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TERMS:

TERMS:
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the office.
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CORRESPONDENCE.

Letter from England.

LONDON, August 15th, '81.

sent ideas. A true painting embodies the lofty conception of the artist. The artistical blending of the colors must be accomplished according to an ideal image. The true painter is no servile copyist of external nature, but the sketcher of his own vivid ideas. So is it with a true speech. The orator, just as the painter, must accomplish the presentment of original conceptions. He must bring out the inner thoughts in bold relief and beautiful harmony. To do this he uses words as the painter uses oils. In fine, he must be an adept in word-painting. We have dwelt upon this analogy thus far only to emphasize what we mean when we say that the strongest impression made upon our mind in listening to the celebrated Noncomformist preacher,

Rev. Joseph Parker,

was his remarkable power of word-painting. And yet the City Temple church, with many adverse surroundings—located as it is in the business portion of London, would not be filled at every service for consecutive years, by the attractions of a mere word-painter. Men do not go into the wilderness to see a reed shaken by the wind however unique it may be the wind, however unique it may be. They follow the teachers of Christianity now as they did the first great Teacher— for the miracle of bread. And yet the manner in which a minister of the gospel uses his great instrument for the impression of men, is a matter of just and great moment. This element of power we deem the Temple preacher to possess in a marked degree. His artistical skill is very great—the skill of combining severy great—the sain of lected words into sentences so as to prothoroughly trained himself in the use of words. He knows his own language. Antithesis also-the use of light and shade is very perceptible in this preacher's oratory.

Contrasts abound in the discourse, and one idea is so set over against another, that both shall stand forth in a vivid, almost painful, distinctness. One part lies in deep, dark, uncertain gloom-the other gleams and glistens in the gay, glad light. Thus can he contrast one truth with another and arrange the alternate light and shade, till the picture of completed thought stands before you with a distinctness that admits of no mistake, and with a vividness that consents to no for-

But Mr. Parker's highest excellence consists not in artistical skill, in the mere handling of his tools, in an accomplished way of doing his work. It consists in the use of skill to some purpose—and that purpose the most important in this world -the impression of truth. And it is the whole truth for which he is working-the truth in its entirety—not garbled parts of it, not one-sided views of it, but the truth so far as possible in comprehensive and harmonious whole. He is apparently engrossed in the grand work of not only making men truer, but making them broader and more wholesome thinkers. Sectional issues and petty organizations receive little attention and defence at his hands. Life is too short, the issues too grand, to admit of spending it in unpro-

aim before he fires, and he rarely fails to pierce the heart. There is no shooting in the air by him—nay more, he does not fire in the rarely fails to pierce the heart. There is no shooting in the United Presbyterian Church has immensely increased, and was never greater than at present.

As a result of this meeting fifty-one united with the church by examination, and one by the word of command holding the current at the church by examination, and one by at the word of command, holding the gun always level with the shoulder, but like not much that is new to write. The

Ingersoll Answered.

In a unique and masterly introduction, so solemn a question could not properly be one of such humor as to provoke in the audience "laughter," "loud laughter," "roars of laughter," and the like. "Great questions should be considered in Hills of India, in particular, are reported than a very flowishing condition, and occasions. And as for myself I must positively decline the aid of any man who answers the gravest questions of my heart with jibes and sneers, with puns and with jibes and sneers, with puns and quirks, and seeks to turn my agony into Messrs. Editors,—There are two good things in this world—a good speech and a good painting. It is difficult to say which is the better of the two. In many adequate idea of the incisiveness and respects they are similar. Both represent ideas. A true pointing embedies hypocrisy and my sin into an occasion It is impossible, in a letter, to give any point and power of the preacher's answer to the blasphemy of Ingersoll.

L. M. C.

Letter from Wales.

PENMAENMAWR, Sept. 17th, '81. Messrs. Editors,-The time since I sent off my last communication has been you again.

The summer has now come and gone shortened days, and falling under the sombre influences of autumn. Penmaenmawr, like most Welsh seaside places,
wakes up to a social life, all too short,
about the month of July. The advanced

The men with some strange views, and, it is
to be feared, proportionately to weaken
their attachment to those truths which
"are not after man."

From the new act for the closing of guard of summer visitors, indeed, begins to arrive as early as April and May, but it is only with the months of July and August that the place begins to put on

shore of "the deep-resounding sea."

