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Editorial Notes and Comment

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THE ELECTION is over and the will of the people has been expressed at the polls. There is no evidence of the dire results which the calamity howlers predicted, even though Woodrow Wilson has been re-elected.

As he will now for another four years be the head of what is to-day the greatest nation on earth, he will be required to complete the solution of the many problems which he now has in hand. And there will be many new problems presenting themselves to him. In bearing the great responsibilities laid upon him, he has been accustomed not to depend upon his own strength, but to go to God for help. All Christians in this country, no matter what may be their political affiliation, ought to pray continually for God's blessing upon him that he may be guided and directed and strengthened, so that he may do all things wisely. We are sure that the President wants our prayers.

We suppose that there are many people who do not realize what an important office the President holds in this country, especially in such trying times as those through which the world is now passing.

There are few of the reigning sovereigns of the world who exert such influence and power as does the man who has been placed at the head of this government by the votes of his fellow-citizens. His position is very much more important than that of the king of England.

As we of to-day look back on the past there are certain great characters which stand out prominently and clearly among their fellows. In after years when men look back over the history of this country, Woodrow Wilson will stand out among the greatest of them all.

Whether Wilson was our choice or not, we should remember that he is "our President," and that he is entitled to our hearty support in advancing the interests of the country.

SAFETY FIRST! has become almost a national slogan. Men are beginning to realize as never before the value of human life, and that it can be saved, where in the past it has often been lost through carelessness. The railroads are taking the lead in this crusade. The Pennsylvania is one of the largest railroad systems in the world. During the last year it has carried over its roads 300,000,000 passengers, and not one of them has been killed. One of the officials of that road visits the shops, where all work is stopped that he may have the opportunity of talking to the men. Here is what he said to them recently: "The best preparation any man can make to guard his own life and the lives of those entrusted to him is to become a Christian man. For as Christ thought first of others, so will the Christian man." And he goes on to say,

"The most dangerous man on an engine is not a drunken man. The most dangerous man on an engine is the man who has been drinking a little. If a man is drunk his crew can put him out of business and run the train. But when a man has a little liquor in him and sees two lights where one is, two steps where there is one and runs with the recklessness of liquor's exhilaration, then he is a dangerous man."

Joy's Prayer

By Mrs. Florence Willson Flournoy.

My heart sings,
Gladness it feels,
My love brings
Life at its heels.

Spirit of light,
Dwelling within,
Take in thy might,
All touch of sin.

May my heart sing,
Early and late,
Shield with thy wing
From every hate.

Song of the Spirit,
Mine be to sing,
May understanding it,
Joy's fullness bring.

New York.

TRUTH is a virtue which all admire, but which, unfortunately, all do not always practice. One of the gratifying signs of the times is the increasing demand for truth. Business men are demanding it in all lines of business. And laws have been passed to secure it. One of the ways in which a lack of truth has probably been shown more than in any other is in advertising. Often-times this is hard to deal with from the point of the law, but the public can handle it without much difficulty, or certainly can do much to secure more truth in business. Take, for example, a merchant that advertises to sell a suit of clothes for \$15, which he claims is worth \$25. If it is worth that much, why was he able to buy at such a price that he can sell so far below its worth? If he paid the same that other merchants pay for the same goods, why is it that he can sell so far below others? Is he in the business for the purpose of doing charity work for the public? When statements of this kind are made, they need some investigation. A case has recently been tried in the courts of the District of Columbia in which a man had advertised palm beach suits, which he claimed, were worth \$10 and \$12. Yet on trial he admitted that they only cost \$3.25 and \$3.50 each. He was convicted. The man who makes such claims of giving the public a great deal more than it pays for, needs to be watched. If he is false in such statements, he will likely be in others.

DOCTRINAL preaching is not supposed to be popular. But can there be any preaching that is not doctrinal? Doctrines are only the teaching of the Bible on subjects connected with God's great plan of salvation. The mistake has sometimes been made that the doctrines have been preached to an ordinary congregation in the dry terms that belong to the theological seminary. The wise preacher takes these skeletons, strongly jointed and knitted together as they are, and clothes them with flesh and breathes into them the breath of life. This is what the great preachers do. This is what any man can do, if after mastering the subject himself, he puts himself in the place of his hearer and finds out as far as possible what he needs and what he can understand, and asks God's help.

