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ARTICLE I.

OBJECTIONS TO THE DOCTRINE OF THE TRINITY FROM THE
UNITY OF GOD, AS TAUGHT IN SCRIPTURE, ANSWERED.

The chief difficulty in the way of a candid examination and acceptance of the doctrine of the Trinity, arises from the prejudices with which the mind comes to the investigation,—its unwillingness to submit itself to the truth of God without being able to comprehend the nature of the truth believed,—and above all the enmity and aversion with which this doctrine is associated, because it is so humbling to the pride and self-righteous vanity of man.

The irrelevancy of the objections made against the doctrine of the Trinity on the ground of its alleged unreasonableness, contradictoriness, incomprehensibility, obscurity, and merely speculative and abstract character, we have, we think, satisfactorily proved to be untenable. The objections which arise from “an evil heart of unbelief” against the doctrine itself, and against the system of grace which it involves,—and which after all is the real hindrance to the more universal reception of this doctrine,—these can be removed only when “the natural heart” is transformed by the renewing and enlightening influences of the Holy Ghost, through whose teaching alone any man can call Jesus Lord, and worship Father, Son and Holy Ghost, as one God, “in spirit and in truth.” Of ALL the objections which can arise against the doctrine of the Trinity, it may be truly said that they are based upon the impious and absurd presumption that the Divine Being is more clearly and ful-

finished my course, I have kept the faith! Henceforth there is laid up for me a crown of righteousness, which the Lord, the Righteous Judge shall give me."

Return, then, unto thy rest, O my soul; for the Lord hath dealt bountifully with thee! Let the sweetness of what surely shall be, quench the bitterness of what is. Look patiently across these lengthening shadows to that momentary night, which alone parts the evening from the "perfect day." Shall thy entering into rest fail "because of unbelief?" Remember, *it will not fail for any other cause.*

Lean heavily upon the Lord's arm! Fear not,—try its strength by the large burden rolled off upon it. He who talked with Adam while the twilight wind blew softly, will talk with thee, if thou walk with Him; and His words shall be of welcome and of rest. Return then, my soul! Hasten out of all these thy wanderings into the King's highway. Shake off these vile companions, sloth, passions, and worldly wisdom. What though, in that pure air, that arduous beginning of bliss, pain and toil beset this gross body? What though the outward man perish? It is enough that thou art renewed in His image day by day; the life also of Jesus shall be manifest in thee!

ARTICLE VI.

EARLY HISTORY OF PRESBYTERIANISM IN SOUTH CAROLINA.

"Remember the days of old, consider the years of many generations: ask thy father and he will shew thee; thy elders and they will tell thee. When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he in-

structed him, he kept him as the apple of his eye." So sang the aged Lawgiver of the Jewish people, in one of those sacred songs, whose strains of sweetness, of holiness and love, were repeated by inspired and bard-like prophets for ten centuries, in which the spirit of prophecy was continued in the ancient church. He had conducted the tribes of Israel through the Red Sea and the waste howling wilderness, and had seen all the men that came out of Egypt, except Caleb and Joshua, die for their sins. To those then on the stage of action, he repeated the law heard by many of them in childhood, at the foot of Sinai, and to all he points out the deliverances of the past, the struggles, the defeats and the victories, as ground of instructive meditation. As long ago as the Most High divided to the nations their inheritance, in the dispersion of men at the tower of Babel, when he separated the sons of Adam, he had this chosen race in view, and he set the bounds of the people according to the number of the children of Israel. This central land of Palestine, looking forth upon three quarters of the globe, and upon a sea which was the thoroughfare of ancient civilization, he committed to an energetic but doomed people, to be subdued, cultivated, and filled with cities, for *them* to occupy; that from it, one day, might go forth the law, and the sceptre from Jerusalem. It was through a period of servitude in a foreign clime, that Israel had been trained. When rescued from it, he was found in a desert land and in the waste howling wilderness; but there the Most High was his miraculous protector and guide. He led him about, he instructed him, he kept him as the apple of his eye. For the Lord's *portion* is his people; Jacob is the *lot of his inheritance*.

In every age may the true Church of God, or any fragment of it, see, in what happened to the Israelitish people, what has also happened to themselves, for He, our Maker and our Husband, has lifted up this one nation before the world, as an example of what He is, has been, and will be to all those whom he has chosen to be his. In how many instances in the Psalms of David, does the worshipper of God rehearse the history of his own people, and in the special providence which shaped its

fortunes, find themes of praise to the King of Zion, or instruction to his own generation. Beckoned on by such examples, and by that of the dying Stephen in Gospel times, we invite you to turn your eyes back over the way the Lord has led *you*, and consider the years of many generations.