The brighest spots in life here, are hills whisper to us in inarticulate utterance. Such last year was the visit of act its beneficial operation is delayed in your eloquent fellow-townsman, Dr. Hoge, most districts for many months to come. Rev. J. R. Jacobs writes to the Southern Presbystored us with a fund of sunshine to carry the recovering of those who are becoming twenty in the past thirteen months—two thirds with us through the chills of winter. One lost to the purifying influences of Chris- by letter, and one-third on profession of faith. cannot help feeling that in his brief so-journ he has left impressions that will Britain and the United States long con-ago, the membership has increased from thirty

This summer we have been gladdened by the visit of some devout and useful Christian ladies from Edinburgh, and of one or two ministers of Highland descent. One of these, Mr. Macgillivray, of Edinburgh, has the richest collection of High-land legends and histories, perhaps, of any living person, and moreover, with his brother (then school-boys together), was the first to recognise the stamp of mark

during her stay at Beaumaris. The de-liverance of the Free Church had just the impression that the phenomena attending been given on the Robertson Smith case, and it was refreshing to hear how thoroughly she cherished the spirit of her father on that burning question. One cannot help feeling how one hour of Chalcannot help feeling help feeling help feeling help feeling help feeling help feeling help fe mers would have silenced forever the Free Church "liberals." Not long ago I was reading an autograph letter of his, in which he says of some critic (I forget whom), "I intend to dismiss him in two whoms, "I intend to dismiss him in two influenced much more rapidly and by still more simple means. Their contributions of the says of Not long ago I Free Church "liberals."

always level with the shoulder, but like the Kentucky riflemen of the Revolution, he picks out some epauletted officer among the errors of the day and lays him prostrate before his steady aim and fatal fire. In illustration of this, the theme of the preacher on the day of our visit to Temple church was that 8,000 or 9,000 persons attended the Wednesday evening service in the pavil-ion. Interest and attention are still the preacher contested the qualifications ion. Interest and attention are still of such a man as Robert G. Ingersoll to manifested, especially when, as was the answer the chiefest question of a thou- case on that occasion, the audience is answer the chiefest question of a thousand years. The spirit which approaches so solemn a question could not properly duence and power; but the old wave of the case of such humor as to provoke in

a spirit worthy of their gravity. Clowns and mockers are never consulted on grand to be in a very flourishing condition, and

posed in Wales is that of attempting to ive upon the experiences of the past, instead of grappling with the difficulties and antagonistic forces of the present. The sentiments uttered at the British Association in York the other day, filtrate Pisgah in Highland county, dissolved; and to into the remotest towns of the principality; and the utterances of a Farrar, who in his zeal for Universalism is pleased to group together "Calvinism, Fatalism, and Materialism," without appearing to perceive any incongruity in the association, are re-echoed without calling forth the faintest protest from those who must know passed in the midst of so many engagements, that I have been unable, until now, to fulfil my promise of writing to passed unchallenged in the days of John Elias; but forty years have sufficed to with us, and we are entering upon the familiarize a new generation of Welshmen with some strange views, and, it is

From the new act for the closing of public houses throughout Wales on the Sunday, which received the royal assent at the close of last session, great things August that the place begins to put on an air of animation. In September and October these numbers begin to melt away again, so that by the end of the latter month we are left, so far as the English speaking population is concerned. English speaking population is concerned, to the solitude of the mountains and the to come into operation at once; but it appears that the wording of the act is open to the construction which would gave the congregation much interesting inforthose in which we meet for a while with make it come into effect only at the next some Christian friend with whom our licensing season after the passing of the hearts can enter into a communion which act. This means a delay in some cases reaches in its depths into the realm of the eternal and unchanging, of which our begins to take effect. Thus by a culpa-

tinue to march side by side in the fore- to seventy five. The additions have been about will be borne far and wide by those that front of every movement for the amelior- fifty, and our losses about five. There have ation of man's lot on earth, and above all for the extension of that kingdom which alone has the promise of the future, in patient waiting until He shall come to whom "every knee shall bow and every tongue confess that He is Lord, to the glory of God the Father.'

MAURICE J. EVANS.

The Later Views of Mesmerism.

in Hugh Miller.

It has been my privilege, during the early summer, to make the acquaintance of the daughter of the late Dr. Chalmers,

The decretation of the secretation of the daughter of the late Dr. Chalmers, the wards of the famous Paris Hospital for nervent the wards of the Salpatrians approachly under the promising title of 'The Secrets of Mesmerism,' an English medical contemporary, says the Medical and Surgical Reporter, lays before its readers the reports of some cases from the wards of the famous Paris Hospital for nervent and the wards of the Salpatrians approachly under these cases are identical with those produced by

method as seating the patient and making her look fixedly at something, a pencil or a silver whom), "I intend to dismiss him in two lines of a footnote." Not much greater honor would he have bestowed upon this new tendency and its authors.

