

PRESBYTERIANS

*A POPULAR NARRATIVE OF THEIR ORIGIN, PROGRESS,
DOCTRINES, AND ACHIEVEMENTS*

BY

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WITH SPECIAL CHAPTERS BY REV. W. J. REID, D. D., AND REV. A. G. WALLACE, D. D., OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA;
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PRESBYTERIAN ALLIANCE

INTRODUCTIONS BY

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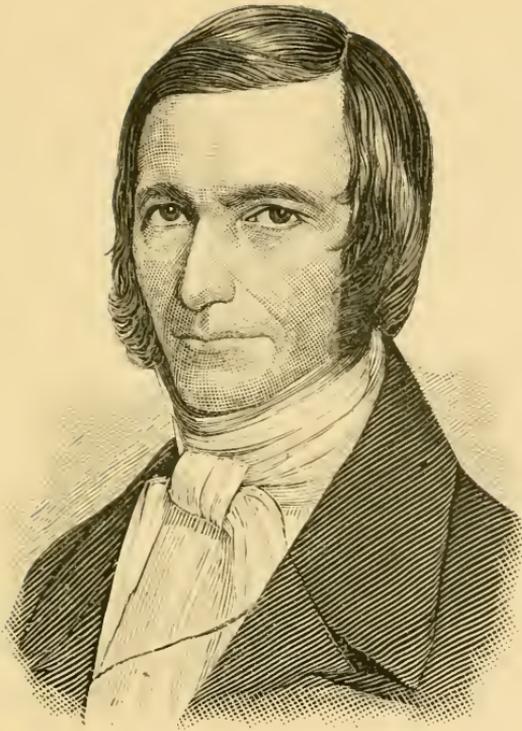
CHAPTER XXII.

THE PRESBYTERIAN CHURCH IN THE UNITED STATES.

By Rev. MOSES D. HOGE, D. D.

THE Presbyterian Church in the United States, popularly known as the Southern Presbyterian Church, dates its organic existence from the 4th of December, 1861, when in the city of Augusta, Georgia, "The General Assembly of the Presbyterian Church in the Confederate States of America" was constituted.

It would not, however, be consistent with its characteristic principles, nor true to the facts of history, to fix such day as the beginning of this Church. That date chronicles merely the integration into one body of those scattered Presbyteries, separated from the mother Church, the cause of whose independence will be hereinafter related. Their glorious heritage, and no less glorious tenets, linked them with historic Presbyterianism. The golden chain of their story led back through two centuries of struggle and progress in this mighty Republic, whose unexampled growth and marvelous development have been even eclipsed by the advancement of that Church, which has ever proven an enlightenment of its citizens and thus a bulwark of its liberties. Bound by ties of blood to the sturdy peoples of Northern Ireland and rugged Scotland, enriched by noblest types from Holland, France and Switzerland,



JAMES H. THORNWELL, D. D.

they trace the gleaming lineage of their principles far back through ages of darkness and trial, illumined by the saintly zeal and purity of Columba and Waldo, and the consecrated ability and sacred learning of Calvin and Augustine, to that Scriptural Presbyterianism that finds its ablest and fullest exposition in the writings of Paul.

The story of the planting of Presbyterianism in this land, and of its development, has already been told in these pages. As early as 1642, according to Rev. Dr. Briggs, in his essay on "Earliest American Presbyterianism," Rev. Francis Doughty, an English Presbyterian minister, preached in Long Island, and subsequently labored in Eastern Virginia and Maryland. In 1683 Rev. Francis Makemie, a native of Ireland, came from Ulster, and preached in Eastern Virginia and Maryland. Southern Presbyterians have always regarded Makemie as the first Presbyterian minister who preached in America, there being no traditions or memorials among them of Mr. Doughty. At a still earlier date, however, under the auspices of Admiral Coligni, French Huguenots emigrated, settling in the Carolinas and Florida. These were the first Presbyterians who came to this country, coming before the landing of the Pilgrims at Plymouth Rock. Though Virginia was settled largely by cavaliers, there were some English Presbyterians among them, and there were also some settlements by Huguenots on the James River. The newer and more inviting lands of the Valley of Virginia, and of Piedmont, North Carolina, attracted a steady stream of population from the heart of Pennsylvania, filled with Scotch-Irish—a staunch and stalwart stock. And just before the Revolution, on the defeat

of Charles at Culloden, numbers of his adherents from the Highlands of Scotland settled in Eastern Carolina, chiefly on the waters of Cape Fear River and its tributaries. From these older States, the broad, inviting lands of Kentucky, Tennessee, Missouri and Arkansas, and other States in the South and Northwest, drew the basis of their population. So that throughout the South and West, names of churches, especially in rural communities, and in one instance of a Presbytery, are transferred from Eastern Synods.

The happy blending of these strains of Presbyterians under the favoring conditions of our Southern life made a body of Christians singularly homogeneous, conservative, truth-loving and ardently devoted to right and liberty. The courtly and cultivated Huguenots, the stern and simple-hearted Highlander, the strong, earnest, faithful Scotch-Irish, the conscientious Puritan, and the frank, honest Teuton, contributed of the wealth of their character, and the glory of their history. Devotion to principle was the guiding star of action. It is not surprising, then, to know from secular history that such people were devoted to liberty and to country, that to Presbyterians was due that remarkable action known as the Mecklenburg Declaration of Independence, said to have antedated by more than a year the National Declaration; and that it was of such brave and hardy men as inhabited the Valley of Virginia that Washington declared, that if all his plans became overturned and but a single standard left, he would plant it upon the Blue Ridge, and making that his Thermopylæ would rally around him the patriots of the valley, and there lay the foundations of a new republic. Hanover Presbytery, in Eastern Virginia, in its petition to