In the first place, then, let us look at *the gathering of the Church of God*. It is by the effectual calling of the Holy Ghost. But this is accomplished through the preaching of the Word, and the general tender of salvation in Christ. "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners." Around this central truth do the chosen of God cluster, embracing the salvation offered, and rejoicing in a Saviour found. Hitherto they were hidden, and not distinguishable from the mass of men; but, as the particles of iron in the sand, which no eye can separate from their fellow particles, cluster around the magnet that approaches them, and by it are discovered and lifted forth, so are these by the offer of Christ the Saviour, through the efficient action of the Holy Ghost. They are the true *ecclesia*, called forth thus from the indiscriminate mass of men. They are born of God by a new and heavenly birth. They have the spirit of adoption by which they cry Abba Father! The family tie is felt among them, the bond of fraternal love, and by virtue of their new and heavenly relation, they constitute a new community, in this world as yet, but distinct from the world of the ungodly. To them are also aggregated by motives of self-interest, or through self-deception, some who profess faith in Christ, or believe themselves to have experienced the renewing of the Holy Ghost, but to whom it will be declared by the Master, in the end, "I never knew you."

As this Church came into existence, it received a *form and order under the apostolic hand*. All were not teachers, because some were appointed expressly to teach; all were not rulers, nor was the Church a democratic body, because some were appointed to rule, and the rest are commanded to obey. The Churches were not independent of each other, because it is plain, that in Jerusalem, where they consisted of many thousands, too

many to meet in one congregation, or be instructed by one pastor, they are yet addressed as one Church and appear to have submitted to one and the same control, and because also, the whole Church is spoken of as having a visible unity, which is realized in our own alone, of all *Protestant* forms of ecclesiastical polity. Three orders of officers are found among them, besides the extraordinary office of apostle, which was temporary; the one taught, as his especial function, and in common with others that performed the office of rulers chiefly, participated in the power of government; while a third took from the shoulders of the other two the burden of pecuniary affairs, and the care of the poor, that they might devote themselves to spiritual duties, and more especially to the word of God and prayer. This Presbyterian government pre-supposed, the departures from it, on either hand, are easily explained by the modifications which human wisdom preferred to add, for various reasons, to the apostolic scheme. From time to time by one Church father, or enlightened man, or another, has this been acknowledged as the earlier form, even when corruption had buried from the common view God's pure truth, or pomps, ceremonies, and mitred and stoled dignitaries, drawn the attention away from the simple but significant and efficient order of the house of God.

To us too, it is matter of satisfaction, that when the stream of pure doctrine which had run beneath the ground for so long a time, burst forth at the Reformation, and God's true Church showed itself again, creeping forth from the corruptions by which it was oppressed, it re-organised itself throughout Christendom, with but few exceptions, on that model which we ourselves retain. With the apostolic truth, came also, in Switzerland, in France, in Holland, in Bohemia, in Germany, and in Scotland, the apostolic form of ecclesiastical order; which, though we acknowledge it less important far, than the essential, life-giving truth of the Gospel, has still a venerable and excellent beauty in our eyes.

Of the *Ante-American History of the Presbyterian Church*, before its several branches sought an asylum on these shores, we have time only briefly to speak. They came from their native soil, from whatever quarter gath-

