven miles in length and more than a mile wide, separated from the sea on one side by a very narrow rim of land, but unfortunately it is obstructed by a bar over which vessels drawing more than nine feet of water cannot pass. In early times when its whale fisheries made Nantucket well known both in England and France, a most singular expedient was resorted to in order to lighten large ships over this bar. I have examined the model of this contrivance preserved in the museum of the town. It consisted of two immense water-tight structures, curved on the inside so as to fit close against the sides of a ship. They were floated out to the vessel wishing to cross the bar, then filled with water so as to sink them to the level of their decks, and then firmly fastened to the sides of the ship. The next process was to pump all the water out of these two compartments, and as they rose, of course they raised the ship with them, and thus *toted* her over the bar.

Perhaps one reason why Nantucket has been so much written about of late is in consequence of the newly awakened interest in the early voyagers to this country. The discovery of America being by far the most important event in the modern history of the world, considered in connection with its results upon the future of the race, all that pertains to these early explorations excites an ever increasing curiosity. It would not be easy to determine how often Nantucket has been "discovered" from the days when the hardy Norwegian freebooters crossing the stormy seas to Greenland in the 10th century landed upon this island and named it Nanticox, as the tradition runs, down to the time when Capt. Bartholomew Gosnold, in 1602, "discovered" it anew. The authentic history of its early settlement is romantic enough, however, for the purposes of magazine and newspaper writers, and these are now becoming numerous enough to liken them to the tourists in Egypt, of whom it is said that they flood the world with descriptions as abundant as the waters of the Nile, without the enriching fertility of that popular river.

Another element of interest in the settlement of this Island is the fact that the first white inhabitants came here to escape religious persecution. One Thomas Macy, a worthy English colonist, having first settled in Essex county, Massachusetts, was convicted of having entertained four Quakers, contrary to the law then existing in that commonwealth, and pre-

ferring religious freedom in a lonely island of the sea, to the comforts of his home, he embarked in an open boat with his family and such household goods as he could take with him, and having safely made the voyage landed in Nantucket where he was soon joined by others intent like himself on finding a place where hospitality to those professing a different creed might not provoke the penalties of the law.

In an old history of Nantucket I find a collection of early native ballads, one of them by Peter, the great ancestor of the Folger family, in which he thus recites the sorrow of that period in a composition entitled, "A Looking-glass for the Times." After stating in a previous verse that these persecuting laws were enacted "forty years ago," he adds:

"And since that, many Godly men
Have been to prison sent;
They have been fined and whipped also,
And suffered banishment."

Not only for entertaining Quakers, it would seem, but,

"The cause of this their suffering
Was not for any sin;
But for the witness that they bare
Against babes sprinkling."

If the Pædo-baptists of that day joined in the persecuting raid they well deserved Peter's poetic rebuke.

But lest he should appear to be wanting in respect for the powers that be, he goes on to say:

"I would not have you for to think
Tho' I have wrote so much,
That I hereby do throw a stone
At magistrates as such."

And then he lays down the true doctrine in these words:

"But that which I intend hereby,
Is that they would keep bounds,
And neddle not with God's worship,
For which they have no grounds."

One more element of interest in the early history of Nantucket, is the strange fate of the aborigines. Although there were only about 1,500 Indians on the Island at the time it was settled by the whites, segregated as they were from the rest of the world, and constrained as one would think by their very isolation and loneliness, to live in harmony with one another, they nevertheless waged wars—"Rivers interposed make enemies of nations," but these poor creatures of one race, without any such natural barrier between them, were divided into two hostile camps—not the sectional division, this time, between North and South, but between East and West, until peace was made by the marriage of the king of the West to the daughter of the king of the East, and the further precaution taken of drawing a line across the Island over which no member of either tribe was allowed to pass without permission. But even this did not end their troubles.—Their number had already been reduced to 358, and of these between two and three hundred were swept away by an epidemic in a single year, so that by the close of the century there were but three wigwags remaining.

The chief attractions Nantucket now presents to the visitor are its pure air and pleasant temperature. Here one finds the genuine breeze and brine. Since my sojourn here of a fortnight the sky has been constantly clear and the average reading of the thermometer about 70°. One soon gets tired of the town itself, despite its quaint old houses, and the public crier who from his perch in the church-steeple watches the approach of every vessel and descends to rush through all the streets to announce its coming, and to communicate in a loud, cracked voice all such notices of meetings, sales, excursions, etc., as he fancies may be interesting to citizens and strangers.