I intend to dismiss him in two lines in the same interest in the same i A kindred movement in the Divinity fell, hypnotized, whenever she met him. With

NEWS FROM THE CHURCHES.

Southern Presbyterian.

Ordination and Installation.-The Pres bytery of Lexington, at an adjourned meeting held at Williamsville, September 30th and October 1st, 1881, ordained Mr. J. McL. Seabrook, and installed him pastor of the Williamsville church. The Rev. G. L. Brown presided, preached the sermon, and offered the ordaining prayer, Rev. C. S. M. See delivered the charge tracts. to the pastor and Rev. R. C. Walker the charge to the people. On October 2d, (Sabbath), Mr. Seabrook was installed pastor of McDowell presided and preached the sermon, and delivered the charges to the pastor and congrega-

Rev. J. E. Triplett's Post office address has been changed from Cynthiana to McKinney

A meeting of Lexington Presbytery will be held in Staunton at 11 A. M., Wednesday, October 19th, to consider the request of Rev. C. S. M. See to have the pastoral relation between him and the churches of Monterey and dismiss him to the Presbytery of Dallas, Texas.

Collierstown and Oxford Churches, Lexington Presbytery.—For more than a month past there has been considerable religious interest in these churches under the pastorate of Rev. H. R. Smith. Sixteen persons have lately

New Store and Buckingham Court House, Va.-These churches, under the pastorate of Rev. E. D. Washburn, have been lately refreshed. Considerable additions have been made to the membership. Some fuller account of the work will be given next week.

Decherd, Tenn .- Rev. T. M. McConnell writes, in a recent letter, of the work at this place: "I am here assisting Rev. W. B. Thompson in a meeting. The Lord has been gracious unto us and has done great things for us, whereof we are glad. There have been six additions to the church on profession of faith, three

The Rev. H. C. Dubose, who has been for terian Church at Suchow, China, preached in the Charlottesville Presbyterian church on Sunday last, October 2d, morning and evening, and mation in regard to the religious superstitions of that vast heathen empire, and the progress of mission work among the people. His sermon at night was addressed to young men, and designed to urge upon their attention the claims of

The Corpus Christi Church, Texas.-

been also a large number of infant baptisms."

An Ordination .- At the colored Presbyterian Church on West Broad street, the Presbytery of Savannah met yesterday (October 7th.,) to ordain George W. Brown (colored) to the gospel ministry. He passed a highly creditable examination on all departments of theological study, and preached an able sermon; after which he was solemnly set spart "by the laying on of the ion. hands of the Presbytery" to his life work. Rev. I. S. K. Axson, D. D., and Robert P. Kerr, with Elder Wm. Harden, were appointed to Brooklyn, N. Y., three years. Two hundred install him pastor on Sunday night, 16th inst .-Savannah (Ga.) News.

Revival at Bethesda Church, Bethel Presbytery, S. C .- This church, situated in York county, S. C., has just been favored with \$600. September, and closed on Sabbath the 25th, continuing sixteen days. Rev. F. L. Leeper did the preaching mostly, Rev. G. A Trenholm assisting part of the time. These brethren preached with great power, earnestness, and effectiveness, besides rendering most valuable aid in another line of service, viz., in a visitation of the families in certain sections of the congrega-A kindred movement in the Divinity grand, to admit of spending it in unproductive efforts. Sin and error are too firmly entrenched, too strongly armed, too determined in battle, to allow of any petty skirmishing at the outposts. There is no chance for dallying with side issues. Sin is ready for the pitched battle and the decisive contest. It is "victory or death," and no other battle cry. Such a conception gives earnestness, without which no man can powerfully impress his fellows.

Besides the large hearted earnestness, there is a point to his pulpit exercises there is a point to his pulpit exercises there is a point to his pulpit exercises the fighting something. He takes tion. For a regular saddle campaign was in-

certificate. Among this number were several heads of families, a large number of young men in their very prime, some who had been sceptical in other days, and two former representatives in the Legislature. A heavy proportion of the additions were males-three-fifths at least, and even more .- Cor. of Southern Presbyterian.

Work in the Indian Territory.-From a private letter from Rev. R. M. Loughridge, we are permitted to make the following ex-"My wife and I have just returned from a

long journey of 206 miles in our two horse buggy, accompanied most of the way by Rev. J. R. church in Highland county, Rev. R. C. Walker Ramsay and wife, in their two horse wagon. We camped out all the way, at night, except the last two. Brother Ramsay came from his mistion. These churches form an interesting field sion among the Seminoles to assist me at my of labor, and Mr. Seabrook enters upon his camp-meeting at this place. We had a delightduties under encouraging prospects for usefulness.