the first Assembly of Virginia, after the adoption of the Constitution as a State, in the fall of 1776, made the first and fullest exposition of the doctrine of religious liberty, made by any ecclesiastical body in America. Nor is it surprising that such people were no less lovers of truth than of liberty, and sought to hold aloft the light. By every church was erected an academy, and "pastors" were often also "teachers." In Charlotte, North Carolina, on the soil of liberty-loving Mecklenburg, Queen's Museum was founded for the dissemination of a higher learning than could be obtained at parochial schools, but which, though the colonial government consented to charter it in 1771, had its charter repealed by proclamation of George III. for no reason whatever, unless the founders and abettors were Whigs in politics and Presbyterians in religion. ("Foote's Sketches of North Carolina," p. 513.) The character of the people is seen when the independent commonwealth of North Carolina chartered the institution in 1777 as Liberty Hall. Before the Revolution likewise, among the refined, cultivated and goodly people of South-side Virginia, under a title that revealed the ardent love of its friends for freedom and rectitude, bearing the name of two of the most pure and noble patriots England or the world has known, Hampden-Sidney was established, a college whose light and influence have been unbroken and undimmed for more than a century. So, too, the sturdy Presbyterians of the Valley, feeling their need of an institution for the education of youth, planted as an academical school that which, under different names and at different places, grew under the wise and liberal and patriotic control of that eminent educator, Rev. William Graham, to Washing-

ton College, and is now known as Washington and Lee University.

Of such people were Southern Presbyterians. The conditions of their life, largely in rural communities, "far from the maddening crowd," fostered their homo-



MEMORIAL HALL, HAMPDEN-SIDNEY COLLEGE, HAMPDEN-SIDNEY, VA.

geneity and conservatism. The standards of Westminster were heartily accepted, as amended by the eradication of all Erastianism and entangling alliances of Church and state, as the teaching of God's word, and to them they clung with enthusiastic devotion. In all questions of doctrine or order there must be a "Thus saith the Lord," or a good and necessary inference

from Scripture. The ties of family were multiplied and strong, love for native land was ardent, and devotion to the Church of their fathers intense. The prosperity of the Union, and the prosperity of the great Presbyterian Church, of which they formed no unimportant part, were very dear to their hearts.

Why, then, the separation from that Church in 1861? And is the Church guilty of schism in maintaining its distinct organization? Let us look at these questions which confront the student of history and the lover of truth, not with the eye of the partisan advocate, but of a conscientious and impartial annalist.

In May, 1861, the General Assembly of the Presbyterian Church in the United States of America (Old School) which met in Philadelphia, adopted a paper in reference to the Civil War, then impending, known as the Spring Resolutions, Rev. Dr. Gardiner Spring, of the Brick Church, New York, being their author, 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 *jus summi imperii*, resided in the people as a mass, or in the people as they were originally formed into colonies and afterward 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 pro-

test against this action was presented by the venerable Charles Hodge, D. D., of Princeton Theological Seminary, and fifty-seven 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 to 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 virtually declares, on the other hand, that the allegiance of the citizen is due to the United States, anything 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, representing forty-seven Presbyteries, duly commissioned for that purpose, met in the city of Augusta, Ga., on the 4th of December, 1861, and integrated in one body. The first act after the organization of that memorable Assembly was to designate a name for the now separated Church, and to declare its form and belief. The following resolutions were accordingly adopted:

1. That the style and title of this Church shall be: *The Presbyterian Church in the Confederate States of America.*

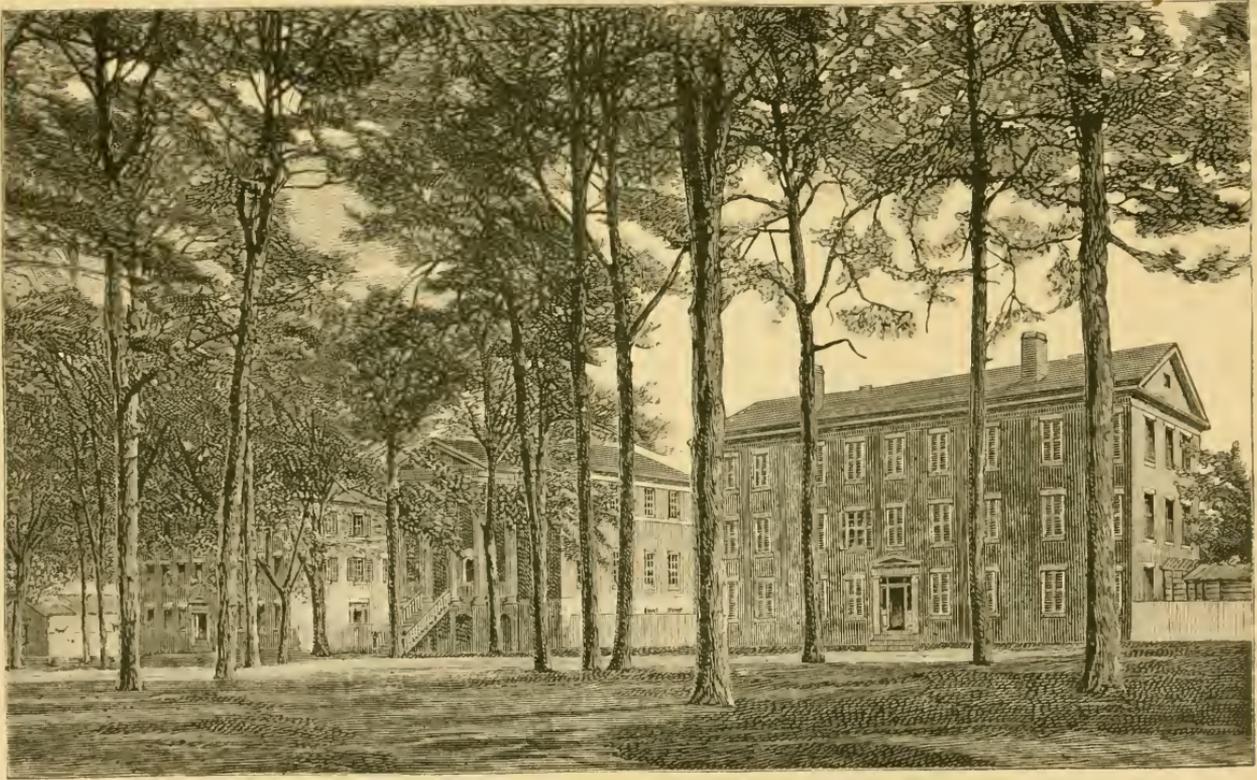
2. That this Assembly declare, in conformity with the unanimous decision of our Presbyteries, that the Confession of Faith, the Larger and Shorter Catechisms, the Form of Government, the Book of Discipline, and the Directory for Worship, which together make up the Constitution of the Presbyterian Church in the United States of America, are the Constitution of the Presbyterian Church in the Confederate States of America, only substituting the term "Confederate States" for "United States."