ered, instinct with the love of freedom and hatred of oppression, and disciplined in the school of persecution and suffering. The last victim who publicly sealed with his blood, his testimony in behalf of Scotland's Covenant and the Divine Mediator's sole sovereignty over his Church, against royal and prelatical oppression, Jas. Renwick, was put to death in 1688, which was 18 years after the first settlement of South Carolina. During this fierce persecution, which raged for 28 years, when the bloody Claverhouse sent to the eternal world, in brutal fury, so many spirits of heroic martyrs for the truth of God, during which 18,000 of Scotland's purest sons suffered by death, slavery, imprisonment, or exile, many were banished to the plantations and met that pity here which their own countrymen denied them, or, in voluntary expatriation, found on these wild shores what there they sought, "freedom to worship God." Sayle, the first Governor of Carolina, it is believed, was a Presbyterian, and others of our faith were found among the earliest settlers on these shores. And in 1682, Lord Cardross, many of whose friends had endured imprisonment, or the rack, and death itself, and who had himself been persecuted under Lauderdale, brought over a small colony of Scotsmen, out-casts from their own land, ten families in all, the remnant of a large association, which embraced thirty-six noblemen and gentlemen, and which was formed two years before, with the view of affording a place of refuge to the persecuted Presbyterians. Some of the members of this association became involved meanwhile in political conspiracies; among whom were Russell and Sydney, who suffered on the scaffold. The colony of Lord Cardross, which settled at Port Royal, was attacked by the Spaniards, and some of them returned to Scotland, among whom was Dr. Dunlop, afterwards Principal of the University of Glasgow. Others were left behind, and from this and other sources, a small company of resolute Scotsmen, mingled with other dissenters, kept alive the piety and doctrine of their ancestors.

Among the earliest emigrants to Carolina too, were a colony of Dutch from New York, increased by fresh importations from Holland, who settled Jamestown, on the south-west side of Ashley River. These men belonged

to the Presbyterian division of the Protestant Church, and may have added some little to our strength, though the major part, perhaps, became gradually incorporated with the Lutherans, with whom they were more intimately allied in language than with ourselves. They too, bore in their memories, the sanguinary persecutions they had endured at the hands of the Duke of Alba, the century before, in which so many of their Protestant countrymen met with the confiscation of their property, imprisonment, and cruel death. The German Reformed Church, whose founder was Zuingle, contributed still more largely to the population of Carolina. Indeed, when the Lutheran Synod was formed in 1787, six of the fifteen Churches that entered into the organization were, we believe, of the Calvinistic faith.

Another section of our Presbyterian band was of the persecuted Huguenots of France. They came from scenes of suffering and blood, to find a genial home in these Southern climes. They came bearing with them that simplicity of Christian character, that refinement, that industry, and that noble, manly courage which had distinguished them through a century of terrible persecutions. Some fifty families arrived the year before the settlement of Charleston on its present site, and their numbers were greatly increased in the year 1685, the date of the revocation of the edict of Nantz. Among them were also commingled a small band of Swiss Refugees from the valleys of Piedmont, of those devoted men for whom Milton calls out in pious and poetic strains,

"Avenge O Lord, thy slaughtered Saints, whose bones
Lie scattered on the Alpine mountains cold:
Even them who kept thy truth so pure of old."

Another element which entered into the Presbyterianism of South Carolina, was the Irish element, at first not largely, but afterwards constituting the great body of emigrants of our own communion. They were, originally, Scotsmen of the Presbyterian faith, who were settled in the early part of the 17th century in the province of Ulster, to hold that country against the native Irish of the Papal Church, who had striven to shake off the English rule. There they had resided and prospered.

There too, they had witnessed, and in some part suffered from the Irish Rebellion of 1641, in which unexampled cruelties were inflicted by the native Irish upon the English Protestants whom they sought to expel from their Island. And there too, some eight years after the settlement of Charleston, they had themselves endured, at the siege of Derry and Inniskillen, more than tongue can tell, from the Irish Papists, and were rescued by William of Orange, at the battle of the Boyne. Another class, and that perhaps at first, the most numerous of all, was the English Dissenters, born, also, in the school of adversity, the larger share of whom, if we take Hume for authority, were Presbyterians; more than 2000 of whose ministers had but recently been ejected from their parishes, and driven forth upon the earth, or lodged in prisons, because of their inability to conform to the established Church. A portion also, were Independents, some strictly so, and others professing the modified Independency advocated by that most able of England's Divines, whose works on Church Government appeared at this time, the Rev. John Owen. These then, were the immediate founders of the Presbyterian Church, in South Carolina.

Before Francis Makemie gathered the first Presbyterian Churches on the Eastern shore of Maryland, a Church existed in Charleston, which, in the early records of the congregation, is habitually called the Presbyterian Church, but in which Congregational Dissenters and Presbyterians worshipped together, gathered probably as early as 1682, and to which Joseph Blake, Governor, and Landgrave, made a donation of £1,000 in 1695, and which is now perpetuated in the Circular Church, in the City of Charleston. The French Huguenot Church was gathered in Charleston in 1686, and was the first that was purely Presbyterian in South Carolina. Rev. Pierre Robert, the first minister of the French on the Santee, was a Piedmontese of the Waldensian Communion. Its second Pastor was officiating in 1700. A third existed in the Parish of St. Dennis, perhaps nearly as soon, and another in the same Parish which had but one Pastor.

