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# RELIGIOUS ENCYCLOPÆDIA:

OR

## DICTIONARY

OF

BIBLICAL, HISTORICAL, DOCTRINAL, AND PRACTICAL THEOLOGY.

*BASED ON THE REAL-ENCYKLOPÄDIE OF HERZOG, PLITT, AND HAUCK.*

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1862. Together they sat down (1866) at the table of their common Lord, at St. Louis, Mo., and put the seal to their fraternity. A joint commission was at the same time appointed to consider and propose a plan of re-union.

The two assemblies met at New York in May, 1869, and each of them gave their cordial assent to a series of propositions for the merging of the two organizations into one. These proposals were overtured to the presbyteries. At the adjourned meetings of the two assemblies the next November, at Pittsburgh, Penn., the returns from the presbyteries showed an overwhelming majority of each body in favor of the re-union. Thus happily the breach was healed.

The disruption had continued the lifetime of a generation. In May, 1870, the first re-united Assembly met at Philadelphia amid the thanksgivings of the whole church and the congratulations of the sister-churches of the entire world. It was an unparalleled event. The little one had become a strong nation. In 1837, the year previous to the disruption, the ministers numbered 2,140; the churches, 2,865; and the membership, 220,537. In 1870 the ministers numbered 4,238; the churches, 4,526; and the membership, 446,561. To commemorate this most auspicious event, a memorial fund of \$7,883,983.85 was contributed by the churches, which was expended principally in the payment of church-debts, the erection and repairing of church-edifices, and the endowment of educational institutions.

**THE OUTLOOK.**—The union came none too soon. The people were prepared for it, had long demanded it. The old controversies had died; the prejudices of the past had been buried. Fraternity and unity had taken the place of rivalry and discord. The church has proved itself one in faith and order. The former lines of demarcation have been blotted out. New life has been put into all its activities. The progress of the denomination since 1870 has been marked and gratifying. The ministers in 1882 numbered 5,143; the churches, 5,744; and the membership, 592,128. The contributions to the work of home missions for the year 1882-83 were \$504,795.61; to foreign missions, \$648,303.19. Its Sunday-school force is 654,051. The average annual addition on confession since 1870 has been 32,217.

The last General Assembly met May 17, 1883, at Saratoga Springs, N.Y. It was the largest since the reconstruction in 1870. Its whole spirit was exceedingly hopeful and aggressive. Fraternal relations with the Southern Church, the initiative of which was taken the year before, were now fully established by the mutual interchange of delegates, whose reception gave occasion, in both assemblies, to the most hearty congratulations, and to devout thanksgiving. The Book of Discipline, revised by an able committee appointed five years since, was cordially approved, and unanimously commended to the presbyteries for their adoption. A new board for aiding colleges and academies, with a view to an abundant supply of candidates for the ministry, was created with much enthusiasm. The relations of the board of home missions to the presbyteries were, after several years of more or less friction, happily adjusted. Perfect harmony pervaded the counsels of the assembly, indicative of undivided

counsels in doctrine and a healthful growth in church extension.

The church is now, more than ever, thoroughly organized for aggressive work, having its own boards and commissions, through which it operates in advancing the work of missions at home and abroad, in the building of church-edifices, in the publication and diffusion of a religious and denominational literature, in providing for the relief of its aged and infirm ministry, and in promoting the work of educating its children, and training a godly and scholarly ministry for its pulpits and missions. It has founded and built up colleges all over the land. It has planted and liberally endowed theological seminaries that have no superiors in the world,—Princeton, Union (New York), Auburn, Allegheny, Lane (Cincinnati), North-Western (Chicago), Danville, and San Francisco. It has schools for the education of German preachers at Bloomfield, N.J., and Dubuque, Io.; and of colored preachers, at Lincoln University, Penn., and Charlotte, N.C.

