

THE SOUTHERN PRESBYTERIAN REVIEW.

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ARTICLE I.

INAUGURAL ADDRESS.

*Fathers and Brethren of the Board of Directors
of the Theological Seminary:*

On entering formally upon the discharge of the duties of the office into which I have just been inducted, I beg leave to express the deep feeling of responsibility which oppresses me, and of self-distrust, which would have prevented my listening to the call to it, had I believed that I was free to decide in accordance with my own opinion of my fitness. But without obtruding upon you an account of the many reasons which would have induced me to refuse it, clustering more or less closely around the one already presented, permit me to say that I did not dare to yield to them, because the Synod of Georgia, in appointing me to this office, did not act so hastily that I might have regarded their appointment as the result of accident. And hence, although I can not shake off the anxious fear that they have been mistaken in the estimate which led them to make the choice, I may not do otherwise than obey, and

VOL. XIV., NO. IV.—65

ARTICLE VI.

THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE CONFEDERATE STATES OF AMERICA.

As the ancient Israelite walked about Zion, beautiful for situation, the joy of the whole earth—marked well her bulwarks, and considered her palaces, that he might tell it to the generations following—so, with conscious pride, we have been accustomed to speak of the glory of our undivided Church, extending from the ice-fields on the North to the orange-groves in the South, and reaching from the Atlantic ocean to the Pacific, with Presbyteries and Churches in all lands—insomuch that the peals of her Sabbath morning bells, following the chariot wheels of the sun, echoed around the whole earth! Was it not a venial weakness to boast of such a Church, which, like the oak, with centuries upon its boughs, had resisted many a storm, and stood proudly erect in defiance of the raging elements of discord that had sundered nearly all other Churches in the land? But God, in His mysterious providence, had decreed that we, too, should be divided in twain: not by any discordant elements within our own bosom, nor by any intrinsic defect of our ecclesiastical system or Church polity, but by the parting asunder of the State, whose inevitable separation our Church, no doubt, like the girding bands around the ship that Paul was in, retarded. But, as the heaving earthquake snaps asunder rocks and mountains, and even continents, so the resistless upheavings of the State, which has severed our majestic empire into two, has carried with it all other interests, political, commercial, social, educational, and religious: so that the division of the great Presbyterian Church was absolutely unavoidable. The “Spring resolutions,” adopted

by the Philadelphia Assembly, did not divide the Church. But, strange to tell, (and here we see the finger of God manifestly,) those resolutions served, like President Lincoln's war proclamation, to make a unit of the South! But for that action, there were many (and who could blame them?) that would still have been loath to take final leave of a Church so dearly beloved; some, who had kindred and loved ones there; some, who had often taken sweet counsel with pious and congenial spirits there; some, who had sat at the feet of revered instructors there; and some, amongst whom we number ourselves, who felt proud at the greatness and majesty of the wide-extended and undivided Church! Such would have been slow in taking the necessary steps to a separate organization: and with many a pang, and many a bitter tear, they would have finally cut the last connecting cord that bound them to the mother Church. With their harps hung upon the willows, their sad lament would have been: "If I forget thee, O Jerusalem, let my right hand forget her cunning—if I do not remember thee, let my tongue cleave to the roof of my mouth—if I prefer not Jerusalem above my chief joy." But those "Spring resolutions," so unnecessary in fact, so much in defiance of all sound reason, so contrary to wise policy, (according to man's wisdom,) and in open violation of the Constitution of the Church, God, as it would seem, permitted to be discussed with such an *animus*, and passed by such a majority, for the sole purpose of making an instantaneous unit of the Southern Churches! So that, without a murmuring word, a jarring sound, or a lingering thought, the entire Confederate Church moved, simultaneously, and with one accord, to the organization of a new Assembly, and the fulfilment of a new destiny. Let us "stand still and consider the wonderful works of God!"

Never was there an Assembly looked forward to with more intense interest than that which was recently organized in the city of Augusta, Georgia, on Wednesday, the

fourth day of December, 1861. For months previously, it was the subject of thought, conversation, and newspaper articles. Every ministerial delegate throughout the entire Confederacy, extending from the borders of Maryland to the remotest bounds of Texas and the Indian Territory, was there. The deficiency, which was comparatively small, was in the Eldership from the South-Western portions of the Church. As an illustration of the unusual interest felt in the assembling of this body, we would mention, amongst other facts of similar significance, that a Judge, of Tennessee, suspended his Courts in order that he might attend the body as an Elder. Another distinguished Judge, of Florida, obtained permission from the Legislature, as we are informed, to postpone his Court, that he might take his seat in the Assembly. And still another honorable gentleman, of North Carolina, declined being a candidate for a high and responsible post, to which he was certain to have been elected, had he consented to let his name go before the people, since the duties of that post would have required him to be in the city of Richmond at the same time that the Assembly was organized at Augusta, and he preferred taking a place in the courts at the Lord's house, to a seat in the Electoral College at the Capitol.