STATED CLERK.

days. About 400 persons were in attendance. The attention of the people was very good, and the meetings were very quiet and orderly. Nine persons were added to the church on examination, and one suspended member was restored. Three of the adults were baptized, the others having been baptized in infancy-also twelve children were baptized. From this meeting we journeyed southeast about 70 miles, to attend the Presbyterian camp-meeting, and called meeting of Presbytery at North Fork church. The Presbytery was called for the purpose of licensing three Indian men to preach the Gospel. They were examined, according to the book, but were not required to come up fully to all its requisitions for white candidates. One of them had a Rev. H. R. Smith. Sixteen persons have lately been received into the communion of these lish and Creek fluently. He is also a good interpreter. The other two read the Creek Scriptures fluently-one of them also reads English. The camp-meeting there continued three and a half days; was very orderly, and attended by some two hundred persons. Four were added to the church on examination and one suspended member restored. Three children were baptized. Thence we journeyed southwest sixty miles, to the Seminole Mission, at Wewoka, and attended another Presbyterian camp-meeting of four days. Here were twelve camps, and some five or six hundred Indians in attendance. Several backsliders were reclaimed, and a great many came forward as inquirers. Although no new converts were made at this meeting, we considered it a success, for the Gospel was preached to large and attentive audiences."-Texas Presbyterian.

A Time of Refreshing.—Rev. R. W. Macklin reports a gracions outpouring of the Spirit at Sand Springs church, in the following words: North Mississippi Presbytery met at Sand Springs church, on the 15th of September, and adjourned on the 17th. After this, Rev. J. C. Carothers, of Grenada, remained and assisted the pastor in a meeting until Friday, the 22d; but the services were kept up till Sabbath night, the 25th. During this time there were twenty professions of faith in Christ, four backsliders reclaimed, and many lukewarm Christians revived. There were twenty-three additions to whose winged words and loving spirit won the hearts of all who had the privilege of hearing him, and whose coming atored us with a fund of sunshing to carry the second of the sunshing to carry the second of the sunshing to carry the second of the second entertaining. We shall never forget his labors of love. We used the anxious seat and inquiry meeting, but there was no excitement, except the deep, quiet work of the Holy Spirit. Our church now numbers more than one hundred and fifty members."-Christian Observer.

Northern Presbyterian.

The new Park Avenue Presbyterian church in Pittsburg, Pa., East End, held its second quarterly communion on Sabbath, September 11th. Twenty-eight persons were added; nine on profession of faith. Four adults were baptized. On September 18th, eleven were baptized, and fifteen at the previous commun-

The Rev. J. G. Williamson has been pastor of Ainslie Street Presbyterian church, and fifty persons have been added to the church. The church debt has been reduced from nearly \$13,000 to about \$6,000. The church building has been renovated within at an expense of

A native at Bombay, India, recently united on profession of faith in St. John's church in San Francisco, Cal., (Rev. Dr. Scott's.)

The Presbytery of Redstone was the first Presbytery formed west of the Allegheny Mountains. John McMillan, Thaddeus Dod. Joseph Smith, James Power, James Dunlap, and others like to them were among its first members, and they preached the gospel of Christ with wonderful power and success through the hills and valleys of Western Pennsylvania.

Central Presbyterian.

WEDNESDAY, - - October 12, 1881.

From the New York Independent.

A Litany of Pain. BY MARGARET J. PRESTON.

At times, when my pulses are throbbing With currents whose feverish flow Sets all the strung spirit a-sobbing With nameless, yet passionate woe, I question with feelings that falter, I murmur with lips that complain: "What profit to lay on God's altar Oblations of pain?

"Can He, in the infinite gladness That floods all His Being with light, Complacently look on the sadness That dares to intrude on His sight? Can He, in His rhythmic creation, Attuned to the chant of the spheres, Bear the discord of moans, the vibration Of down-dropping tears?

"Would I, a mere woman, foreseeing Some anguish my dearest must face, Not guard, at the risk of my being, Its onset or die in his place? And yet, can the Father, who loves me With love that's supremer, foreknow The soul-wrench impending above me, Nor ward off its woe?"

Be quiet, poor heart! Are the lessons Life sets thee so hard to attain That thou know'st not their potentest essence Lies wrapped in the problem of pain? Even Nature such rudiments teaches The birth-shroe presages the breath; The soul so high-destinied, reaches Its highest through death.

