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OLD GREENVILLE (S. C.) CHURCH

Your ancestors were blue-blooded Scots. Their original home was in the southwest counties of Scotland. From their mountains and glens they could look across the Irish sea and see the green hills of Ireland glistening in the sun like gems. Little did many of them think that these same hillsides were to be the future homes of their children for many generations.

Those Scottish men and women were artisans and small farmers. They had hard work to win their bread from the unwilling soil. Their homes were poor, their implements of labor of the most primitive kind. They had to pay big rents to the lords who owned the land, and when the harvests turned out badly they were often brought to the verge of starvation.

They were Puritans of the sternest type. Their sufferings had made them so. No people had sacrificed more than they had done in the cause of civil and religious freedom. They were Protestants before the Reformation. Although the old Culdee church seemingly had disappeared from Scotland for three hundred years and the Roman Catholic church had control of the nation, yet in the hearts and lives of those people the ancient church of their native land found a refuge. They loved her simple rites, her inborn love of the rights of man was interwoven into the fiber and woof of their characters. Do you wonder why they were willing to give their lives during the "killing time" of Charles II. rather than surrender their Presbyterian principles? Why, they could not help it. It was part of their very being. Not even when nearly thirty thousand of their numbers had become martyrs for their faith would they desert the blue flag of their church. Christ's crown and covenant were of more value to them than the favor of kings. No church on earth has a grander roll of saints on her calendar than ours. When they left their native land to seek a new home in Ireland they carried their religion with them. They have been living there now in the province of Ulster for three hundred years, a nation within a nation, still Scotch to the core and as devoted and loyal to the Presbyterian Church as they were in the days when they lived in Caledonia. In some things, however, there has been a marked change. Their residence in Ireland has not been one of continued peace. They have been oppressed and have suffered much from the native Irish, who have always looked upon them as intruders. This environment has produced a type of men we call the Scotch-Irish. They have caught something of the warm-hearted, witty nature of the natives, while retaining in an intense degree the strong manly character of the Scot. These characteristics have made them a mighty force in the world and we have felt it here in America. At least five of our Presidents have been Scotch-Irish, and November may bring us another.

It was the Most High and Mighty Prince James styled King of Great Britain, France and Ireland, that conceived the idea that your fathers might prove a blessing to his turbulent province of Ulster if he could only induce them to settle there. Historians tell us that this prince was far from being the mighty being that he was described on the fly leaves of our Bibles. He was called "the wisest fool in Christendom" and was a queer mixture of weakness and learning. Although brought up under the influence of the Presbyterian Church he had no love for our communion, declaring that our system of government was too democratic and antagonistic to his kingly dignities. He declared that without bishops there could be no king, therefore called our church "God's silly people" when he would have forced bishops upon our fathers against their con-

Address Delivered at the Unveiling of Tablet to the Memory of the Scotch-Irish in Old Greenville Church, Sunday, October 6th, 1912.

By Rev. J. M. Dallas

victions and consent. He, however, had wisdom enough to know that his Scottish subjects were even in those days the best farmers in the world, and just the kind of men to transform the wild lands of Ulster into productive farms, and at the same time prove a buffer state to the natives who were in a continual state of rebellion against his authority. Offering them new and cheaply rented lands he induced your fathers to leave Scotland and found a new home in Ireland in 1611. The emigration thus



REV. J. M. DALLAS,
Ware Shoals, S. C.

started has continued more or less up until the present day when we find no less than a million of your race still living there. They have by their thrift and industry transformed the bleakest part of Ireland into smiling farms and have founded an industrial city, the capital of the province, Belfast, that is the pride of Irishmen of all creeds and conditions.