HONESTY is a virtue that is not always found where it might be expected. People who would not think of being dishonest in some respects, do not hesitate to be in others, where it is hard to see the difference. A man goes into the office of the treasurer of a street car company where money is lying on the desk, where it would be easy enough for him to slip a few coins into his pocket, without being seen. If such a thing were suggested he would resent it with the statement that he is not a thief. And yet the same man will get on a car to ride and if in the crowd the conductor fails to call on him for his fare, or if he can slip into the box a worthless coin in payment of his fare, and so escape paying the nickel he is due for his ride, he is rather proud of his achievement in beating the company out of his fare. Where is the difference between cheating the company out of a nickel that is due it and stealing one that it has earned? In either case the company is the loser of that which belongs to it, and the man has taken what he had no right to, for he did not render due return.

A SUBSCRIBER writes in regard to his paper: "I often turn to it for a solution of many hard problems in life (not putting it before the Bible). But for things and conditions existing in human affairs I often find a remedy." It is very gratifying to know that we can be of help to our readers, and we appreciate their saying so. The secular paper or magazine may be intended only to give information in regard to current events or to furnish amusement, but the aim of the Church paper should always be to help its readers to live nearer to God, and so be the better prepared to perform life's duties and to bear its burdens. This is the aim we have set before ourselves, and with God's help we shall do our best to accomplish our aim.

OLD BUFFALO.

By Rev. A. J. Ponton.

Mr. Moderator, and Brethren of Roanoke Presbytery:

As you have met on this occasion in one of our largest mission fields I beg the honor of presenting you with a gavel, made from wood taken from one of the oldest church buildings within our bounds, together with a bit of authentic history in regard to the same.

Old Buffalo church, in Prince Edward county, now hoary with age, and very weak numerically and financially, is, nevertheless, rich in her past history, being one of the six pioneer churches established in Virginia, about 1740. In the year 1761 we find that Samuel Cunningham conveys to John Caldwell, James Donald, John Cunningham and William Watson, for the sum of five shillings, for the use and behalf of the Presbyterian congregation in Buffalo Settlement, St. Patrick's parish. That is now under the immediate care and inspection of Rev. Richard Sankey, minister of the gospel, three acres, one quarter and eight poles.

A few years later we find the following petition, viz:

"To the Honorable, The President and House of Delegates of the Commonwealth of Virginia, to meet at Williamsburg, the first Tuesday in October, 1776.

The petition of sundry inhabitants of Prince Edward County: Sheweth That we heartily approve and cheerfully submit ourselves to the form of Government adopted at your last Session: Hoping that our United States of America will long continue free and independent.

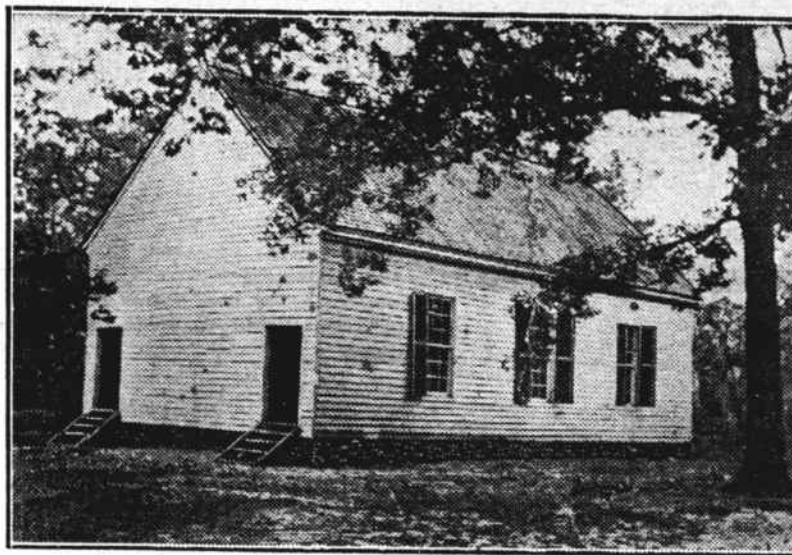
The last article of the bill of Rights we esteem as the rising sun of religious liberty; to relieve us from a long night of Ecclesiastical bondage; and we do most earnestly request and expect that you will go on to complete what is so nobly begun; raise religious as well as civil liberty to the zenith of glory, and make Virginia an asylum for free inquiry, knowledge and the virtuous of every Denomination. Justice to ourselves and posterity, as well as regard to the growth of the Commonwealth, make it our indispensable duty in particular to entreat; that without delay, you would pull down all church establishments, abolish every tax upon conscience and private judgment, and leave each individual to rise or sink according to his merit, and the general laws of the land.

