

tle of Great Bridge near Norfolk, in which his father was an officer. He served faithfully at Valley Forge, the Brandywine, Germantown, Monmouth and Stony Point. He studied law under Chancellor Wythe at William and Mary, represented Fauquier in the Legislature, moved to Richmond, fought for the adoption of the Constitution by Virginia against Henry. He declined the Attorney-Generalship in Washington's administration, also a mission to the French Court. He served a term in Congress, became Secretary of State and Chief Justice (January 31, 1801,) which position he held with ever increasing influence and ability for 34 years. This county bears one of the most honored in all of Virginia's historic nomenclature.

Benwood was named for Benjamin Latrobe, of Baltimore, an engineer of the B. & O. Cameron for Simon Cameron, whose name is also retained by a village in Pennsylvania.

The town of McMechen is named for its first resident.

Braxton County.

Kanawha, Nicholas and Lewis gave of their land and formed the new county of Braxton (1836), which lies in the upper valley of the Elk and Little Kanawha.

Carter Braxton (1736-97) is the most famous man that came of the good county of King and Queen. Educated at William and Mary, he entered the House of Burgess (1761) and signed the Declaration of Independence (1776). With Thomas Jefferson and Madison he fought the successful battle for complete separation of Church and State. He made his home at Richmond (after 1786). He was a man of great wealth, much of which he lost in the trying days of the war.

Bulltown, recalls the famous Indian chief, Capt. Bull, who lived there, who was put in prison for taking part in Pontiac's conspiracy and who was murdered (1773) by Jesse Hughes and John Hacker.

Mercer County.

The county of Mercer was formed (1837) from Tazewell and Giles. It is drained largely by the Bluestone river. It is a memorial to Gen. Hugh Mercer, a Scotchman and physician who took part in the battle Calloden under "Bonnie Prince Charlie," as a surgeon. After that short-lived rebellion he fled to America, to Fredericksburg, married and practiced medicine in the little town. He served as a captain under Washington (1755) and had a miraculous escape from Indians. In 1775 he was captain of a company of Minute Men. He became colonel and brigadier-general. He fell in the glorious battle of Princeton (January 3, 1777), and lies buried in Christ Church yard, Philadelphia. When the county was formed the seat was appropriately named Princeton.

The metropolis of this section of West Virginia is the railway town of Bluefield, from the blue grass lands that surround it. Athens received its classic name as it is a small educational center.

Bramwell is called for the English engineer and coal operator who established the town and lived there.

Greene County.

Since the formation of Madison, Orange county had been too long for its width. The upper section that lay against the Blue Ridge is now erected as Greene.

General Nathaniel Greene (1742-86) was born at Palowomut, R. I. His father was a blacksmith and Quaker preacher. Nathaniel entered the Rhode Island Assembly (1770). To the scandal of his fellow Quakers he was one of the first to prepare to resist Great Britain.

Though he joined the army as a private in the ranks, he soon became brigadier, then major-general (1776), even before he had been under fire, a case of promotion unparalleled. He did brilliant work at Trenton and Princeton and saved the day at the Brandywine. After Germantown he was made quarter-master general (1778).

His fame came to him in the South, after Gates' defeat at Camden, S. C. At Guilford Court House, though Greene was technically defeated, Cornwallis was forced to retire. Gen. Greene drove the British out of the South, except the seaboard cities. After the war he returned to Rhode Island (1783). The State of Georgia gave him an estate as it had Anthony Wayne. He moved there and died of sunstroke (1786). After Washington he is reputed the largest figure of the Revolutionary War.

The county seat of this county is Stanardsville. Robert Stanard (1781-1846) sat in the Constitutional Congress of 1829, and ten years later succeeded Judge Brockenborough on the Supreme Court of Appeals.

Roanoke County.

Botetourt is again divided and its southern part covered with magnificent blue grass farms between the Blue Ridge and Catawba mountains became Roanoke.

The name is that of the little river that drains the county and plunges through the Blue Ridge on its course to Albemarle Sound. It is not at all unlikely that there was a political motive in the bestowal of the name. John Randolph, of Roanoke (1773-1833), one of the most picturesque, brilliant, popular and influential statesmen that Virginia has ever known, had recently died. His estate in Charlotte county was called Roanoke from a little rivulet that somehow retained that beautiful Indian name, which means shell-money. The name Randolph had long since been bestowed upon the great mountain county, and there is a village of that name near the Randolph home in Charlotte.