It is nearly two hundred years since the attention of your ancestors was directed to the Carolinas as a suitable country to settle in. A few had dared the awful terrors of voyage across the Atlantic which in those days of slow sailing ships occupied about six months and had found homes in the then unbroken wilderness. Eager to have as many of their countrymen about them as neighbors and to help defend them against the Indians those early settlers did all in their power to bring their friends over from Ireland. Many of them who left Ireland never reached America. They died at sea from the lack of proper food and unsanitary conditions on board ship, while scurvy and smallpox killed them by the hundreds. Many came to this country by the way of

Charleston, while others landed in Virginian ports and made their way south by ox-teams. We have no conception of the sufferings your forefathers went through ere they were able to form a settlement in the then trackless woods. It took brave hearts, indeed, to stand the awful loneliness of the forest, not saying anything about the danger from the savage Indians. Nor can we forget that not very far from here a company of your people were massacred in cold blood by these ancient fiends.

One of the first things your ancestors did after founding their homes was to build a church. They never forgot their duty to God who had brought them safely across the sea, and had given them a goodly inheritance in this fair land. So the church was built of logs, perhaps on this site or somewhere near it. This is holy ground that must always be held in reverence. They were simple folk with a simple faith, those fathers and mothers of yours, and their house of worship was very plain, but they carried in their hearts a faith that has been the consolation of their race for a thousand years. Along with their holy religion they also brought from Ireland their love of liberty, and I am sure it was around Presbyterian churches that the first plans concerning the Revolution were matured. They also made an early impression on the political fortunes of the state which remain to this day. The Bonnie Blue Flag that we all love is only the banner of the Presbyterian church with a palm tree engrafted on to it, while the legislature is honored by having borrowed the name of our highest Church court and called it-self the General Assembly.

We do not know when our fathers built their first church here. They were long without regular ministration of the Word, relying chiefly on traveling preachers who went on horseback throughout the country, being only able to visit churches once or twice a year.

We know that the Saldia church (as the name was then), had in 1773 been without the means of grace for a long time, and the people were anxious for the service of a minister. The sacraments had not been celebrated for a long period and many of the young children were growing up without baptism, which was a matter of great concern to their parents. Meeting together in the spring of 1773, the people resolved to send a representative to the meeting of the Synod of New York and Philadelphia asking for a minister to be sent them. The mission was successful and the Rev. John Harris, of Maryland, was appointed missionary in charge of the churches composing the field. Mr. Harris was not only a preacher but a doctor as well and was a big powerful man, who went about his parish ministering to the bodies as well as the souls of his hearers. He was greatly loved and continued pastor for ten years, at the expiration of which he retired, advising his congregation to organize into a regular charge in 1784. This was done by the Presbytery of South Carolina in that same year, Rev. Robert Hall being installed as pastor of Old Greenville church.

Through all its long history until the present the church has been faithful to the faith of the fathers and to the great head of the church, our Lord Jesus Christ. From her have gone out three flourishing daughters, congregations that are doing good work to the people of a wide neighborhood. The venerable organization herself shows no sign of decay, or that her work is done. She has more Christian vitality and is doing a better work today than at any time of her history. Her ancient walls are full of young life with the promise of a brighter and better future. Like the eagle she is renewing her youth. How true she has been to the emblem of the Presbyterian

(Continued on page 6.)

Marriages

Brooks-Ferguson: In Atlanta, Ga., November 29, 1912, by Rev. A. A. Little, D. D., Mr. Louis Samuel Brooks, of Atlanta, and Miss Helen Heath Ferguson, of New Orleans.

Donnell-Starr: At Greensboro, N. C., on November 22nd, 1912, at 3:30 P. M., by Rev. Geo. W. Oldham, Mr. T. L. Donnell and Miss Cecil Starr, all of Greensboro, N. C.

Dunn-Roache: At the residence of the bride's mother in Charlotte county, Va., December 4th, 1912, by Rev. B. F. Bedinger, Miss Hattie Roach was married to Mr. Troy Dunn, of Wolf county, Ky.

Hall-Woods: At the residence of the bride's father, near Georgetown, Texas, November 6, 1912, by Rev. M. C. Hutton, D. D., Mr. J. E. Hall and Miss Tilla Catherine Woods, granddaughter of the late Rev. H. B. Rose.

