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CORRESPONDENCE.

Letter from France.

PARIS, Oct. 10th, '81.

Electrical Exposition.

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

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

Verily There is Nothing New Under the Sun.

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

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

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

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

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

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

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

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

The Upward Movement of Science.

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

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

Report on Evangelistic Labor;

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

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

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

THE WORK IN THE PRESBYTERIES.

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

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

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

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

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

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

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

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

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

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

Maryland—This Presbytery employs no evan-

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

SUMMARY.

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

REFLECTIONS.

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

STATISTICS.

The committee submit the following table of statistics:

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

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

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

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

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

NEWS FROM THE CHURCHES.

Southern Presbyterian.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Rev. E. W. McCorkle was directed to labor at Low Moor and Oakland until the next stated meeting, and permitted to retain the call from Williamson's church until the same time.

Rev. S. R. Preston, Rev. R. R. Houston, and Rev. E. C. Gordon were appointed to install Rev. W. R. Coppedge at New Castle church on the 4th Sabbath in January, 1882.

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

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

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

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

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

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

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

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

Central Presbyterian.

WEDNESDAY, November 9, 1881.

Our Contributors.

The Huguenots and Human Rights.

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

No. 1.

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

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

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

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

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

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

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

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

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

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

(TO BE CONTINUED.)

OLD ELDERS.

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

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

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

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

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

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

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

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

For the Central Presbyterian.

Articulate Language the Characteristic and Prerogative of Man.

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

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

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

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

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

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

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

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

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For the Central Presbyterian.

Who are Christ's?

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

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

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

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