The whole amount of what we desire, is that our Honorable Legislature would blot out every vestige of British tyranny and bondage, and define accurately between civil and ecclesiastical authority.

Then leave our Lord Jesus Christ the honor of being the sole Law-giver and Governor in His Church, and every one in the things of religion to stand or fall to Him; He being in this respect the only rightful Master; and your Petitioners as in duty bound shall ever pray.

September 24th, 1776.

List of petitioners: Richard Sank-ey, George Shilliday, John Calowell, Alex'n. Hamilton, Hugh Porter, James Cunningham, James Ewing, Jr., Samuel Ewing, James McElroy, Charles Richey, William Smith, Patrick Galaspie, James Galaspie, Sam'l Baker, Sam'l Baker, James Donnell, John Donnell, William Donnell, John Porter, Sr., Natt Porter, Wm. Porter, Jno. Porter, Jr., John Morrison, Sam'l



Old Buffalo Church.

Scott, James Morrison, Sam'l Cunningham, Sr., Robert Johnston, John Cunningham, Sam'l Cunningham, James Graham, James Hatfield, James Graham, Andrew Baker, Wm. Johnston, Jno. Thompson, Sr., Jno. Thompson, Jr., Andrew Thompson, John Granter, Jno. Thompson (Blacksmith) Adam Calhoun, James Calhoun, Jno. Calowell, Jas. Read, Caleb Baldwin, Wm. Thompson, Glover Baker, Robert Baker, Caleb Baker, Rob't Hamilton, Jas. Hamilton, Marassa McBride, Wm. McBride, Rob't. Steel, Frank Hays, John Cunningham, Matthew Cunningham, Harvey Dawson, Thos. Graham, Rob't. Black, Wm. Black, James Black, John Martin, Rob't. Elliott, Andrew Elliott, Rob't. Johnston, Sam. Johnston, Jno. Dun, Daniel Hays, Wm. Hays, James McMahon, Jno. McMahon, Marassa McFarland, Samuel Arbuckle, Jno. Arbuckle, Jno. Black, James McCormic, Douglass Baker, William Nixon, John Calowell, Sr., John Calowell, Jr., Jno. Calowell, David Calowell, James Calowell, George Calowell, Thos. Armstrong, Jno. Crockett, Thos. Craig, Rob't. Craig, Robert Hanna, Jno. Armstrong, Andrew Dun, Robert Dun, George Gillespie, Philip McTaggart, Lawrence Cook, James Gillespie, George Shilliday, Jr., Robert Rudd, William Hamersley, Jacob Neighbours, Dick Holland, James Nixon, Thos. Alexander, Joseph Bird, John Farlin, James Fraizer, Jno. McSwine, James Parks, Ezekiel Parks, Joseph Parks, Thos. Scott, William Scott, Wm. Hutson, Rob't. Martin, James Ewing, Sr., Samuel Ewing, Wm. Gillespie, John Clark, Sr., John Cleaton, Thos. Coplin, John Coplin, Jr., Sam'l Marshall, William Watson, Douglass Watson, Jr., James McMachen, William Baldwin, William Baldwin, Jr., Benjamin Baldwin, William Findley, Rob't. Watson, Nat Porter, Francis Clark, Wm. Mills, Wm. Marshall, John Marshall, John Wilson, Joshua Burkley, Charles Hagens, Rich'd. Grace, Edward Clark, Thomas Marshall, Ben. Marshall, Thos. Paulet, John Hunter, Alex. Hunter, Silas Wood, Luke Palmer, Seymer Ketichin (?), James Richardson, Charles Wood, Paul Wood.