Among the disadvantages of the place may be mentioned the fact that few of the boarding-houses command a view of the water. People expect just the contrary in coming to a town on the edge of an island. It is true, by crossing the island to "Scouset," or "Surf Side," one has a splendid view of the ocean, but there the boarding-houses are inferior, and the surf is too rough and dangerous for bathing, at least for women, children, or invalids. No where does the beach equal that of Cape May or Cobb's Island. The price of board is still moderate, but for other things, if city charges are signs of civilization, Nantucket is coming to the front. A carry-all with one horse costs a dollar an hour. A little railroad two and a half miles long runs to "Surf Side." If a gentleman takes his wife and two children, the excursion costs him a dollar and forty cents. The price of a sail-boat to the "Rips" for a day's fishing is eight dollars. This is not cheap even though the skipper and one attendant goes with it, as they retain and sell the fish which are caught, often bringing them three or four dollars more.

And here I may say that Nantucket affords no pastime equal to these fishing excursions, to those who are fond of such sport. The place called "The Rips" is about ten miles distant. These "Rips" are breakers on a shoal not very far from the shore, about two miles long and pro-

bably a hundred yards wide. Over this bar the water is ever tumultuously dashing. Strange to say, it is the haunt of the blue-fish, which prefers these agitated waters to those which are more calm. The skipper runs his boat along the edges of the Rips, sometimes through its whole length, and sometimes across it. The lines are allowed to run out for fifty or a hundred feet from the stern of the boat. The hooks have no bait on them except a bright piece of calico. The foolish fish sees something shining in the water, darts at it, and swallows the hook. Then comes the exciting tug. It takes time to draw in so long a line with a fish weighing from five to ten pounds at the end of it. And what adds to the interest is the fact that you are sailing swiftly all the while over waters which leap and flash around you. Of course you must have on a suit of oil-cloth from head to foot and a cap of some kind that cannot be blown off. Should any of my friends come to Nantucket next summer let me commend them to Capt. Luce, of the boat *Diomed*, and he will give them a day among "The Rips" that they will never forget.

The people of the town and island are industrious and frugal. A boy travelling in my company wrote this sentence in his journal, probably one of his first inductions. "The main thing with these people seems to be economization." In a house where I had made several purchases, I asked for a slip of blotting-paper. The man gave me a piece about as wide and long as my hand, and then looked as if I had omitted some ceremony. "Do you charge anything for it?" I asked. "Yes," said he, "a cent!" The people are very temperate also. Local option has prohibited the sale of spirituous liquors on any part of the island. Last night I attended a temperance meeting in the Congregationalist church. It looked odd to see four women march in file through the aisle and ascend the pulpit. The chief speaker was Mrs. McLoughlin, the agent of the Women's Temperance Association of the State of Massachusetts. She made a forcible and well-received address, having the full sympathy of her audience, especially in the peroration in which she compared intemperance with slavery, and then drawing a graphic picture of the conquest of the Confederacy, predicted that the flag of victory would one day wave over the enemy they were fighting as it now does over the prostrate Southern foe. On the first Sunday after my arrival here, I went to the Congregational church of which the Rev. Miss Baker is pastor. She reads her hymns and Scriptures very quietly and distinctly. Her manner in speaking is unpretending. She does not bang her hair, and she does not bang the pulpit. She wore a black frock, with a plain collar round her neck and a pretty white ruffle running down below. My good landlady tells me that she did not seek her present position but that it was rather thrust upon her, and that it costs the church less than it would to employ a man for a pastor. I have not been informed whether a married or single female pastor commands the highest salary in this part of the country.

It is well-known that the distinguished New York jurist, Charles O'Connor, has retired from the great to this little world and has built himself an elegant residence on a bluff overlooking the Sound, about a mile from the town. Having a note of introduction to him, I called to present it one Saturday morning. He was not in, but he returned my visit that night. This was prompt courtesy from so venerable a man. On accompanying him to the door, I looked up and down the street and said, "Mr. O'Connor, I do not see your carriage." "Oh!" he answered, "if I had a dozen carriages I would not ride." He had made the visit after dark and was going to return home on foot. His eye is not dim, nor is his natural force abated. I would speak of the kind and elegant hospitality he has shown to me and to my friend and elder, W. W. Henry, Esq., but these courtesies of private life are things to be remembered pleasantly, but not to be detailed in the newspapers.

M. D. H.

A Card.

Messrs. Editors,—As one of the delegates appointed by the Atlanta Assembly to convey fraternal salutations to the Northern General Assembly, I have been urged, in view of recent discussions, to indicate my intentions respecting the matter.

In reply, I beg leave to say that I have had no opportunity of conferring with my colleagues, and hence can speak only for myself. When I received notice of my unexpected appointment, no other thought occurred to me, than that I should obey the command of the Church, imposed with such extraordinary emphasis and unanimity. Such was my purpose then and such is my purpose now. I have seen nothing in all that has been said since to alter my convictions of duty.