Of that memorable and historic Assembly it may not be amiss to say something more. After the adoption of the Spring Resolutions in May, 1861, Presbytery after Presbytery in the Southern States, feeling that by that act they had been excised, withdrew from the jurisdiction of the Assembly that had transcended its sphere and decided political questions. A conference of ministers and elders was held in Atlanta, August 15-17, 1861, and in response to a call thus issued the

Assembly met. To quote from Rev. Dr. Joseph R. Wilson in his memorial address, delivered at the quarter-centennial of the organization of the Southern Assembly: "It was in response to a request on the part of this exceptional body of trusted brethren that *all* the Presbyteries addressed—not one excepted—were here, not many months afterward, regularly represented in accordance with the ancient forms, and in every instance by a delegation of ministers, in whose number there was not a single blank, as also, save in the case of a few far-distant constituencies, by a full commission of ruling elders, making altogether an authorized membership of ninety-three, and possessed, as a whole, it soon became apparent, of an unusually high average of Christian character and mental ability, whilst some of them, conspicuous above the many, would have adorned the Church in any age or country."

Of the members of that Assembly there are many whose names the Church will not willingly "let die." Of these let mention be made of one, whose profound ability constitutes him a leader of thought in the world, Rev. Dr. James H. Thornwell, the eminent theologian and scholar. To him as chairman of the committee was entrusted the preparation of the "address to all the Churches of Jesus Christ throughout Earth," setting forth the reasons for separate organic existence;—a paper as conciliatory and calm as it is logical, clear and convincing.

With reference to the action of the Southern Presbyterian Church then, and its present maintenance of its integrity and distinct organism, the following eloquent words of the Rev. Dr. B. M. Palmer, of New Orleans, spoken in May, 1886, at the "Quarter-centennial of



COLUMBIA THEOLOGICAL SEMINARY, COLUMBIA, S. C.

the organization of the Southern Assembly," in his admirable address, "The Church a Spiritual Kingdom," pp. 53-55, voice the sentiments of Southern Presbyterians as to the facts and the points in issue :

"The years which have passed since then have cooled every feeling of resentment in our bosoms ; and we can look with the eye of charity upon the error of those whom we have never ceased to regard as our brethren in the Lord. We do not undertake to say that, with our positions reversed and acting under their convictions, we might not have been guilty of the same fault. Are we not all led by a divine hand into positions which give us wider and clearer views of truth ? However this may be, the simple fact remains that we were separated from the Church of our fathers upon a strictly political issue, which a spiritual court had no authority, either human or divine, to adjudicate. Whether we ourselves fully comprehended or not the significance of our withdrawal, the logic of the case constituted us the assertors and guardians of this vital truth, the non-secular and non-political character of the Church of Jesus Christ ; and, whether we will or no, we must preach to the world this 'Gospel of the Kingdom.' I desire to emphasize the statement that, up to the passage of the 'Spring Resolutions,' in May, 1861, a division of the Church had not been suggested, perhaps had not entered the thought of any, except as a possible and painful necessity. Some of us cherished fondly the hope that the bonds of ecclesiastical fellowship might be able to bear the strain even of a great civil war. It would have been a sublime spectacle, if the Church could have preserved her visible unity amidst the convulsions which shook a continent—a

spiritual kingdom rising unconsumed out of the flames of a gigantic war, like the bush burning with fire at Mount Horeb, to proclaim the power of divine grace over the passions of men. The historic basis, therefore, upon which stands this dear church of ours, the special feature by which she is distinguished from others, is this testimony for Christ's kingdom, as a free, spiritual commonwealth, separate from civil government, under whatever form administered upon earth.

“But if the entire American Church affirms this principle, and if in the other portions of the Presbyterian body it be affirmed in identical terms with our own, wherein is our testimony peculiar? With reference to the latter, simply in this: that whilst the spirituality of Christ's kingdom is admitted in theory, it has been contravened in practice, and that solely upon this issue we were driven from their communion. If it be alleged that this deviation from the Constitution was but a temporary departure, under stress of circumstances, and during a period of intense excitement, it is competent to inquire whether, during the period of twenty-five years which have elapsed, any official action has been taken to repair the breach. So far from it, those political deliverances are to this day treasured as most precious testimonies, which must not be impaired by any whispered suspicion of their impropriety. Even in the treaty of amity between themselves and us, the tenderest solicitude was shown to protect them from being supposed to be withdrawn. The political issue, then, is precisely the same to-day as it was a quarter of a century ago. If in the past the letter of the Constitution was too frail a barrier to protect the Church against the swelling tide of political enthusiasm, how

much less will it restrain in the future, when undermined by this fatal precedent?

“God is our witness that nothing could yield us such joy as to be henceforth discharged from the necessity of bearing special testimony to the non-secular character of the Christian Church. If this principle could be enshrined in the hearts of men with the sacred confidence of former years, louder hallelujahs would not be heard than in this Southern Church—ordained through her very existence to bear silent and constant testimony for the crown rights of our Lord and Redeemer.”

This, then, is the meaning of its continued distinct organization. And the distinctive features of this Presbyterian Church may be briefly stated :

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 what is ecclesiastical.”