Lewis Mountain is a memorial to that great general, Andrew Lewis, who made his home nearby.

The city of Roanoke, largest in Virginia, except two, received its name in the later boom days. It had previously been Big Lick. That the new name is an improvement none will question.

Salem, the seat, was once the name of a Lutheran church.

Norfolk, Va.

ANSWERS TO QUESTIONS.

By Rev. E. C. Gordon, D. D.

I beg the pardon of our Brother Benj. C. Moomaw. I took too much for granted. I supposed that all of our Presbyterian office bearers, at least those in middle life and beyond, had read our Confession of Faith, Chap. XXX, par. 1, and the answer to Larger Catechism Q. 45. I supposed that they were familiar with the phrase "crown rights of Christ," as it was used by our Church fathers from 1857 to 1866 and onwards; that they had read our Confession of Faith, Chap. XXXI, par. 4, and that they would understand when any Church or its officials, acting in the name and by the authority of Christ, their King, intermeddled "with civil affairs which concern the commonwealth unless by way of humble petition in cases extraordinary; or by way of advice for satisfaction of conscience, if they are thereunto required by the civil magistrate," they invaded the crown rights of Christ.

As I have made this mistake, I desire to answer the questions addressed to me in the Presbyterian of the South for September 20th. The reader of these replies is asked to have the questions before him. In order to be understood I must first call attention to the distinction between the State and the Church with respect to the Bible as a rule of belief and action. For the State the word of God is a negative rule. That is, the State and its citizens may believe and do what that word does not forbid. For the Church and its members the word of God is a positive and an all sufficient rule. That is, the Church and its members, as such, acting as Christ's representatives on earth, may believe, confess and do only what the word of God authorizes to be said and done. See Larger Catechism, answer to Q. 45; Confession of Faith, Chap. I, par. 10; Chap. XX, par. 2; Chap. XXI, par. 1; Chap. XXIII, and the proof texts under each. Now for the answers:

Q. 1. The crown rights of Christ are his royal authority and power to rule his own Church according to his revealed will.

Q. 2. Any church deliverance on any great moral question which may incidentally involve public policy, may, or may not, be a usurpation of the crown rights of Christ. It would be a rare case of public policy which did not directly, as well as incidentally, involve a question of morals. For example, the United States tariff laws do. But for illustration I take the question of slavery. Slavery is involuntary subjection to authority, lawful or unlawful. Minor children, imprisoned criminals, captives in war, and other classes of persons are slaves. Wrongs done to any class of slaves ought to be denounced by the Church as violation of the Golden Rule and other laws of Christ. But when the Church officially denounces slavery per se as a sin, and excludes from its communion all slave-holders, even those who treat slaves justly according to God's laws, it invades the crown rights of Christ. It acts outside of its jurisdiction, and without the authority granted to it by its supreme king. So as to revolts against a specified civil government under specified conditions. Christians are required to render to Caesar the things which are Caesar's. But the questions who is the lawful Caesar and what things rightfully belong to him lie outside the Church's jurisdiction. Christ has given his Church no authority to tell his people what constitutes treason, or when revolt against any civil government is justifiable. Old Testament examples are here not in point, because under that Testament God's people were a State as well as a Church. Jesus said under most significant circumstances, "my kingdom is not of this world"; and on another occasion he refused to act as a judge between two brothers contending with each other over an inheritance. The Scriptural symbol of the State is a sword; that of the Church is the keys.

Qs. 3, 4, 8. These questions may be conveniently answered together. The Church and its ministers and teachers must expound the Golden Rule which unquestionably requires total abstinence from the use of intoxicating liquors and a good many other things under certain circumstances. Thus it may and will influence public opinion. But when it undertakes to dictate to the State by what amendments to its laws or by what police regulations the evil of the liquor and other traffics are to be mitigated or abolished, it transcends its authority. Christ's people have a right to their own opinions on these and kindred subjects; they are free from the doctrines and commandments of men, except that they must