The opposition arrayed against the action of the last General Assembly,

does not, in my judgment, affect in the least degree, the position of the delegates, but will take effect, if it shall have any, on the next Assembly.

Meanwhile our mission will have been discharged; and the Lexington Assembly will have to deal with the future of the question, but cannot change its past history.

Many suggestions have been made, and much gratuitous advice given the delegates, as though the question of their duty were open and doubtful. One says to us—"do not go;" another says, "go, but demand further explanations"—others insist on our stopping at Lexington for further instructions before going on to Saratoga.

Our duty is plain, we must obey the authority which commissioned us, and prescribed our functions. We are imperatively directed by the commands of the Church, expressed through its highest organ of utterance.

What then did the General Assembly intend its delegates to do? Simply to deliver a message of fraternal greeting. We were not created plenipotentiaries, and clothed with the power to frame treaties, and demand explanations. The treaty has been made, and the terms adjusted by the high contracting parties; we are merely heralds bearing the proclamation.

With what propriety could we presume to impose other conditions in a matter, concerning which our Assembly declares itself entirely satisfied. It requested of the Northern Assembly certain explanations as a condition precedent to the appointment of delegates; their appointment was the final and conclusive proof of the satisfaction of the body with the explanations given. What an arrogant position would the delegates assume were they to appear before the Assembly at Saratoga, and say: "The Assembly which sent us declared itself to be content, but we are not content, and before we proceed to discharge our embassy we demand further explanations!" On the other hand in what an ignominious position would we be placed, if, instead of frankly performing our duty, we should, letting "I dare not, wait upon, I would," consume the allotted time, by waiting in the lobby at Lexington, to learn whether we might be permitted to carry out the instructions of a former Assembly of equal authority, in a matter which in its nature admits of no appeal! The formation of fraternal relations between the two churches by interchange of delegates is an accomplished fact; it became so by the well nigh unanimous resolutions of the two Assemblies, and by the mutual designation of delegates.

This great and significant event can never be obliterated from the records of the two Churches. The visits of the delegations will be only the formal exhibition of what already exists.

Some writers invoke the power of the Presbyteries and urge them to such hostile measures as will defeat the purpose of the last Assembly. So radical and causeless a revolution in public sentiment is scarcely possible. On the contrary, I believe that the course of the Presbyteries will show that the Church sustains what has been done, and that the action of the Atlanta Assembly was the true and fitting expression of the sentiment which animates the mass of our people.

The great body of our ministers, officers and members, as it seems to me, are resolved to rid our Church of the reproach of longer alienation from a sister Church, so nearly allied to us in doctrine, order, and history, and to exhibit before men and angels the restoration of complete amity by the appropriate method of interchanging delegates. This resolution had been silently gathering force during several years, and at length found expression in the decisive vote at Atlanta, which instead of having been a hasty action, as is alleged, was the inevitable result of matured and widespread convictions.

The Assembly was nearly unanimous because of the opinion of the Church, represented by it, flowed in the same channel with a mighty current, the progress of which no impediment, contrived by passion, prejudice or punctilio, can long hinder; but like the propulsive tide of the Hellespont, it will flow right on and have no retiring ebb, and when obstructed will rise higher and higher and finally become irresistible.

Deeply persuaded of this, and in full sympathy with the movement, it only remains for me, under the favor of the Head of the Church, and in harmonious concert, as I hope with my honored colleagues, to go forward at the appointed time joyfully and resolutely to the discharge of the high and sacred trust, confided to us by the hand of the General Assembly, by the great heart of the Church and by the God of peace and love.

T. A. HOYT.

Nashville, Tenn.

Rev. G. W. Musgrave, D. D., LL. D., died in Philadelphia, August 24th. He was born October 19th, 1804. Dr. Musgrave was one of the most noted ministers of the Presbyterian Church, and has filled many important positions in connection with it.

East Hanover Presbytery.

DISSOLUTION OF PASTORAL RELATION.
This body assembled in the Second Presbyterian church of this city, August 31st, in *pro-re-nata* session, to consider an application of the Rev. T. D. Witherspoon, D. D., of Petersburg, for a dissolution of the pastoral relation between himself and the Tabb Street church, Petersburg, with a view to his accepting a call to the First Presbyterian church of Louisville, Ky.

The Rev. B. R. Howison, the last Moderator present, presided.

The call from the Louisville church and letters from the commissioners of that church were read. Dr. Witherspoon stated the reasons that impelled him to ask this action on the part of the Presbytery—namely, duty to the Church in accepting what seemed to be a call of Providence to a field of enlarged usefulness and influence in a large and growing city, and duty to himself in making a change that would for a time give him partial relief from too great mental labor.