The Dorchester Church, first from Dorchester, Eng-

land, and then from Dorchester, Massachusetts, which migrated to South Carolina, with its Pastor, and settled on the Ashley River in 1796, on the Congregational platform, and subsequently removed to Liberty co., Ga., in 1753, was one of the earliest establishments of the Congregational Church, perhaps the earliest which was strictly such.

The arrival of the Rev. Archibald Stobo, in Carolina, one of the four Ministers which the Kirk of Scotland sent out with the ill-fated colony that nation attempted to settle on the Isthmus of Darien,* was a fortunate thing for the Presbyterian cause. The colony was unsuccessful. King William opposed it,—it was attacked by the Spaniards, and at length abandoned. One of the vessels which brought away the remnant of the inhabitants was wrecked off Charleston bar in the year 1700, but Mr. Stobo, who had come up in the long boat to the city, was thus providentially, spared.† He became Pastor of the Church in Charleston, for a few years, and was succeeded by Livingston, another Scotch Clergyman, and these men greatly strengthened their Presbyterian brethren. Mr. Stobo's labours were continued through nearly half a century, and he became the founder of several Churches of our faith.‡ A letter from S. Carolina, published in London, bearing date June 1, 1710, mentions that there are eight Ministers of the Church of England; three French Protestant Churches, whereof two of the Ministers had already conformed to the Church; five of British Presbyterians; one of Anabaptists, and a small number of Quakers.¶ The population of the colony at this time, probably amounted to about seven thousand white inhabitants. The first donation of three hundred acres of land for the support of a Presbyterian Minister on Edisto Island, dates A. D. 1717.

Although the little colony maintained at this time some distant garrisons to keep the Indians in check, as among the Congarees, the whole territory occupied, except the

* See Dalcho, p. 38.

† Another vessel belonging to the Scotch Colony, was disabled, put into Charleston, and was sold and broke up.—Dalcho, p. 38.

‡ Ramsey's History of Circular Church, New Edition, p. 3.

¶ Hodge i, 85.

settlement at Beaufort, seems to have been bounded by the Santee and Edisto Rivers, and to have embraced what is now Charleston District, and a small part of Colleton. The colonists were girded on every side by savage tribes, and went armed to Church, with posted sentries around their houses of worship, a custom which was followed also, during the revolution, and which is enjoined by a still unrepealed law of the State. In the next quarter of the century were founded the Churches of Pon Pon or Walterboro, in 1728, of which Mr. Stobo was the first Pastor, and the first Presbyterian Church in Charleston, in 1731. The Churches on John's and James' Island existed before 1734 or 1735, and indeed, it is quite possible that they were gathered early in the century. We can scarcely make out the five Churches of British Presbyterians in 1710, unless we reckon these, and either that of Edisto, or that of Wiltown, and perhaps both, as among them. The Presbytery of Charlestou, or as it was sometimes called; the Presbytery of the Province, was also, probably in existence early in this century. In 1738 the Church of Wiltown was strong enough to quell an insurrection, when they were assembled on the Sabbath, the men with arms in their hands. The Church of Williamsburg, the mother of at least five other Churches, two of which are in Tennessee, was founded in 1736. The Independent Presbyterian Church of Stony Creek, in 1743. Several Churches which have become extinct in Williamsburg, and some other places in the low country, belong to the same general date, and some much earlier.

About the middle of the 18th century the up-country began to be settled. In 1754 the Rev. Mr. Thain of New Jersey, preached under an oak, to a congregation gathered at the settlement which is now called the Fair Forest Church. They consisted of about six families, the whole population of that part of the country. These were subsequently obliged to flee to the more southern settlements till after the Indian war was over, for self preservation. In the same, or the following year, Hugh McAden, sent out as a Missionary by the Synod of New York, preached on the Tiger River and on the Broad River, at several points, and perhaps visited the Presbyterian settlement on Duncan's Creek. In the same year

was the commencement of the Waxhaw Church in Lancaster District. At this time the population of the up-country was exceeding sparse. In the year 1755 the country from the Waxhaws to Augusta on the Savannah, did not contain twenty-five families, where now are twelve large and populous Districts. In 1764, the Rev. Jean Louis Gibert arrived in South Carolina with two hundred Huguenot members of his Church and congregation, under the auspices of Charles II., and settled the townships of New Bordeaux and New Rochelle in Abbeville District. They were probably descendants of the Albigenses of the South of France, and were disciplined therefore, in the school of affliction. Their French Ministers had no successors, and though they kept up worship in their native tongue till within the memory of some of their descendants in the present generation, they were, at length, prevailed upon to cast in their lot with the neighbouring Churches, and their descendants are now embraced in the Willington and other adjacent congregations.