**LIT.**—SPENCE: *Early History of the Presbyterian Church in America*, 1838; HILL [WILLIAM]: *American Presbyterianism*, 1839; HODGE [CHARLES]: *Constitutional History of the Presbyterian Church in the United States of America*, 1839, 1840, 2 vols.; PRIME [N. S.]: *A History of Long Island*, 1845; DAVIDSON: *History of the Presbyterian Church in the State of Kentucky*, 1847; HOTCHKIN: *Rise, Progress, and Present State of the Presbyterian Church in Western New York*, 1848; BOLTON: *History of the County of Westchester, N.Y.*, 1848, 2 vols., new ed., 1883; FOOTE: *Sketches of North Carolina* (1846), and *Sketches of Virginia*, 1849, 1855, 2 vols.; JUDD: *History of the Division of the Presbyterian Church in the United States of America*, 1852; NEVIN [ALFRED]: *The Churches of the Valley*, 1853; SMITH [JOSEPH]: *Old Red Stone, or Historical Sketches of Western Presbyterianism*, 1854; ROCKWELL: *Sketches of the Presbyterian Church*, 1854; BROWN [ISAAC V.]: *Historical Vindication of the Abrogation of the Plan of Union*, 1855; WEBSTER [RICHARD]: *History of the Presbyterian Churches in America*, 1857; SPRAGUE [WILLIAM B.]: *Annals of the American Pulpit*, vols. iii., iv., 1860; GILLET: *History of the Presbyterian Church in United States of America*, 1864, 2 vols., rev. ed., 1873; BAIRD: *A History of the New School*, 1868; EATON [S. J. M.]: *History of the Presbytery of Erie*, 1868; *Presbyterian Re-union, a Memorial Volume*, 1870; *The Tercentenary Book*, 1873; *The Presbyterian Church throughout the World*, 1874; *Centennial Historical Discourses*, 1876; FOWLER [P. H.]: *Historical Sketch of Presbyterianism in Central New York*, 1877; NORTON [A. T.]: *History of the Presbyterian Church in the State of Illinois*, 1879; BLACKBURN: *History of the Christian Church*, 1879; *Minutes of the General Assembly from 1789 to 1883*; McCLINTOCK and STRONG: *Cyclopaedia of Biblical Theological and Ecclesiastical Literature*, vol. viii. art. "Presbyterian Church," 1879. E. F. HATFIELD, D.D.

**THE PRESBYTERIAN CHURCH IN THE UNITED STATES (SOUTHERN).**

1. ITS ORIGIN.—In May, 1861, the General Assembly of the Presbyterian Church (Old School), which met in Philadelphia, adopted a paper in reference to the civil war, then impending, which undertook to decide for its whole constituency,

North and South, a question upon which the most eminent statesmen had been divided in opinion from the time of the formation of the Constitution; viz., whether the ultimate sovereignty, the *ius summi imperii*, resided in the people as a mass, or in the people as they were originally formed into Colonies, and afterwards into States.

Presbyterians in the South believed that this deliverance, whether true or otherwise, was one which the Church was not authorized to make, and that, in so doing, she had transcended her sphere, and usurped the duties of the State. Their views upon this subject found expression in a quarter which relieves them of all suspicion of coming from an interested party. A protest against this action was presented by the venerable Charles Hodge, D.D., of Princeton Theological Seminary, and by forty-five others who were members of that Assembly.

In this protest it was asserted, "that the paper adopted by the Assembly does decide the political question just stated, in our judgment is undeniable. It not only asserts the loyalty of this body to the Constitution and the Union, but it promises, in the name of all the churches and ministers whom it represents, to do all that in them lies to strengthen, uphold, and encourage the Federal Government. It is, however, a notorious fact, that many of our ministers and members conscientiously believe that the allegiance of the citizens of this country is primarily due to the States to which they respectively belong, and that therefore, whenever any State renounces its connection with the United States, and its allegiance with the Constitution, the citizens of that State are bound by the laws of God to continue loyal to their State, and obedient to its laws. The paper adopted by the Assembly virtually declares, on the other hand, that the allegiance of the citizen is due to the United States, any thing in the Constitution or laws of the several States to the contrary notwithstanding. . . . The General Assembly, in thus deciding a political question, and in making that decision practically a condition of church-membership, has, in our judgment, violated the Constitution of the Church, and usurped the prerogative of its divine Master."

Presbyterians in the South, coinciding in this view of the case, concluded that a separation from the General Assembly aforesaid was imperatively demanded, not in the spirit of schism, but for the sake of peace, and for the protection of the liberty with which Christ had made them free.