P. S. Seabury, Esq., commissioner of Tabb Street church, read the action of that congregation, expressing their high esteem for their pastor, their great sorrow at being called to part with him, but at the same time their concurrence in his application in view of what seemed to them the leadings of Providence.

The following paper, offered by the Rev. W. A. Campbell, was unanimously adopted:

The Presbytery having considered Dr. Witherspoon's application for a dissolution of his pastoral relation with the Tabb Street church, and a dismission to the Presbytery of Louisville, with a view to his becoming pastor of the First church of Louisville, and having heard all the parties, believe that the interests of the cause of Christ and Dr. Witherspoon's usefulness will be furthered by his removal to the large field of labor which in the providence of God is opened for him in Louisville, and therefore grant his request. In taking this action the Presbytery desires to express its sympathy with the congregation thus deprived of the services of an able and attractive preacher, a faithful defender of the truth, a devoted and diligent pastor, whose gentleness, affection, and sympathy have attached them to him by the strongest and most sacred ties, and whose labors have so signally conduced to the comfort and spiritual good of that congregation; and to record our deep sorrow in being called to part with a wise counsellor; a zealous, self-denying co-laborer, a brother beloved, whose intercourse with us has been so universally delightful to us all that it will be recalled mingled with no regret save that it is discontinued. The Presbytery also heartily commends Dr. Witherspoon to the confidence and Christian fellowship of those with whom he is now called to labor.

Several members of the Presbytery stated with feeling, and all concurred with them, that there was no member of the Presbytery with whom they would part more reluctantly than with Dr. Witherspoon.

The Presbytery of Roanoke.

The Presbytery of Roanoke met at Gravel Hill church on the 24th of August. This young and vigorous congregation, until a year ago, was a branch of the Clarksville church, and is still, as a separate organization, under Mr. Whaley's charge. There were present eleven ministers and sixteen ruling elders. We were also favored with the presence of Rev. Mr. Primrose, of Orange Presbytery, and Rev. Mr. Bishop, of East Hanover. Rev. Thomas Drew was chosen Moderator, but he declining to serve, Rev. T. S. Wilson was elected; Rev. E. C. Reed and ruling elder Joseph Stebbins being clerks. The paper from the General Assembly in regard to Rev. G. Nash Morton was read; together with a letter and memorial from Mr. Morton, but not in answer to the paper, the letter having been written before the copy furnished by the Stated Clerk had reached him. The Presbytery understood Mr. Morton to desire an examination into the matters alleged against him, and the Stated Clerk was empowered to call a meeting of the Presbytery as soon as he shall have been notified by Mr. Morton of his readiness to proceed with the investigation, should that be any considerable time before the stated meeting in April.

The overture from the General Assembly proposing to make one elder and the pastor a Session when there are but two elders, was answered in the affirmative.

Rev. Dr. Martin and ruling elder William G. Friend were chosen commissioners to the next General Assembly; Rev. T. S. Wilson and ruling elder Joseph Stebbins being their alternates.

Rev. John Brown and Rev. P. F. Brown obtained letters of dismission, the former to the Presbytery of Potomac of the Synod of Missouri, the latter to Ebenezer Presbytery, Synod of Kentucky.

Mr. William S. Friend, a member of Drake's Branch church, was received as a candidate for the ministry.

It was ordered that pastors and Sessions have read from their pulpits the paper presented by Rev. J. R. Jacobs to the General Assembly, and recorded on page 540 of its minutes, with regard to the means to be used to secure a more adequate supply of candidates for the ministry, and that they do all else in their power to further the object indicated in the paper.

Pastors and Sessions were furthermore enjoined to give prompt and serious consideration to the matters referred to in resolutions 2 and 3 on the subject of Systematic Benevolence, found on page 547 of the Assembly's minutes.

The Presbytery adopted, as expressive of its own judgment, the action of the General Assembly in regard to the American Bible Society, as follows:

"Resolved, That this Assembly cordially commends the American Bible Society to the confidence and support of the Christian public, and recommends all churches and congregations to aid it by their co-operation and contributions."

On the subject of Foreign Missions, the attention of ministers, Sessions, Ladies' Missionary Societies, and congregations is especially called to the matter of doing their part towards the raising of the sum of \$100,000, needed by our committee of Foreign Missions for the proper prosecution of its work during the current ecclesiastical year, and they are recommended to make earnest efforts to increase the circulation of *The Missionary*.

Rev. Dr. Peck, Rev. B. C. Reed, and ruling elder Dr. H. P. Lacy were appointed a committee to report at the next stated meeting on the question of striking out of the Confession of Faith the prohibition against marrying a deceased wife's sister, referred to by the General Assembly.

The next stated meeting will be in Danville, commencing on the third Wednesday of April, at 7 1/2 P. M. H. A. BROWN, S. CLERK.