There are many other congregations of the up-country, to whose history it would be pleasant to allude if time allowed. Nearly all the principal Churches through that and the middle regions of the State, were gathered before the close of the 18th century. The emigration was large from the North of Ireland, from Pennsylvania, and other more Northern States, where the North Irish, and North British people had made their earlier settlements. The petitions for supplies from Presbyterian neighbourhoods, to the Synod of New York and Philadelphia, were now frequent. In 1770, Messrs. Russell and McAlpin were sent to the Synod of Philadelphia and New York, meeting in the latter city, to solicit, on behalf of the inhabitants of Long Cane, ministerial supplies. As the result, Messrs. Lewis, McCreary, Rose, and Close, were dispatched as Evangelists to the Southern settlements, the two latter being expressly directed to labour at Long Cane. Previous to their arrival, a committee of five were appointed,—the names of four are still known, Patrick Calhoun, Andrew Pickens, John Irwin, Wm. McAlpin, to arrange where congregations should be formed. The places selected were those now occupied by Rocky Creek, Upper and Lower Long Cane,

Rocky River and Saluda (now Greenville,) Churches. The faithful Missionaries came, performed their labours well, ordained elders, baptized children, administered the Lord's Supper in every place. The Churches of Salem, B. R., of Indian Town, of Bethel, Cedar Shoals, Fishing Creek, Duncan's Creek, Bersheba, Bullock's Creek, Catholic, Bethesda, Fair Forest, Purity, Little River, Jackson's Creek, Cedar Creek, in Richland District, were gathered before the Revolution, a few during that bloody contest, more afterwards, previous to the present century, whose names time does not permit us to mention. The early settlers, like the early settlers of the low country, suffered much from Indian depredations and cruelty. Some were brutally slain, a few borne off and tortured to death by their savage foe. So, that when it becomes necessary to conquer and expel the barbarians, many in the Church, private members and elders, marched to the conquest of the Indian territory.

The patriotic spirit of the men of our Church made them among the foremost in the war of the Revolution. Their Ministers were hunted like partridges upon the mountains, and it was safer for a Presbyterian man to be with the army in the field, than to occupy his own home and attempt the protection of his wife and children. During this period some of our clergymen were more or less active in promoting what they regarded the true interests of their country. William Tennant of the Circular Church, in Charleston, belonging to the Tenants of New Jersey and Pennsylvania, made the circuit of the middle and up-country with Wm. Henry Drayton, to stimulate the people to resistance. Simpson of Fishing Creek, encouraged his own flock to deeds of heroism or patient endurance, and was himself, at times, found bearing arms, and was in several engagements; and Alexander, a fugitive often from his own home, yet at all times offered his dwelling as a hospital for the sick or disabled soldier. Hayne, the martyr to the cause of liberty, was an elder of the Walterboro' Church, Col. Williams, who fell at King's Mountain, an elder in the Little River Church. All the officers indeed, who commanded in that sanguinary contest, were, I believe, Presbyterians. Gen. Pickens, Col. Hamilton, Maj. James,

and others, held the same office of the eldership. The suffering of that day few can tell, but our ancestors had been accustomed to suffer for conscience sake, had contended for religious freedom, had detested oppression and tyranny, and resisted it for generations.

Persons are yet living who remember that the men of the congregations, old and young, as they went into Church, stacked their loaded arms within the entrance, while faithful men paced to and fro as watchful sentinels while the worship of God proceeded.

The progressive extension of our branch of the Presbyterian Church may be known by a few facts. In 1755, when the Presbytery of Hanover was erected by the Synod of New York, but seven members were constituted that Presbytery, none of whom were in this State, and yet its jurisdiction was to extend over Virginia and all the South. At that time, there could not have been over a dozen Ministers of any shade of Presbyterianism who have become associated with us, in the entire State. In 1770, when the Presbytery of Orange was set off from the Presbytery of Hanover to have jurisdiction over the country south of Virginia, it consisted of but six members in all, two of whom, Griswell and Alexander, were alone settled in South Carolina. And the probability is, that there were not more than six Ministers, in all, of our own faith, in the middle and upper Districts of this State, during the period of the Revolution.