Harris-Bruce: At the manse of the Second Presbyterian church in Greenville, S. C., December 9, 1912, by Rev. E. P. Davis, Mr. Francis A. Harris and Miss Jessie Bruce, both of Greenville.

Heacock-Moyer: At the home of the bride, November 27th, 1912, by the Rev. D. P. Rogers, Mr. Earl O. Heacock to Miss Annie Cordella Moyer, both of Powhatan county, Va.

Hey-Nickens: On November 12th at the home of the bride's parents, in Bogalusa, La., Rev. Edmond La Vergne officiating, Mr. R. Hey and Miss Ruth Nickens were united in holy wedlock.

Hubbard-Moore: At the bride's home at Hattowen, W. Va., on December 3rd, 1912, by Rev. H. M. Moffett, Mr. Wm. Nicholas Hubbard, of Oxford, Md., and Miss Florence Hess Moore.

Middleton-Bragg: At the home of the bride's parents, Dr. and Mrs. J. R. Bragg, Dallas, Texas, November 27, 1912, by Rev. Wm. Fred Galbraith, pastor Oak Cliff Presbyterian church, Mr. W. A. Middleton and Miss Estelle Bragg.

Miller-Ligon: At the home of the bride's parents, Amelia county, Va., November 20th, 1912, by the Rev. D. P. Rogers, Mr. Thomas Edward Miller, of Prince Edward county, and Miss Ethel Virginia Ligon, of Amelia county, Va.

Moore-Mills: In Lynchburg, Va., November 19, 1912, by Rev. Herman L. Cathey, Mr. Dudley F. Moore and Miss Myrtle F. Mills, both of Lynchburg.

Randol-Atkins: At the home of the bride's parents, Dr. and Mrs. F. R. Atkins, in Jackson, Mo., Sunday evening, December 1st, 1912, by Rev. Lynn F. Ross, Mr. Morton W. Randol, of Cape Girardeau, Mo., and Miss Mary F. Atkins.

Robbins-Fine: At the residence of the bride's mother, near Georgetown, Texas, November 28, 1912, by Rev. M. C. Hutton, D. D., Mr. Frank Robbins and Miss Fannie Fine.

Storey-McClure: In Hardy Street Presbyterian church, Houston, Texas, December 3, 1912, by Rev. Granville T. Storey, father of the bride, Mr. J. Marshall McClure, of Spottswood, Va., to Miss Mary S. Storey, of Houston. They will be at home, Spottswood, Va., after December 20, 1912.

Sykes-Higdon: At the home of the bride's parents, Mr. and Mrs. W. P. Higdon, Dallas, Texas, November 28, 1912, by Rev. Wm. Fred Galbraith, pastor Oak Cliff Presbyterian church, Mr. Ira D. Sykes and Miss Regina Higdon.

Tabb-Carter: At the Presbyterian church, Charles Town, W. Va., on November 27th, 1912, by Rev. W. K. Flanagan, assisted by Rev. H. M. Moffett, Mr. Jas. Elliott Tabb, of Charles Town, and Miss Anna Lea Carter, of Riverton, Va.

Weddington-George: At the First Baptist church, Meridian, Miss., November 14, 1912, by Rev. J. E. Jones, Mr. A. Benjamin Weddington and Miss Bessie Sandusky George.

Wilkes-Trent: In Lynchburg, Va., November 27, 1912, by Rev. Herman L. Cathey, Mr. Thos. A. Wilkes, of Bedford county, was united in marriage to Miss Nellie R. Trent, of Lynchburg.

Deaths

Welling: At her home in Jackson, Mo., November 28, 1912, Miss Bernice Welling, in the sixtieth year of her age. After a life of faith, full of good works, she has gone to rejoice in the presence of the Saviour, whom she loved.