3. *Ecclesiastical Power.*—“While the source of all 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 exer-

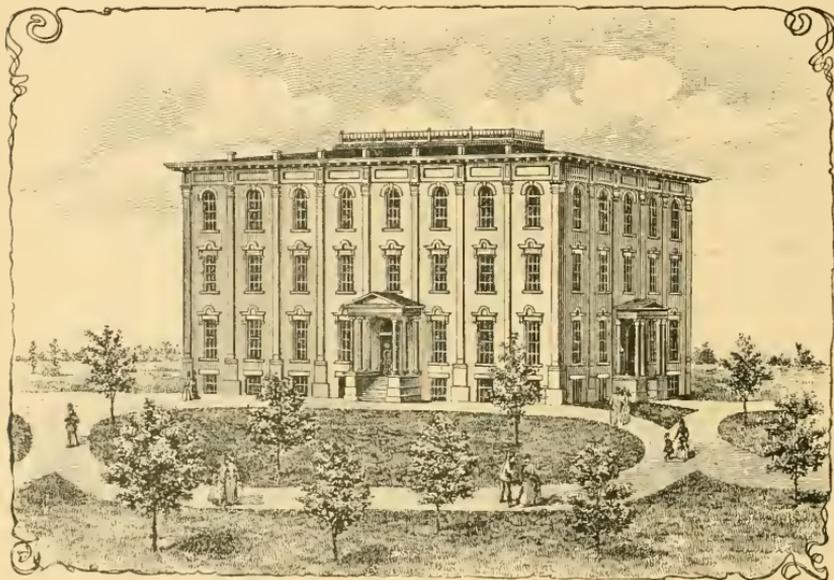
cise powers not assigned to it is a breach of the Constitutional Covenant between the several parties thereto."

Hence it is that the Church has never entrusted its great benevolent operations either to voluntaryism on the one hand, or to vast incorporated Boards on the other—entities existing in *quasi* independence—but to executive committees of which their secretaries and the other members are all elected annually by the Assembly, are directly responsible to it, and act as executive agents under its instructions.

At the close of the war the name of the Church was changed to "The Presbyterian Church in the United States."

In 1859 the General Assembly of the Presbyterian Church in the United States of America (New School) took action on the state of the country, and particularly on the question of domestic servitude, which constituted in the judgment of many, especially in the Southern States, a political deliverance transcending the sphere of the Church, violative of its own Constitution, contravening the personal political rights of ministers and members, and imposing new and unscriptural terms of church membership. Presbyteries, ministers, and churches withdrawing from the jurisdiction of that General Assembly, and thus by separation testifying against such action, constituted in 1860 "The United Synod of the South." At the General Assembly of "The Presbyterian Church in the Confederate States of America" held in Columbia in 1863, a committee, of which Rev. Dr. Robert Dabney was chairman, was appointed to confer with a similar committee on the part of the United Synod, looking to organic union. After

careful conference as to doctrinal views, in 1863, and after full deliberation by the highest courts of the two Churches on the report of the committee, in 1864 an organic union was formed between the General Assembly and the United Synod, by which an accession



CENTRAL UNIVERSITY, RICHMOND, KY.

of about 120 ministers, 190 churches, and 12,000 communicants was received.

In like manner, protesting against the action of church courts on matters that in their judgment seemed without their jurisdiction, the Presbytery of Patapsco, of the Synod of Baltimore, consisting of 6 ministers, 3 churches, and 576 communicants, in 1867 united with the Southern Church.

The story of the struggles in the Presbyterian Church in Kentucky and Missouri on the same great issues is a thrilling one. Protesting year after year

against the political deliverances of the General Assembly (Northern), in 1865 a paper was prepared, signed by 119 ministers and elders, adopted formally by the Presbytery of Louisville, styled "Declaration and testimony against the erroneous and heretical doctrines and practices which have obtained and been propagated in the Presbyterian Church in the United States during the last five years (1861 to 1865, inclusive)." The action of the General Assembly, 1866, in St. Louis, with reference to this paper, and to the Commissioners from the Presbytery of Louisville, caused the Synod of Kentucky to separate from the General Assembly and remain in an independent attitude until 1869, when the Synod of Kentucky, including 75 ministers, 137 churches, and 13,540 communicants, was received into the Southern Assembly. In like manner, in 1874, the Synod of Missouri, which had also separated from the Northern Assembly, and borne through protest and separation its faithful testimony for the spirituality of the Church, its non-secular and non-political character, was received into the Southern Assembly, including 67 ministers, 141 churches, and 8000 communicants.

Born amid the throes of war, circumscribed in its territorial area because of its genesis, and finding its habitation in a part of the country desolated and devastated by trampling armies, impoverished in its resources, and with homes everywhere still saddened because of the unreturning dead, the Southern Presbyterian Church has grown with such marvelous rapidity as to excite the gratitude, as well as admiration, of all interested in her history. At its first Assembly the foundations were laid deep and broad for the maintenance and expansion of its work. At once the four

great divisions of denominational enterprise were undertaken, manned, and equipped, notwithstanding the intense strain of a vast civil war, and committees were appointed of Foreign Missions, Home Missions, Education and Publication. These have been carried on with a diligence and success as gratifying as it is encouraging.

At the time of organization, in 1861, the General Assembly included 10 Synods, 47 Presbyteries, about 700 ministers, 1000 churches, and 75,000 communicants, about 10,000 of whom were of the African race. According to the last official report (published in July, 1891) it includes 13 Synods, 71 Presbyteries, 1186 ministers, 2453 churches, and 174,065 communicants. In other words, while the population of the United States has increased in thirty years 60 per cent., the Southern Church has grown nearly 133 per cent., or more than twice as much.