At the close of the century the entire Ministry in this State, in connection with the General Assembly, or separate from it in the low country, was about twenty-five in all, with three or four licentiates, and about sixty-four Churches.

The Ministers at the time of the foundation of the Theological Seminary were about forty-five in number, in the whole State. The entire number now, is about ninety Ministers, one hundred and fifteen Churches, and about twelve thousand Church members. There has been a re-duplication of our Ministers, and very nearly of our membership, within the last twenty-four years, although the population of the State has increased in this time only about one fifth.

In 1813, when the Synod of South Carolina and Georgia was formed, its jurisdiction extended to the Missis-

issippi River, and yet it consisted of but thirty-two Ministers in all. In the same bounds, there now are three hundred and twenty-eight Presbyterian Ministers, five hundred and nine Churches, thirty thousand two hundred and forty Church members. Many of these were emigrants from this State. For, it is probable, that there are at least two-thirds as many Carolinians, and two-thirds as many Presbyterians from the bounds of this Synod out of the State as there are in it. Our Church in general, in these one hundred and fifty years, since the Presbytery of Philadelphia was formed with seven members, embraces in the Old School portion of it, twenty-eight Synods, one hundred and forty-six Presbyteries, two thousand two hundred and three Ministers, two thousand nine hundred and seventy-six Churches, two hundred and twenty-five thousand four hundred and four members. Its organization touches the Pacific on the one side, while on the other it has reached over into Northern India its Missionary hand, and has planted its Presbyteries and Churches there. Our separated brethren of the New School, have not increased in the same proportion, yet their numerical strength added to ours, shows a Ministry of three thousand seven hundred and seventy-three, and a membership of three hundred and sixty-five thousand eight hundred and eighty-six,* without including other branches of the Presbyterian family, whose statistics we are not able now to give.

The Presbyterian Ministry in the State, have always been the friends of Education. The school has always been planted hard by their Churches. Mount Zion College at Winnsboro', and the College at Old Cambridge, were early efforts of theirs to promote education, and their efforts have never to this day, ceased. The private institutions of Dr. Joseph Alexander, of Bulloch's Creek, who is spoken of by his pupils as a man of accomplished scholarship, and of Dr. Waddell, at Willington, did much towards training the men of the generation now passing away. Some of our eminent Jurists and Governors of the State, have not been ashamed to confess that they owed their education wholly to the labours of these men. In the earlier days too, the evangelistic la-

* Numbers of the New School taken from Report of 1853.

hours of our Ministry in tours of Missionary effort to found new, or keep alive feeble Churches, were more abundant than now. Many of the infant Churches before the Revolution and after, were saved from extinction for years, by these means; and not a few have since been left to expire, or to lapse to other organizations, for the want of the regular ministry of the word of life.

Seasons of revival too, have been not unfrequently enjoyed; under Whitfield, in the low country, in 1733; and onward, who being deposed by Commissary Garden, of Charleston, from the Episcopal Ministry, was received by the other congregations with open arms, and was the instrument of the conversion of many souls. In 1800 and onward also, when meetings of great power were held in many important Churches in the upper country, and where there were those singular nervous exercises of the physical man, connected with the mental excitement, which existed in many who were soundly converted, and many who were not; in 1825, and the years immediately following, in many Churches; again, twenty-one years since, and now, also, under the labours of one who then, and now, has been signally blessed as a Minister of Christ.*

We would have flourished more as a Church, if our people could have released their Ministers more entirely from the school and the farm, by providing for them a more ample support, and could have allowed them to devote themselves wholly to the work of the ministry, to storing their minds with profounder studies of God's truth, and preparing themselves with greater ardour for its impressive utterance. We would have flourished more if Ministers and people had possessed at all times, a more aggressive zeal, with more in fine of the true Missionary spirit. We would have been more united if no man of a mind strong, but not well-poised, had never arisen with novel speculations, to lead others astray. Above all, we would have flourished more if we had lived more constantly at a throne of Grace; if, with John, we had leaned more in rapt admiration on the bosom of our Master; if, with Paul, we had been more assiduous, bold, earnest, and free to reason with the high

* Rev. Daniel Baker, D. D.

and the law on the doctrines and duties of the Gospel of Christ, or with Peter, we had kept in view the coming of the Lord, and been looking for and hasting unto that day of God, wherein the heavens being on fire shall be dissolved, and the elements melt with fervent heat, and waiting for it in all holy conversation and godliness.