Stroud: At his home in Dixie, La., November 14th, 1912, Mr. William A. Stroud, in his seventy-sixth year. His wife and four children are left to mourn his loss. For many years a faithful servant of Christ.

Nash: In Belcher, La., November 30th, 1912, Mr. B. R. Nash, in his seventy-third year. One sister, his wife, and three children are left to mourn his loss. A Christian soldier gone to receive the victor's reward.

Ridgeway: September 29, in Martinsburg, W. Va., Mrs. Helen K. Ridgeway, wife of Jesse Ridgeway, in the 49th year of her age. She was a life-long member of the Bunker Hill Presbyterian church and an earnest Christian. Her sufferings at the last were very severe, but she bore them with Christian resignation.

North: November the 8th, in the 71st year of her age, in Mississippi, where she had gone expecting to make her home with a son, Mrs. Geo. W. North, widow of the late Geo. North, of Martinsburg, W. Va. She moved from Bunker Hill, W. Va., to Martinsburg about 20 years ago. In both of these places she was an active member of the Presbyterian church. Death came suddenly, but did not take her unprepared.

Mr. E. W. Stratford, a member of Buffalo church, died at his home near Greensboro, N. C., on November 20th, 1912, dying in the triumphant faith. He leaves a wife, six children and many friends to mourn his death.

Maj. John B. Sherrard, at Burnet, Tex., on November 30th, 1912. Maj. Sherrard was a life long Presbyterian and elder in the church for many years. He was a strong supporter of the Sunday school and was superintendent of various Sunday schools up to a few years of his death. He was born in Hampshire county, W. Va., on the 15th December 1822, of the old Scotch-Irish lineage, his father having been born at Landonberry, Ireland.

Burrus: On November the eleventh, 1912, Miss Florence L. Burrus, daughter of Judge John C. and Louisa McGhee Burrus.

From a little child she served God faithfully and held out a helping hand to all who were within her reach.

Hers was the most perfect character I ever knew. The whole keynote of her life was love, even the dumb animals receiving a share of her tender care.

Love for God and all his creatures filled her long life and glorified her dying bed.

REV. JNO. WM. ROSEBRO, D. D.

Dr. Rosebro was born in Statesville, N. C., November 11, 1847, and departed this life, Clarksville, Tenn., November 26, 1912, 10:20 A. M., in the full hope of the gospel.

He was licensed to preach the gospel by Concord Presbytery, N. C., April, 1872, and the next year in August, was ordained by Lexington Presbytery, Va., as the pastor of Mossy Creek church in Rockingham county. In 1882 he removed to Lewisburg, W. Va., and in 1885 to Tabb Street church, Petersburg, Va. His last pastorate was in Fredericksburg, Va., covering the years 1900-1907.

He was permitted to preach forty years and to spend thirty-five of them in the pastorate.

He was a Scriptural preacher, dwelling upon the doctrines of the Word; evangelical, devout. He was a missionary preacher; and perhaps his best work was done in the cause of Home Missions in the Synod of Virginia, both in actual work while at Mossy Creek, taking long trips into the remoter regions, and especially as the pioneer in establishing the Synodical work. To this he gave exhaustive labors which were blessed with success and considerable gifts of money.

As a presbyter, he loved the Southern Presbyterian Church, knew her leaders, was conversant with her affairs, loved her ways. He gave and prayed for the increase of the church in all the world.

But as pastor he excelled. As under-shepherd he was tender, comforting, loving and loved.

For his work as theologian and teacher, Dr. Rosebro was well prepared. He was educated in part at Davidson College and then at Princeton, where he graduated A. B. in 1869 and was valedictorian of his class. Three years later he received the M. A. degree from Princeton. He was at Union Seminary, Va., 1869-'72, and in 1886 received the degree of D. D. from Washington and Lee University.

He was a director of Union Seminary for twelve years, 1896-1908, and for twenty-two years a member of the Assembly's Committee of Publication, viz. 1886-1908. As teacher of the Bible courses and as president, he was connected with Fredericksburg College, 1900-1908, and thereafter became Palmer Professor of Theology in the Southwestern Presbyterian University.