No beaker is brimmed without bruising The clusters that gladden the vine No gem glitters star-like, refusing The rasp that uncovers its shine; The diver must dare the commotion Of billows above him that swirl, Ere he from the depths of the ocean Can bring up the pearl.

And He who is molding the spirit, Through disciplines changeful and sore, That so it be fit to inherit The marvelous heirship in store-He measures the weight he is piling, He tempers the surge with a touch, There'll not be a graze of His filing Too little, too much.

O heart, canst thou trust Him? For sake of Attainment the noblest, the best, Content thee awhile to partake of These trials so wisely impressed; Nor question God's goodness, nor falter, Nor say that thy service is vain, If He bids thee bring to His altar Oblations of pain.

Lexington, Va.

For the Central Presbyterian.

Is it Lawful to Eat Blood? But flesh with the life thereof, which is the blood thereof, shall ye not eat.—Gen. ix: 4.

In this age, when science shrinks not at any innovation in her search for means to subserve the interests of man, and panaceas for his ills, some of our conservative ideas are shocked, and some old landmarks between truth and error are overthrown. We are thus forced, time and idea of the line of demarcation between truth and error. Such a question is sugpronounced a cure for consumption; and there are a few consumptive blood suckmay be, refined Christians, who domicile man and Scotch Presbyterians to have a "blood pudding." In looking over Matthew Henry's most excellent commen- a clan as a Scotch Highlander. He is a tary, you will find these comments on the "During the continuance of the law of sacrifices, in which the blood made atonement for the soul, . . . blood must not be looked upon as a common thing, but must be poured out before the Lord, either upon his altar or upon his earth. But now, that the great and true sacrifice is offered, the obligation of the law ceases with the reason of it." Is this a fact? If not, it is yet a practical question in our churches, and in the Chinese field, where coagulated blood is sold in circumstances brought about a mustering the shambles for food.

One reason Henry gives for the enactment of the law, was to prevent cruelly to animals—cutting and eating flesh from a living animal. That was done by some thirty miles. On Sunday the grove thirty miles of Bragg's army in Kentucky, in which we held the services swarmed. and the same necessity, to some extent, It was one of the most interesting serexists for the law now as then given. (2) vices the writer ever conducted. After It is written in connection with a law that has not changed, and forms part of and a large number of communicants the same theme-viz., that God would gathered around the table, and the most require the blood of man at man's hand. And the context seems to imply also that the blood of the animals so used, would be required. (8) The ground of the inedification of these gospel-hungry people. be required. (8) The ground of the in-junction seems to be that life is in the Owing to the immense territory of broth-

the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things: that ye abstain from things sacrificed to idols, and from blood and tion; from which if ye keep yourselves it shall be well with you."—Acts xv: 29. Is it not then a law still binding on man, and is it not the duty of Christians to abstain from blood? B. H.

For the Central Presbyterian.

A Missionary Journey in West Virginia.

No. 2.

The night after we left Glade Creek we spent at Mr. John McCue's on Mc-Million's Creek, still in the county of At an early period his ancestors removed to this section of the country, and displayed the usual judgment of a born denizen of Augusta in selecting a farm. The locality is a perfect gem. The creek runs in the direction of Elk river, and the McCue settlement is some three miles long by from a half to three-quarters of a mile wide, so level that, like Cæsar's Arar, you can scarcely tell in which direction the waters flow. Upwards of a hundred haystacks were visible at one time, and the hills were covered with finest timber. These hills also grass to the very top, and it is the policy of the people to get rid of the timber as fast as possible, in order to prepare the land for grass. As for fuel there is a coal mine on every man's farm, and a few days work will furnish the owner with enough of coal to expel the cold of the dreariest winter. This is the reason why emigrants are coming into this new State so rapidly. Land does not rule at onefourth the price that it does in the older States, and after the timber is deadened and the undergrowth hacked out, bluegrass springs up, affording pasturage for thousands of sheep and cattle. This we ought to keep constantly in view as a church, and be ready to meet the inflowing population; for Presbyterianism will always flourish where blue-grass grows. To our regret, Mr. McCue was absent from home the night we spent at his house, but we were most hospitably and elegantly entertained by Mrs. McCue, who was a Miss Price, of Greenbrier.

Webster Springs.