The cause of Foreign Missions is administered by an Executive Committee, with headquarters at Nashville, Tenn. The Rev. M. H. Houston, D. D., is secretary and the Rev. D. C. Rankin is assistant secretary. Missions are established and carried on with more or less encouragement in Brazil, China, Turkey, Italy, Mexico, Japan, Africa and Cuba, and from many parts of this broad field there are tokens of divine favor, and calls for increased endeavor. It has just been determined to establish a new Mission in Korea, for which men and means are already provided. The force in the field, not counting native ordained ministers or native helpers variously employed, is one hundred. The receipts for this cause aggregated for the last fiscal year (1891) nearly \$113,000, which exceeds



SOUTHWESTERN UNIVERSITY, CLARKSVILLE, TENN.

the receipts of any previous year by more than \$5300, and shows an increase in contributions from churches and Sabbath schools, etc., of over \$15,000 over the previous year. The work cannot be estimated, however, by numbers employed or amounts given. The number of additions to the Church has been most encouraging, especially in Brazil, Mexico and Japan. The influence of our schools and colleges in heathen lands is wholesome and widening. The missionary zeal of the Church at home has been vastly augmented.

The Committee of Home Missions has its seat in Atlanta, Ga. The Rev. Dr. J. N. Craig is secretary. 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 the following district funds: Sustentation, for aiding feeble churches in the support of ministers; Church Erection, for assistance in building edifices for worship; Evangelistic Work, including Missions among the Indians, for supplying new and unoccupied fields with evangelists and sustaining missionaries to the Indians; Invalid Fund, for help to disabled ministers, and widows and orphans of deceased ministers; Colored Evangelization, including the support of Tuskaloosa Institute, a training school for colored ministers, and aid to colored ministers preaching to their race. From this enumeration it will be seen how broad and pressingly important is this department of the Church's benevolent operations. 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 pro-

gress and prosperity of the Presbyterian Church in the South. The total receipts for all departments of Home Mission work, as last reported, amounted to more than \$187,000, an increase of more than \$40,000 over what was reported the previous year.

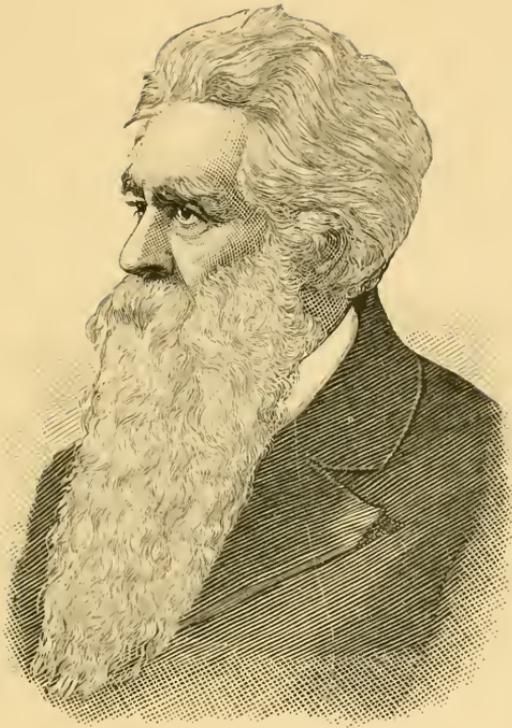
It is proper here to add that there has been a great revival of Evangelistic effort on the part of the Synods. An illustrious and inspiring example, set by the Synod of Kentucky, reaching the neglected and destitute with the Gospel, and planting churches in regions hitherto unsupplied, has stimulated others, and has been followed by the Synods of Missouri, North Carolina, Virginia, Nashville and others, with most gratifying success.

Here too let it be recorded that the General Assembly of 1891 took a long stride forward in appointing an Executive Committee of Colored Evangelization, at Birmingham, Ala., the Rev. A. L. Phillips, secretary. When the Church was organized in 1861, 10,000 colored communicants were connected with our churches, and under our pastoral care. For one reason or another, preferring ministers of their own color, or a worship more demonstrative than Presbyterian Churches offered, or seduced by other considerations, almost all of these drifted into other organizations. Recognizing that the true way to evangelize a people was through ministers of their own, and feeling the obligation to reach this needy and dependent people with the gospel, the General Assembly, in 1877, established in Tuska-loosa, Ala., an Institute for Training Colored Ministers, an institution steadily growing in the confidence of the Church and in the appreciation of the colored people. There are two professors and twenty-five pupils, and already the Institute has prepared several

for the gospel ministry, preaching in our own land, and one missionary, a man of great consecration and promise, in the Congo Free State. There are now five Presbyteries of colored ministers and churches in the bounds of the Southern Assembly, with a working force of thirty-eight, thirty-two of whom are aided and sustained by the Colored Evangelistic Fund, and steps are now being taken to organize an African Synod, under the fraternal and fostering care of the Southern Church.

The interests of publication are cared for by an executive committee, placed at Richmond, Va., with the Rev. J. K. Hazen, D. D., secretary. The management of the business has been wise, economical and efficient. The business has greatly increased, and assets over all liabilities exceed \$85,000. Colportage and Sunday-school literature are under the care of this committee. The receipts from all sources, according to last report, aggregated nearly \$14,000. Through this committee, many most valuable and important works have been given to the public; among them the works of the profound thinker and theologian, Dr. Thornwell, and the collected discussions of that most able professor of theology and philosophy, Dr. Dabney.