To us, the earthen vessels, belongs all the shame and sin of our derelictions, and of the unsteady hand with which we have carried on the work of God, to him the praise of the excellency and power which have attended even this unworthy promulgation of his truth. How gratefully should our hearts laud and magnify his name that he has not wholly cursed our labours and rejected the comparatively barren and impotent service we have rendered him! "When we remember these days of old, and consider the years of many generations," we can indeed, say, "The Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land and in a waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye."

In view of all the facts which have been spread out before us, too tediously minute, perhaps, to have been profitable, we should honour, next to God, those human instruments he has used in advancing the interests of his Church. Our fathers in the ministry who have gone before and entered into rest, had around them, in this country, new as it was, and disturbed by border conflicts, and desolated by civil war, (leaving behind all these demoralizing influences which war ever brings in its train,) difficulties to contend with which never has fallen to our lot. That in the process of years, they have accomplished so much, while it is cause for thanksgiving to the Giver of all good, is honourable also to them. Of some there is evidence yet existing, of their fervent piety and self-consuming zeal. Of others, evidence of self-reliance, and firmness and boldness of character. Others had made respectable attainments in learning, others were gifted with rare powers of popular address, and impressed their hearers with a deep sense of the truths they uttered; most appear, whatever advantages or disadvantages they may have enjoyed, to have been true and devoted Ministers of Christ.

And as to ourselves, if they were not apostles unto others, yet doubtless, they were to us, for the seal of their apostleship are we in the Lord.

2. We should address ourselves with earnestness and diligence to the work which yet lies before us. If the next twenty-four years is to see a doubling again of our ministry and membership, we have ourselves a work to accomplish which we should hasten to perform. In respect to the outward temporal means, we have advantages our fathers never enjoyed. The wealth of the State has greatly increased. At no former period could these lines of communication between its different parts which now exist, and are deemed indispensable, have been constructed; which are at once the fruit of increasing enterprise and wealth, and the necessary means of a more rapid increase for the future. At no period were there such facilities of a thorough education, both for our sons and daughters, and at none such ample means for training an educated ministry. At none were there such facilities for furnishing our people with a religious literature, and at no period were they so thoroughly furnished as now. At no period did the virtue of sobriety, especially in the use of intoxicating drinks, so extensively prevail, for there is evidence enough that there was a thoughtless freedom in the use of these, which often went on to an excessive indulgence in those who bore the Christian name.

If, with an equal zeal, and fervour, there shall not be a higher scale of Christian beneficence, and a more extensive scheme of benevolent effort than existed with them, we shall be recreant to our sacred trust. We can give thousands where they could give but hundreds, or but tens, to the cause of Christ. We can in a few hours travel distances in our evangelistic labours which it would have required days for them to accomplish. As there is an economising of time from earthly drudgery, there should be a greater profusion of effort in things religious and spiritual. As we stand upon the institutions they have founded, as upon a higher vantage ground, there should be with us a wider scope of effort, and a more continuous and uninterrupted diligence in spreading the Gospel. We should carry forth, in every community, a religious influence over those neighbourhoods

and persons who have hitherto seemed beyond its reach. And the ever increasing numbers of our servile population, few comparatively in the days of our fathers, must be indoctrinated in the truths of the Gospel, with which, in this Christian country, they should be brought into contact that they may be saved.