Note.

This petition has never been printed in full. It is referred to, with quotations, at page 46, "Separation of Church and State in Va." By H. J. Eckenrode. Va. State Library report No. 6, Richmond, 1910. It is, there called: "The first Dissenters Petition that came into The House of Delegates."

It seems to be very probable that of the 160 names signed to this petition more than 100 were from the Buffalo Settlement. Perhaps members of Buffalo church. Among the last 60 names it is likely that there were a good many from the Eastern edge of

the county, and a few from Charlotte county.

Pastors: The first known pastor was Rev. John Thompson, who served a short time, and Dr. Alexander says, "His body occupies an unknown grave in Buffalo church yard."

From Footes Sketches of Virginia, page 75-77, Vol. 2:

In 1738 Mr. Richard Sankey was a probationer of the gospel in the bounds of Donegal Presbytery, Pennsylvania. He was ordained in 1739. In the schism of 1741 he remained with the old side, or old school party.

In 1748 it was ordered by the Synod of Philadelphia that Mr. Sankey supply eight churches in the back parts of Virginia. His name appears for the first time in the records of Hanover Presbytery, in 1758. He was moderator of the meeting of the Presbytery February 2, 1775, which determined to erect the academy (later college) of Hampden-Sidney. He was appointed to preside at the first meeting of the Synod of Virginia in 1789. He died that year before the Synod convened. It is also stated that he died in 1790. He was considered a superior Hebrew scholar, and often carried his Hebrew Bible into the pulpit with him, and using it in his criticisms and quotations. He was born in the north of Ireland about the year 1700; at least he was an aged man at the time of his death. His congregation in Pennsylvania was settled near Carlisle.

Rev. Matthew Lyle was pastor from 1774-1828.

Rev. John Holt Rice—supply indefinite.

Rev. Isaac Cochran, pastor from

1831-1873. During the declining years of Mr. Cochran's life he was assisted by Dr. Thomas E. Peck for ten years and thereafter succeeded by the following Seminary students: Rev. J. H. Moore, Rev. Mr. Humphries, Rev. J. C. Molloy, Rev. Angus McDonald and others.

Rev. W. M. McGilvary, supply 1876-1884.

Rev. J. F. Latimer, D. D., supply for the next two years.

Rev. Peter C. Clark, supply for eighteen months.

Rev. W. W. Carson, pastor 1887-1888.

Rev. James F. Latimer, D. D., was called as pastor December, 1888, and was installed in the fall of 1890. He died March, 1892. From time to time during intervals of ill health his pulpit was supplied by the following students:

Rev. R. C. Anderson, 1888-89.

Rev. A. P. Saunders, 1889.

Rev. J. M. Wells, Rev. A. J. McKelway, summer of 1890.

Rev. E. M. Craig, supply, summer 1893.

Rev. A. M. McGeachy, supply, sessions 1892-'93-'94.

Rev. J. M. W. Elder, pastor 1894-1899.

Rev. N. B. Campbell, pastor 1899-1901.

Rev. J. A. Paisley, pastor 1902-February, 1910.

Rev. A. J. Ponton, pastor from June 1, 1910, to present time (August, 1916).

Thus we see the old church has a wonderful history—a history antedating that of most of the churches in the State. In all these years she has been giving and sending out. Never very strong, and perhaps never weaker than at the present, but still counting in her small membership a band of reverent men and women, who are loyal and true, and who are still hoping that the old mother may yet put on the garments of youth, and, under the hand of God, live over in grandchildren and great-grandchildren the useful and blessed years of the past.

The course of life is a thousand trifles, then some crisis; nothing but green leaves under common sun shadow, and then a storm or a rare June day. And far more than the storm of the perfect day the common sun and common shadow do to make the autumn rich. It is the "every days" that count. They must be made to tell, or the years have failed.—William C. Gannett.

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