The Church has ever maintained its ancient traditions in seeking an educated ministry. To aid those desiring this sacred office there have been contributions to the cause of education, and the work of its administration is entrusted to an executive committee, at Memphis, Tenn., with Rev. E. M. Richardson, D. D., as secretary. The whole number of students aided during the last fiscal year (1891) was 226, from thirteen Synods. Receipts for this cause were nearly

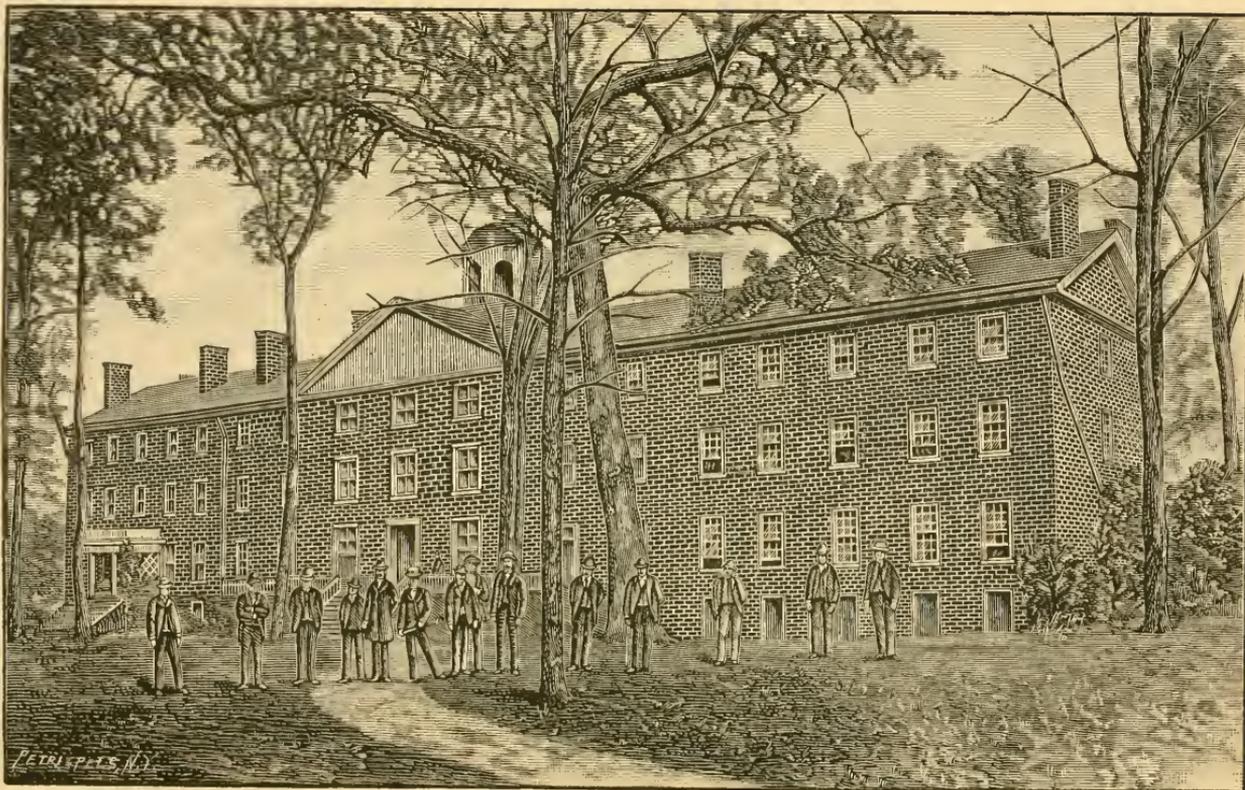


WILLIAM SWAN PLUMER, D. D.

\$21,500, an increase of more than \$3500 over the contributions of the previous year.

The Presbyterian Church in the United States has fostered, according to its means and beyond its ability even, all learning secular and religious. The influence of Presbyterianism, and of the Southern Presbyterian Church especially, is not to be estimated by the number of institutions founded under distinctively Presbyterian control. In many State institutions, in other institutions founded originally by Presbyterians, but the government of which has been generously shared with others; in many private schools of broad patronage, high scholarship and far-reaching influence, Presbyterian ministers and teachers, able, learned, eminent and useful, are to be found. In the enumeration, therefore, here given, of Presbyterian institutions, it will be seen, in the light of what has been said, how painfully meager and inadequate such a statement is, of what is done by Presbyterians in the cause of education and enlightenment.

Of the theological institutions over which the General Assembly has supervisory power, there are two. Pleasantly situated in the County of Prince Edward, Va., in the village of Hampden-Sidney, and in sight of the venerable Hampden-Sidney College, is Union Theological Seminary, under the care of the Synods of Virginia and North Carolina. This seminary was founded by Hanover Presbytery in 1821, and its first professor chosen by that Presbytery was the Rev. John H. Rice, D. D. To his consecrated learning, indefatigable labors and conscientious zeal, the founding and establishment of the seminary is largely due. With this institution have been connected in time past the honored and illustrious



UNION THEOLOGICAL SEMINARY, HAMPDEN-SIDNEY, VA.

names of Dr. George A. Baxter, the scholarly Dr. F. S. Sampson, and for thirty years that able and profound theologian and magnetic teacher, Dr. R. L. Dabney, now professor in the University of Texas. The chairs were never more ably filled than now, and for a score of years the seminary has been steadily advancing in power and influence. There are six professors and seventy-six students. Its endowment, though inadequate to the growing needs of such an institution, yields an income of \$15,000.

Columbia Theological Seminary, under the care of the Synods of South Carolina, Georgia and Alabama, is situated in the charming capital of South Carolina. The endowment is sufficient for its wants, and the buildings and library are attractive, and the seminary has exerted a great influence upon the Southern Church. Here taught for many years, numbers flocking to sit at his feet, the great thinker and brilliant polemic, Dr. J. H. Thornwell. Here, too, for more than fifty years, Dr. George Howe was professor, beloved and useful. The eloquent Dr. Palmer, of New Orleans, also, at different times, filled a chair in this seminary. The venerable Dr. Plumer was also connected with it. There are now four professors, and an assistant instructor, scholarly, able, and commanding the confidence of the Church, and the institution, which has passed through recent vicissitudes, has happily emerged from them, with encouraging prospects for enlarged prosperity. There were twenty-five students in attendance during the last year.