The next morning found us in the sad-dle again, but as Mr. Haynes was compelled to retrace his steps in order to meet an appointment on the following Sunday, your correspondent headed for Webster Salt Sulphur Springs, which is also Webster Court House, piloted by a gentleman from Fayette who kindly consented to accompany me. Some few miles from McMillions Creek, after crossing the dividing ridge, we struck the waters of Big Beaver Creek, which flow into Gauley, that is when there is any water to flow in any direction. At the time of my visit this stream was dry. Stopping a short time at Beaver Mills, and meeting some gentlemen at a store, as soon as they learned I was a preacher they begged me to give them a sermon. This is a characteristic of the good people of this whole region. They always again, to search and see if it be a divine want to hear a stranger's gospel. Promlandmark—a mark "blazed" of God, to guide us along the straight road—or only one of man's finger-boards to indicate his the elders of brother Haynes' church. Mr. Hickman is the brother of our old gested by the text above: Is it lawful to acquaintance, Rev. William P. Hickman eat blood, or not? We find fresh blood who fell at Cloyd's mountain, bravely fighting in the defence of his home and fireside. As I was William P. Hickers found in our land. And they are not man's follow-student, his successor in necessarily the low and brutal; but, it the pastorate in Pulaski, and the pastor of his family after his lamented death, I

Mr. Arthur Hickman is a remarkable man. He is about as much the head of native of Bath county, Va., his wife was a Walker, of Rockbridge. They had had thirteen children, eight of whom are still living, and all married but one. After dinner we headed for Gauley How many grandchildren there are, this deponent saith not, but their name is legion. An apponitment had been sent ahead for a sacramental meeting, and also one of the services was to be a funeral discourse, commemorative of the death of Mrs. Hickman, who died some time before my visit. These concurrent of the clan. They began coming in on Saturday morning, and by Saturday night the whole neighborhood was sermon the sacrament was administered. perfect order and quiet reigned throughout. I preached four discourses which I

rusalem still enjoins it upon the gentile head of cattle, nine head of horses, beChristians and upon us; and that too by divine warrant. "For it seemed good to five hundred acres of land. The federal strong religious emotion, but a man of sides sheep and hogs to stock a farm of five hundred acres of land. The federal troops burnt his dwelling, his cabinet-maker's shop, black-smith shop, barn, and every stack of hay, drove off all his stock sary things: that ye abstain from things every stack of may, drove on an and left him destitute of every comfort. Still nothing daunted, he built another, but much humbler house, and was refurtion: from which if we keep yourselves it nishing it when they paid him another visit, and sacked his house again, breaking every dish in the house, and that too

Mr. Hickman accompanied me to Webster Springs. This was my farthest Nicholas. Mr. McCue is a relative of point westward on my trip. Here I the McCue's of Augusta county, Va. was the guest of a Mr. Currey, who keeps one of the boarding houses for the accommodation of the visitors to these springs. On my way to the springs, I found we were travelling on a ridge, from which we could see the It is not altogether germane to this

missionary tour, to give an account of these remarkable waters, and yet they are too remarkable to be omitted. The springs, for there are several of them, are in the edge of Elk river. They are very and both salt and sulphur commingled, flowed out. The salt is about two hundred feet below the surface, and the sulphur is not so deep. Before the war salt was actually manufactured in paying quantities. The pipe through which the salt water flowed upwards, seems to have of human life.

D. B. E. stopped the flow of the sulphur, but when these were taken up the com-mingled waters again flowed forth. It is difficult to determine the relative proportions of the two ingredients. The waters did not quench my thirst. In fifteen minutes after drinking them I was as thirsty as at first, and had to repeat the dose finally fearing least in my dreams I should have to repeat the fable of Tantalus, I had to call for some other kind of water before retiring for the night. These waters have never been thoroughly analysed-but for whatever diseases they may be beneficial, they will be tremendously so. Two hundred visitors were in attendance on these springs at one time this summer, and doubtless a far greater number would have been at them, but for the inaccessibility of the place. A railroad will, ere long, be constructed either down the waters of Elk or Gauley, and then crowds will resort to them. The scenery around is far wider and grander than that of any of our older watering places. These streams, Elk and Gauley, head within a few hundred yards of each other, but separate as they pursue their way to the Kanawha, and are upwards of thirty miles apart at their confluence with the latter, the one empting in at Charleston, and the other uniting with New river at Gauley Bridge, and forming the Kanawha.

My stay at Webster Springs was short, but long enough to form a favorable opinplace, and to its importance as a point for missionary labors. If our Church had How much better it would be if God's this whole territory, with a good prospect of building up self-sustaining congrega-tions at no very distant day.

Big Beaver Creek.