Accordingly, ninety-three ministers and ruling elders, who had been commissioned for that purpose, met in the city of Augusta, Ga., on the 4th of December, 1861, and integrated in one body, under the title of "The General Assembly of the Confederate States of America," adopting at the same time as their constitution the standards of their faith and order which they had always held.

After the close of the war, the name of their church was changed to that of "The Presbyterian Church in the United States."

2. UNION WITH OTHER CHURCHES. — An organic union was formed with the United Synod of the South, by which an accession of about 120 ministers, 190 churches, and 12,000 communicants, was received. This union was effected

after careful conference between committees appointed in 1863, and full deliberation by the two bodies in the year following.

In 1869 the synod of Kentucky, which had separated from the Northern Assembly in 1867, was received, including 75 ministers, 137 churches, and 13,540 communicants. In 1874 the synod of Missouri, which had also separated, in like manner was received, including 67 ministers, 141 churches, and 8,000 communicants. In addition to these was the accession of the presbytery of Patapsco, in 1867, consisting of 6 ministers, 3 churches, and 576 communicants, formerly connected with the synod of Baltimore.

3. BENEVOLENT OPERATIONS. — The Southern General Assembly does not conduct its benevolent work by means of boards empowered to plan and direct what shall be done, but by committees, of which their respective secretaries are *ex officio* members, all elected annually by the assembly, directly responsible to it, and acting as executive agents under its instructions.

(1) *Foreign Missions.* — The whole missionary force consists of 106 persons, of whom 15 are native ordained preachers, and 34 are native assistants, variously employed. The missions are established in China, South America, Greece, Italy, Mexico, and among the Choctaw and Cherokee Indians. In the Empire of Brazil there is a flourishing college, under the control of the missionaries, to which the sons of many gentlemen of the National Church are sent, not because of any sympathy with Protestantism, but because of the intrinsic value of the education to be obtained there.

The receipts for 1882-83 from all sources were \$69,000, of which the sabbath schools contributed nearly \$7,000.

(2) *Home Missions.* — This field is of vast extent, and becoming more important every day because of the steadily rising tide of immigration from Europe and the Northern States. Contributions to home missions are distributed among what is called Sustentation, the Evangelistic Fund (partly for the colored people), and the Invalid Fund. The total receipts for all the departments of home-mission work for 1882-83 amounted to \$67,000, a gain of \$13,000 over the previous year. This agency has not only strengthened many weak churches, but has aided in the organization of others in destitute places, and has been one of the most efficient instrumentalities in advancing the progress and prosperity of the Presbyterian Church in the South.

(3) *Publication.* — This enterprise was overtaken by a great financial trouble in 1877, but is now emerging from its embarrassments. The receipts from churches, sabbath schools, and all other sources, for 1882-83, amounted to \$14,000.

(4) *Education.* — The whole number of students aided in 1882-83 in their preparation for the ministry was 123, from 41 presbyteries. Aggregate receipts for 1882-83, \$13,000.

4. INSTITUTIONS OF LEARNING. (1) *Union Theological Seminary*, in Prince Edward County, Va.; established in 1821, under the care of the synods of Virginia and North Carolina; the Assembly having general supervisory power. Students in 1882-83, 56; professors, 4. Measures for the endowment of a fifth professorship have been

adopted. The total amount of investments reported in April, 1883, was \$251,000, yielding an income of \$15,000.

(2) *Theological Seminary at Columbia, S.C.*, under the care of the synods of South Carolina, Georgia, and Alabama; the Assembly having a supervision, as with Union Theological Seminary, Virginia. This institution, which was closed for two years, was re-opened in September, 1882, with encouraging prospects of future prosperity. Number of professors, 4. The venerable Dr. George Howe died in April, 1883, after having been an instructor in this seminary for fifty-two years.

(3) *Institute for Training Colored Ministers.*—Established in Tuscaloosa, Ala., in 1877. Professors, 2; students, 31. This institution is steadily growing in the confidence of the church and in the appreciation of the colored people.

(4) *Other Institutions, not Theological, but avowedly Presbyterian* in their character and management, are Hampden-Sidney College, Virginia; Davidson College, North Carolina; Adger College, South Carolina; Central University, Kentucky; Westminster College, Missouri; South-Western Presbyterian University, Tennessee; King's College, Tennessee; and Austin College, Texas.