As a theologian, Dr. Rosebro was sound in the faith, true, unswerving. He was clear in his own views of the truth; and clear in his statement of them. He was loyal to the constitution of the Church and devoted to her doctrines; he was not ashamed of being a Presbyterian.

As a teacher he used the Socratic method; he knew the difficult art of questioning, he probed well. His course was taught thoroughly. He had homiletic skill and was a good critic. His students loved him.

As a man, husband, father, friend, neighbor, our brother was lovely. He was married in 1872 to Miss Fannie B. Smith, of Hampden-Sidney, to whom he had become engaged as a young theological student in her father's classes, and even in his last hours his thoughts ever wandered back to the hallowed "Hill." His family was six sons: Rev. Jno. R. Rosebro, South Carolina; Ben. M. Rosebro, M. D., Richmond, Va.; Rev. Frank B. Rosebro, Hoosic, N. Y.; Courtland R. Rosebro, Norfolk, Va., and Henry Rutherford Rosebro, Augusta, Ga. In the old church yard at Lewisburg he laid away little three year old Wm. Lacy to be waiting and watching for him at the beautiful gate.

His home life was ideal. Each Friday night he kept a standing engagement with his boys and their mother around the hearth stone and family altar. His manners were genial, he had the suavity in modo; a sense of humor enlivened his conversation and lightened his teaching. He loved the company of good men; he attracted children, and loved and led the young men of his churches.

But more than all else, Dr. Rosebro was a Christian. To him the Bible was the Word of God, the only infallible rule of faith and duty. Its center was the cross. His estimate of himself was, a sinner saved by grace. He loved the Saviour, he loved the hymns that uttered his praises. His long habit was to read with Mrs. Rosebro on Sabbaths the last chapters of Revelation. One of his last offerings was made towards spreading the gospel in Japan. His last sermon was to the College Y. M. C. A., October 20, on prayer. He last met his classes November 19. He fell asleep as gently as a child, his hand clasped by his faithful companion of forty years.

"Father in thy gracious keeping, here we leave thy servant sleeping."

Adopted November 27, 1912, by his colleagues in the Divinity School.

P. S.—After a solemn service in the Clarksville church, conducted by Dr. Somerville, Dr. Price, Prof. Fulton, and the pastor, 5 P. M., November 28, Dr. Rosebro's body was carried to Richmond, Va., and laid to rest in lovely Hollywood, November 30, to await the Resurrection Day.

MR. JOHN B. PICKETT.

Died October 31st, 1912, on his farm, two miles north-east of Richland, S. C. He was in usual health and was out hauling wood and dropped dead by the side of his wagon, where he was found soon afterwards by his neighbors. Mr. Pickett was in his 71st year and was unusually active for his weight of years. He was born in Tennessee, and after serving four years in Confederate cause came to Oconee county; in 1869 he was married to Miss Mattie McFall and settled on the farm where he died. He raised eight children, five boys and three girls to maturity, all married and gone from the parental home. He was a man of influence and great activity in the religious and material upbuilding of Oconee county. For fifty years he has hardly asked for or taken a day's rest, but has borne his heavy burden of life's cares as an honest citizen and Christian gentleman with a determination and fortitude that few men possess.

Truly his good deeds and cheerful spirit do follow him, bearing fruits in his children, in his church and his state. He had been a ruling elder in Richland Presbyterian church for 30 years past and was buried in her cemetery at 3 P. M., December 1st, his pastor, Rev. F. D. Vaughn, conducting the burial service. The large church was over full at the service. We sorely miss our senior elder.

J. P. S.

INFORMATION WANTED.

Will thank any one for information concerning a young Confederate soldier who was cared for during the Civil War by Mrs. E. D. Layne and Miss Berta Carns, and buried in Mrs. Layne's family lot in Hollywood.

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