Besides these institutions under the supervision of the General Assembly, there is at Austin, Tex., commended and fostered by the Synod of Texas, the

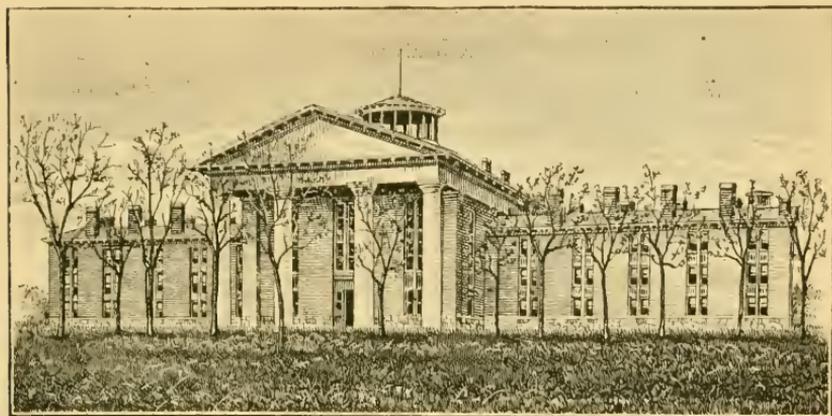
Austin Theological School, the chair of Theology being filled by Rev. Dr. Dabney, Professor of Moral Philosophy in the University of Texas. In connection with the Southwestern Presbyterian University at Clarkesville, Tenn., under the auspices of the Synods of the Southwest, there is a theological department efficiently manned and accomplishing a noble work. Central University, at Richmond, Ky., has recently added to its admirable faculty a professor of theology, with the purpose of affording a theological, as well as academic education.

The following institutions must be mentioned, not theological, but avowedly Presbyterian in their character and management.

Hampden-Sidney College, Virginia, was founded in 1775. Under the eloquent appeals and earnest labors of Rev. Samuel Stanhope Smith, Hanover Presbytery having made provision for an institution in the Valley under Rev. William Graham (afterward Washington College), made provision, February, 1775, for an institution in Prince Edward. Thus began an illustrious career of usefulness, the institution now known as Hampden-Sidney College. Rev. Samuel Stanhope Smith was its first President, to be succeeded, when he accepted the professorship of moral philosophy in Princeton, by his no less eminent and accomplished brother, Rev. John Blair Smith. Of his distinguished services and ability, the history of Virginia, of the Presbyterian Church and of education, is full. Rev. Drury Lacy, was acting President for seven years, followed by the sainted Archibald Alexander, D. D., names memorable and honored. Rev. Moses Hoge, D. D., was President from 1807 to 1820, and filled the double

position of President of the College and Professor of Theology, by appointment of the Synod of Virginia. With varying fortunes the college has pursued the even tenor of its way, and now, under the efficient presidency of Rev. Richard McIlwaine, D. D., has reached a higher prosperity than ever known before in its history.

In 1837 Davidson College was planted in Mecklenburg County, N. C., a county already famous no



DAVIDSON COLLEGE, DAVIDSON, N. C.

less for its love of liberal education than for its love of independence. For fifty-five years it has steadily advanced in popular regard, and has stimulated a love of thorough scholarship. Its graduates are held in high esteem, more than one-third of whom have entered the Presbyterian ministry. Davidson College is under the control of a Board of Trustees appointed by the Presbyteries of the Synods of North Carolina, South Carolina, Georgia, and Florida. Rev. J. B. Shearer, D. D., LL. D., is President (1891), and the number of students in attendance is now larger than ever before.

Reference has already been made to Central Univer-

sity, Richmond, Ky., under the chancellorship of Rev. Dr. L. H. Blanton, which was founded by the Presbyterians of the Synod of Kentucky since the close of the Civil War, and to Southwestern Presbyterian University, Clarkesville, Tenn., under the control and gaining the patronage and confidence of our six Southwestern Synods, Rev. Dr. J. M. Rawlings, Chancellor, both of which institutions, wisely administered and with full and able corps of professors, are meeting with deserved prosperity and accomplishing much for our Southern Church.

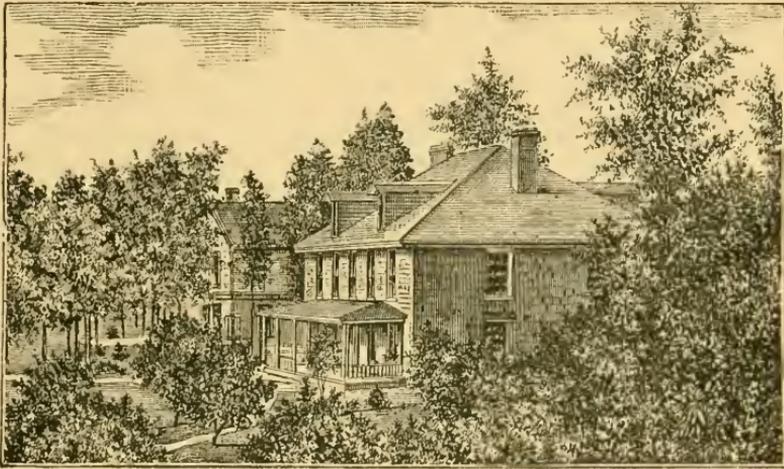
To meet the wants of that attractive region, and filled with a true and sturdy population, embraced in East Tennessee and Southwest Virginia, King College was founded in 1869. Of its work it is enough to say, more than half its graduates have entered the Presbyterian ministry, many reaching by their ability and scholarship eminence, usefulness and honor. Rev. Dr. J. Albert Wallace is President. Its curators are appointed by Presbyteries in Tennessee and Virginia.

In 1872, at Batesville, Ark., under the presidency of Rev. Dr. Isaac J. Long, Arkansas College was founded, and has accomplished a noble work for the Presbyterian Church, more than a third of its graduates becoming ministers.

Westminster College, Fulton, Mo., with an accomplished faculty, Rev. William Hoge Marquess, D. D., President, under the care of the Synod of Missouri, and one of the few colleges of the West that worked on bravely during the war, has maintained a high standard of scholarship, and promises to rise to more and more prominence in the sphere of Christian education, its endowment having been recently largely increased, and

is already reckoned among our most solid and substantial institutions.