5. **CHURCH PRINCIPLES.**—Holding, in common with other branches of the Presbyterian family, the Westminster Confession and Catechisms, the Southern Church lays special emphasis on the following points:—

(1) *A Faithful Adherence to the Constitution.*—While allowing a just liberty of explanation according to the well-known traditions of Presbyterian history, latitudinarianism is carefully excluded.

(2) *The Spirituality of the Church.*—“Synods and Councils are to handle nothing but which is ecclesiastical.”

(3) *Ecclesiastical Power.*—“While the source of power, in all the courts alike, is Jesus, who rules in them and through them, yet the *Constitution*, in accordance with the word of God, assigns the courts respectively their several powers and duties, and prescribes the mode in which these powers are to be exercised. Therefore the claim by any court to exercise powers not assigned to it is a breach of the Constitutional Covenant between the several parties thereto.”

7. **EXTENT OF THE CHURCH.**—At the time of organization in 1861, the General Assembly included 10 synods, 47 presbyteries, about 700 ministers, 1,000 churches, and 75,000 communicants, about 10,000 of which were of the African race. It was formed out of elements which were mostly among the oldest in the history of the Presbyterian communion in this country; carrying with it nearly one-third of the whole original church. It includes now (August, 1883) 13 synods, 67 presbyteries, 1,070 ministers, 2,040 churches, and 127,000 communicants.

8. **FRATERNAL RELATIONS.**—Reference having been made to the causes of separation between the churches North and South, it is proper, in conclusion, to state the present relations of these bodies to each other. The Southern Assembly, which met at Atlanta, Ga., in 1882, and the Northern Assembly, in session at the same time

at Springfield, Ill., “in order to remove all difficulties in the way of a full and fraternal correspondence,” each adopted a minute, “*mutatis mutandis*, for their reciprocal concurrence, as affording a basis for the exchange of delegates.”

In accordance with this action, each assembly appointed delegates to attend the meeting of the other assembly, to convey “its cordial Christian salutations” and “the expression of its warm fraternal regard.”

The delegates appointed performed the duty assigned to them in May, 1883; the Northern Assembly meeting at Saratoga, N.Y., and the Southern at Lexington, Ky. MOSES D. HOGE.

**CUMBERLAND PRESBYTERIAN CHURCH.** See art.

**THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH IN NORTH AMERICA.**—Reformed Presbyterians, or Covenanters, claim to be the lineal ecclesiastical descendants of that part of the Presbyterian Church of Scotland which refused to accept of the Revolution settlement of 1688. Finding that that famous arrangement contained Erastian elements, and failed to embody many of those principles for which they had strenuously contended from the days of Knox, and in defence of which they had recently suffered a bloody persecution of twenty-eight years, the more faithful of the Covenanters refused to give their adherence to its terms.

Standing aloof from the “Establishment,” they remained a small but zealous and independent body. Emigrating to North America in small numbers, they settled here and there, mostly in the Atlantic States from Vermont to South Carolina. Ministers sent out from the mother-church in Scotland travelled through these settlements, preaching, and administering the ordinances. The first Reformed Presbytery of North America was constituted in 1798 in the city of Philadelphia; and the synod was constituted in the same city in 1809. With the exception of an unfortunate division, which took place in 1833, with reference to the relations of the members of the church to the civil institutions of the country, the growth of this small Presbyterian church has been steady, although not rapid. The church has now 112 ministers, 10 presbyteries, 124 congregations, and 10,700 members. The contributions reported in 1882 were at the rate of \$18 per member to all purposes, \$1.50 per member to foreign missions, and \$2.50 to home missions. It has a theological seminary with 3 professors and 20 students, a college with 6 professors and 100 students, a mission school and church among the Freedmen in Selma (Ala.), a Chinese mission church and school in San Francisco, and 6 large Chinese mission schools in city congregations. The foreign mission in Latakia, Syria, has 4 ministers, 1 physician, 3 lady-teachers, 1 native licentiate, 30 native helpers, 2 boarding-schools, 21 day-schools, 600 pupils, a congregation with 125 communicants, and a theological class with 6 students.

This church adheres to the Westminster Confession of Faith as her chief doctrinal standard, accepting it as it was originally received by the Church of Scotland; that is, with explanations as to her understanding of certain portions of the Confession concerning the power of the civil magistrate in ecclesiastical matters. Attaching