We have sometimes feared that the spirit of Evangelism prevails amongst us less than among our fathers. Both as to Domestic Missions and Foreign, it is possible that for years past, there has been no increase of zeal and effort. When we find in 1793, Robert Wilson of Long Cane, passing through the length of the State, as far as Wiltown, near the sea, on a missionary tour, and read his account of his reception in various places, when we find Hall from the Synod of the Carolinas performing missionary work in Georgia, till the grateful inhabitants gave his name to one of their counties in testimony of their regard; when we find Sloss, Hurlburd, and Stuart, sent to found churches in Alabama, and from 1800 to 1803 Bowman and Montgomery, and Dr. Hall, sent forth as missionaries to the Natchez, who were followed by Daniel Brown and James Smiley; when we find in 1811, the Presbytery of Harmony sending Drs. Fisk and Storrs, then young and untitled ministers, through Middle and Lower Georgia, to preach the Gospel; and when we see the Missionary Society of the Synod of South Carolina and Georgia, founded in 1819, under Dr. Barr as its President, sending out two of its members, one of whom is amongst us this day,* first to the Creeks, and when rejected there, onward to the Chickasaws in Mississippi, to make arrangements for a Missionary station, and then planting there Stuart, Hugh Wilson and Blair, with two families of Lay brethren, and continuing the mission till they resigned it to the American Board of Commissioners for Foreign Missions, in 1827, and at the same time sending Domestic Missionaries through this State and Georgia; and when in 1837 we had five brethren, natives of this State, preaching the Gospel in Foreign lands, and have now but one, and he of those who then went forth, it may well be questioned whether with our increase in Missionary contributions we have really increased in Missionary zeal.

* Rev. D. Humphrey.

And when we view our common country, as yet not rent asunder as Israel at length was, into two rival kingdoms; when we consider the goodly heritage God has given us, our extended territory, with its virgin soil, its lakes and majestic rivers, its subterranean stores, and all its boundless sources of prosperity; when we behold it looking forth upon two oceans, touching the wealth of Europe with its right hand and of Asia with its left, covering every sea with its commerce, and destined in its midway station to be the thoroughfare of nations; when we consider that as the Most High divided to the nations their inheritance, when he separated the sons of Adam, he committed to the barbarous tribes who preceded us, this vast domain, to keep till we should inherit it, and that the Church here planted, occupies a vantage ground for the world's salvation, are we not called upon to redouble our zeal in external efforts, and to render more efficient our home organization that we may do our full share in advancing Christ's Kingdom. It behooves us, indeed, to wake to more assiduous labours, more self-denying charity and larger enterprises.

3. Yet, while as a body, we should possess the *aggressive* missionary spirit, we still have work to do, earnest work, each in his own local sphere in which God has placed him. Some of us might well be, for the Church's good, followers of Paul in the missionary work, our souls filled to their utmost capacity, with a desire not to build on another man's foundation, but to preach the Gospel in the regions beyond, "running," as one of the Fathers describes the course of Paul, "from ocean to ocean like the sun in the heavens." But, without ever changing our location, there is enough to do around us, enough to do in the profound study of God's truth, enough to do in petition and intercession at the throne of grace, enough to do in affectionate meditation on the Redeemer's inestimable worth, enough in bending all our reading and intercourse with men, to an effective service in our utterances of the Gospel of Christ, that our ministry be not despised, that our discourses be rich in doctrine, warm with love, and pointed with the sharp arrows of truth. Is this laborious? We are born to labour. Our rest is not here, but yonder in the skies! Does it require increasing ardour of soul, and strong, overpower-

ing motive? And can we not find it in a Saviour's love! "I want more tongues, more bodies, more souls for the Lord Jesus," says Whitfield, "Had I ten thousand, he should have them all."

And the time is short. This disastrous year and its frequent deaths admonish us. The heads of some of us are hoary, and our steps totter to the grave; and we have lately seen how the young, the gentle, the affectionate, the promising soldier, whom we had just welcomed to our ranks, can be cut off. We may say to you, in the language of another, "Go on" increasing in your ministerial work, but "an inch of time remains, and then eternal ages roll on forever."

ARTICLE VII.

THE GENERAL ASSEMBLY OF 1854.

The annual meetings of our General Assembly, aside from the interest which pertains to them as current events of the day, have a far wider interest, considered as an index of the existing spirit and tendencies of the great body of Christian people therein represented, now the largest Presbyterian body in the world.

The late General Assembly, whose session opened at Buffalo on the 18th and closed on the 31st May last, is entitled to consideration in this regard, perhaps, in as high degree, as any other Assembly for years past. The unprecedented fulness of the representation, especially of the Eldership, the ability, age, and experience of many of the members, the harmony and kindness, and at the same time the manliness and boldness of the discussions, together with the intrinsic and permanent importance of many of the acts passed, all concur to invest the proceedings of the body with unusual interest.

We recur, at this late period, and after they have lost all their freshness and novelty, to these proceedings, with a view chiefly to discuss the true interpretation of the more significant of them. Some of them are of importance, because of their direct and palpable bearing upon