In the vast State of Texas, itself a magnificent empire, Presbyterians have maintained amid many discouragements, both before and since the war, a college which has done already much to build up the Presbyterian Church, and is constantly growing in public con-



THORNWELL ORPHANAGE, CLINTON, S. C.

fidence and influence, and gaining in patronage. Austin College is situated at Sherman, Tex., and is under the presidency of Rev. S. M. Lockett, D. D.

The youngest of the institutions recognized as avowedly Presbyterian is Clinton College, Clinton, S. C.

Of eleemosynary institutions, as of collegiate, there are several under the control of boards of trustees appointed by church courts, and others whose affairs are directed by Presbyterians. One of the most widely known is the Thornwell Orphanage, at Clinton, S. C., a memorial of the divine whose name it bears, and a fitting one, as he himself, though not an orphan, was

cared for in his early years by others. Thornwell Orphanage is under the care of Rev. Wm. P. Jacobs, D. D., and without endowment or resources of any kind, dependent on the favor of Him who feeds the ravens and clothes the lilies of the field, has now within its several memorial cottages, built by the gifts in many instances of children, and as memorials of loved ones, an hundred orphans, in the hallowed control of a Christian home. Already some have left its walls for the ministry, and one is a missionary in Japan, who was there cared for and educated.

Presbyterians in Charlotte, N. C., having maintained a home for orphans for several years, yielded its control to the Synod of North Carolina, which has removed it to Barium Springs, Iredell County, N. C. Though recently destroyed by fire, a munificent benefaction from Mr. G. W. Watts, of Durham, N. C., will enable the Synod to resume its benevolent enterprise.

In other cities, too, Presbyterians, sometimes in association with other Christians, have opened and maintained dispensaries, retreats for the sick, homes for the aged, or for the friendless, for boys or for girls, hospitals, orphanages, and asylums, and sought to illustrate the character of their Lord and follow His example who "went about doing good."

The principles maintained by the Southern Presbyterian Church, and tidings concerning its work, have been zealously and ably advocated, and widely and interestingly told by several journals, official and unofficial. *The Missionary*, one of the best of the Foreign Mission journals, is issued by the committee at Nashville under the editorial care of the secretaries. *The Home Missionary* in like manner presents the

interests of home mission work in all its details. For Sunday school teachers *The Earnest Worker* is published by the Committee of Publication and Sunday Schools, and for children's reading they issue *The Children's Friend*. An able and scholarly theological review, *The Presbyterian Quarterly*, admirably edited by Dr. George Summey, and Drs. Strickler and Barnett, is published in Richmond, Va. The *Union Seminary Magazine* is winning its popularity. *The Christian Observer* of Louisville, *The Central Presbyterian* of Richmond, *The St. Louis Presbyterian*, *The North Carolina Presbyterian*, *The Southern Presbyterian* of Columbia, *The Southwestern Presbyterian* of New Orleans, *The Texas Presbyterian* are the weekly family religious papers of the Southern Church. They illustrate that local devotion characteristic of Southern people, and while giving news and discussions from the whole Church, foster and give prominence to the work of the special Synods and parts of the Church in which they find their constituency chiefly. Edited with varying ability, they present a faithful portraiture of the piety, earnestness, culture, spirituality, and aggressiveness that mark in greater or less degree the Church whose interests they subserve.

Such is, in brief, the outline of the Southern Presbyterian Church, a sketch too much without color. It would have been pleasant to have lingered in the story of its heroic hours. Not less glorious than the magnificent protest of Chalmers and others, and the silent and solemn retirement from the Assembly Hall in the Free Church movement of 1843, was the movement in the Synods of Kentucky and Missouri led by such men as Stuart Robinson and S. B. McPheeters. We have a

compensation for the toils and sacrifices of those days in the stern testimonies that were given. The bitterness is past—the witness is uttered—the truth abides forever. It could have been no less pleasant to have pictured the struggles and successes of evangelistic effort at home and abroad—and our Church has abundant reason for gratitude for the favor of a covenant-keeping God. By the side of those who preached in the fastnesses of the highlands or at low tide on the glistening sand, or of those who bore the Gospel to the South Seas and witnessed the transformation of savage tribes, may be placed the record of those self-sacrificing missionaries who preached to and cared for the slaves, or who planted the banner of the Cross in remote and inaccessible regions in Kentucky and West Virginia, or the story of our own Allen Wright, Kingsbury, Inslee, and Edward Lane. It would have been pleasant to have told of such men who have made the annals of the Southern Church luminous with the splendor of their genius and achievements, as Thornwell, and Chancellor Johnstone, Lyon and Justice Swayne, Stuart Robinson and Governor Wickliffe, McPheeters and Judge Shepherd, Plumer, and many others, not to mention the names of the living. It has been rather our effort to give a faithful presentation of the causes of our existence as a Church, and of the progress of our beloved Zion.

The outlook is one of encouragement and hope. The life of the Church has been developed by the very discipline through which it has been called to pass. With energy and buoyancy it has addressed itself to the work allotted in the providence of God. Bearing faithful testimony to the spirituality of the Church,

preaching "the gospel of the Kingdom," of which Christ alone is King, it has sought to live in peace and fellowship with all who love our Lord Jesus Christ. Fraternal relations are maintained with the Church from which it separated, and with all other Presbyterian bodies—and for all Christian ministers and Churches



WESTMINSTER COLLEGE, FULTON, MO.

there is the warmest brotherly sympathy. The increase in missionary zeal, the development of spiritual life, the devotion to the traditions of Presbyterianism, the intelligent attachment to the Scriptures as the Word of God, and to the standards as teaching the doctrines of the Scriptures, the rapid growth in numbers, both of communicants and those seeking the ministry, the equipment and success of educational and eleemosynary institutions, and the special success that has accom-

panied the Church's managing its own work, all these give just cause for congratulation and hope, and awaken profoundest gratitude to the Great Head of the Church who has given us a place and a work in His Kingdom.

“In the name of our God we will set up our banners.
The Lord fulfill all our petitions!”