From Webster, I turned my face homeward. At Big Beaver Creek I found a congregation assembling, in pursuance to the notice I had left on my way to Webnear a slaughter house, driven to the revolting practice of blood-drinking to save life. And it is no unusual thing for German and Systeh Prospections of the register of the warm, and the school house near by would have been oppressive from heat. Among the audience I found quite a sprinkling of brother Brown's congregation from Malden, among whom were Mr. and Mrs. Lewis, summering at a farm

River, some twelve miles distant, where M. Hendrick, to whose kindness I am in-debted for pilotage homeward, by what is known by the people of Greenbrier as er. the Cold Knob route, and to whose intelligent conversation I am also under obligation for relieving the tedium of what would otherwise have been a wearisome

the mouth of Cherry river. Cherry was completely dry, and Gauley so low that the water did not reach the knees of our broken wilderness, and he and his sons have stuck together and worked together junction seems to be that life is in the blood, and life is in God's own power and not in man's, who has forfeited his own life to God. (4) It is part of the covenant conditions established of God with the human race through Noah its second head, and not with Israel, and hence in the New Testament the Synod at Je
in the New Testament the Synod at Je
lowing to the immense territory of broth-ordinate can only pay occasional acres of valuable land themselves, though still living as tenants. The old gentleman has been a mighty hunter in his day, and one of the methods in which his boys amuse themselves is catching cubs and themselves is catching cubs and taming them. They had a half-grown bear in a pen when we were there, and this is only one of many they have caught of the immense territory of broth-acre and outcast from the Church of God. He is a brother till the last rempondence of valuable land themselves, though acres of valuable land until they now own some two thousand

Methodist, fond of shouting when under strong religious emotion, but a man of too much sense to think a man cannot be a good Christian without shouting. He er or not he is a praying man. Some amusing incidents have occurred when he has been lodging strangers. Some time since two handsomely dressed strangers were his guests. The old gentleman ing every dish in the house, and that too in the presence of Mrs. Hickman. He always has family worship night and must, I think, be excused after this, for being a tolerably warm Southerner. I found him also admirably read up on the five points, and able to hold his own against all comers on the distinctive doctrines of our Church.

'Are you praying men?' They both said they were. "Then," said the old man, "take that Bible and read and pray with us." They replied, "Oh we never pray in public." The old gentleman then went through the services himself in his ture to believe any falsehood that is continually repeated.

As a specimen of this malignity, I refer to the following language of Smollett, in his continuation of Hume's History of England. The paragraph refers to the state of Scotland just after the accession of William and Mary:

"All the laws in favor of Episcopacy were repealed. Three score of the Preshumble and devout, if not very edifying way. When he was through, he turned to them and said: "You are a pretty set of praying men, who wont pray for a poor old ignorant mountaineer, and you learned men, too." I have no doubt but that they were amused with the zeal, rather than offended at the blunt honesty waters of Gauley on one side and Elk on the other, and at the springs these streams are not more than one mile apart. "an old ignorant mountaineer" asks them

to pray with him they will do it.

The day following brought us to Greenbrier, and parting with my kind friend, Hendrick, I reached home in safety, having ridden upwards of two hundred miles, and preached thirteen times. I received strongly impregnated with both salt and sulphur. Evidently there is a salt lake underlying the whole valley. In boring for salt the sulphur vein was tapped, in the sulphur vein was tapped, with the importance of increased mining. I received unvarying kindness from the people—not having had to pay a bill from the time I left the mouth of Gauley, till I reached home. I am more and more impressed with the importance of increased mining. with the importance of increased ministerial labor on the territory. There is also a lack of female culture to give tone to society, and to give that impulse to D. B. E.

For the Central Presbyterian.

How to Make an End of Strife. One great obstacle in the way of our times from a fear that an offended or offending neighbor will not kindly receive us. One man feels that it would be a condescension on his part to go to one whose conduct has rendered him so unworthy even of respect, and seek a re-newal of friendly relations. And gen-erally he magnifies the culpableness of the other party's conduct, and overlooks that of his own. The other man having no ill-will, is afraid of being insulted if he even proposes to confer on the subject. If this obstacle could be overcome many of the causes of contention would soon be removed, for most difficulties between other's motives, or being misrepresented by the carelessness or malice of tattlers. As soon as they had explained each other's motives and actions, and retracted the harsh utterances they had been impelled to make when under a misapprehension, they would see that neither had any good reason to be offended. If either party would approach the other in a kind manner, mutual concessions would soon be away the wrath of the other, and when

He has given for such cases. Perhaps some readers of the Bible have forgotten that there is such a rule. A rule clear, brief, and explicit, and which seldom, if sult. Christ says, "If thy brother trespass against thee, go and tell him his fault between thee and him alone." Man worse. Christ says, go and tell him.— Man may imagine he knows a thousand ous words that we know will stir up anger. That would show that we desired to continue the strife; but go with that

But suppose he will not hear thee. In that case Christ tells us how to proceed. "Take with thee one or two more, that in an accusation. the mouth of two or three witnesses every word may be established." By this you Night brought us to a Mr. Spencer's, a tenant of Governor Price, at the mouth of a stream called Cranberry. On our way to this point we forded Gauley at the mouth of Cherry river. Cherry when all other means fail to reconcile him. Try every means before you despair. "But if he neglect to hear the church, let horses. Mr. Spencer, at whose house we him be unto thee as a heathen man and a spent the night, is a *character*. He settled in this place when it was an unscribed have failed, and fail they seldom will, that we are authorised to treat the offender as an outcast from the Church of

For the Central Presbyterian.

Historical Injustice.

Presbyterianism has suffered enormously from the misrepresentations of secular never allows a stranger to pass the night under his roof without finding out whethwith superlative abuse. Among their flippant accusations, audaciously and malignantly repeated, is the charge of per-secution. The only proof is reiteration. They know the propensity of human nature to believe any falsehood that is con-

"All the laws in favor of Episcopacy were repealed. Three score of the Pres-byterian ministers, who had been ejected at the Restoration, were still alive; and these the Parliament declared the only sound part of the Church. The government of it was lodged in their hands; and they were empowered to admit such as they should think proper to their assistance. A few furious fanatics being thus associated, proceeded with ungovernable violence to persecute the Episcopal party, exercising the very same tyranny against which they themselves had so loudly exclaimed."

Many youthful readers are led astray by such reckless and prejudiced state-ments as this. For their information, I make the issue, that the Presbyterian Church is absolutely free from any such imputation. The charge is not made from historical data, but from a desire to break the force of those facts that fix the stigma of former persecution upon another Church. The statement of Smollett can be easily shown to be false. But the details of the history of the times would weary the reader. I take a shorter method. It is conceded that William secured the crown of Scotland as the choice of its Presbyterian population, and in opposition to the prelatists and papists. The former party, however, would not accept him without first securing their settling amicably our differences, is the liberties and privileges. They stipulated indisposition which most of us feel to take in terms for the Protestant religion, and the initiatory step. This indisposition for civil and religious freedom. The set-arises sometimes from pride, and some-tlement was based upon these terms. During twenty-eight years they had been persecuted under Charles and James, and four hundred of their ministers had been ejected to make way for Episcopalian intruders. Only sixty survived, and these were empowered by the Parliament to reconstruct the Church. One hundred and seventy-nine of the intruders were found inadmissible, but only a part of these were deprived of their livings, and reason to expect anything but continued the rest were tolerated. This is the sum and substance of the persecution to which Smollett refers in such bitter language. A small number of intrusive curates were turned out to reinstate the rightful parties. Thence forward, during successive men grow out of misunderstanding each reigns, the Presbyterian Church of Scotland continued its course as the leader of progress and the bulwark of religious lib-

Now it must be obvious that if four hundred Presbyterian ministers were persecuted out of their own Church, to make room for others, the undoing of this wrong, to a partial extent, was no persecution at all. But the charge is far more serious, and is still often insinuated, that made; the soft answer of one would turn the Presbyterians persecuted the Episcopalians in the same sense and the same spirit with which they had been oppressed.

Nothing could be further from the people would only adopt the rule that truth. For twenty-eight years they had suffered, not only by the exclusion of their ministers, but in their homes, persons, and families, such barbarities, on an brief, and explicit, and which seldom, if immense scale, as many American In-ever, fails to accomplish the desired re-dians would now blush to confess. The rack, the gibbet, the thumb-screw, and the boot, were common forms of torture, inflicted upon men, women, and children; and the infamous Claverhouse desolated may say he has acted too badly. Christ says go and tell him. Man may say, I large districts with cruelties, the recital am afraid it will only make the matter of which now makes all generous blood to boil. Such was "the tyranny against which these Presbyterians had exclaimgood reasons for not going. Nevertheless Christ says, go and tell him. Of course we are not to go with those grievsubsequent writers; as baseless as a dream. It was literally impossible. King manifest. This is the only scriptural way to make peace with your neighbor. "If It is further incredible from the known he hear thee, thou hast gained thy broth- abhorrence of the Presbyterians themselves for all such methods of maintaining religion. We would freely challenge any party to undertake the proof of such

This paper is not intended to cast any referred to, and many superficial readers have imbibed the impression that Presbyterians have no right to complain of persecution in the past, because they have been equally guilty. The charge is de-nied, and the proof demanded. And be-sides this, we hold, as a historical truth easily maintained, that in the Revolution of 1688, the Presbyterians of that age