There were but few young men in that body. The average age of the Commissioners was over fifty years. The Assembly was composed, for the most part, of those who had, in some way, received the confidence of the Church and of their fellow-men, such as Moderators of former Assemblies, Presidents and Professors in Colleges, Teachers in Theological Seminaries, former Secretaries of the Boards of the Church, authors, editors, and faithful pastors, besides physicians, statesmen, judges, and jurists of high distinction. There were, in the body, three former Moderators of the old Assembly, viz: Dr. James H. Thornwell, Dr. Aaron W. Leland, and Dr. Francis McFarland. The Ruling Eldership was remarkable for its distinguished

ability, and rendered important, nay, indispensable, services in the proceedings of the Assembly. Amongst this portion of the membership, we can not forbear the mention of the name of the venerable and honorable Chancellor Job Johnston, now one of the Supreme Judges of the State of South Carolina, to whose opinions on all subjects, but especially those of parliamentary order, of charters, and of all legal questions, the Assembly paid the most marked respect; and those of Judge Wm. A. Forward, of Florida, Judge J. G. Shepherd, of North Carolina, Judge J. T. Swayne, of Tennessee, Hons. W. S. Mitchell, of Georgia, Wm. P. Webb, of Alabama, Thos. C. Perrin, and Wm. P. Finley, of South Carolina, and Dr. J. H. Dickson, of North Carolina. These Elders, and many others that we might mention, were most valuable components of the body. And it may not be improper to state, in this historical sketch, that, aside from the regular members of the body, there were other distinguished Divines in attendance, as visitors, whose valuable counsel was not unappreciated in the deliberations of the House. Indeed, we hesitate not to say that, for wisdom, talent, learning, piety, and rich experience, the Assembly, as a whole, was a most august body of men, for which the Church might well be humbly thankful.*

The style of the deliberations of such a body may be easily inferred from its character. The business, which

* An esteemed brother of the Assembly took pains to ascertain the various descent of the members of the body. His investigations resulted in the discovery of the following facts, which, as a matter of curiosity, we give, as follows, viz: There were in the body ninety-three members, fifty-three Teaching, and thirty-eight Ruling Elders. Of the latter, twenty were Scotch-Irish, nine English, (not one Puritan), six Scotch, and three Huguenots. Of the fifty-five Preachers, twenty-eight were Scotch-Irish, eighteen English, (nine Puritans), five Scotch, two Huguenots, and two German Reformed. Of the thirty-eight Ruling Elders, fifteen were farmers (or planters), twelve lawyers, four merchants, three physicians, two teachers, one mechanic, and one banker.

extended through eleven days, was marked by earnest discussion. Each member seemed to feel resting upon him a solemn and weighty responsibility. There were no set speeches. Truth, and only truth, was clearly the object of every debater. Consequently, the remarks of members were, for the most part, animated, short, and to the point. The Moderator's work was comparatively easy. He rarely, if ever, had occasion to call a member to order. No papers were ruthlessly "laid on the table," in order to get rid of them. The inexorable "previous question" was not passed on a single occasion, nor was it called for more than once, so far as we recollect, and then was not sustained by the House; nor was there any "upfinished business" postponed to the next Assembly. Although it would have been a miracle if the delegates, coming up from twelve States and territories, and from extremes nearly two thousand miles apart, had all seen exactly eye to eye, in all things, yet the proceedings were characterized by a most delightful, indeed, wonderful, harmony. It was emphatically a feast of love. How vividly did we realize the truth and the spirit of that precious song of David: "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments. As the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commandeth the blessing, even life for ever more."

At the appointed time, the Commissioners all being assembled in the First Presbyterian Church, a marked and deep solemnity visibly pervading the entire body, the Rev. John W. Waddel, D. D., of the Presbytery of Memphis, arose and said: "It will not, I trust, be regarded as an unwarrantable liberty in me, inasmuch as I have been one of the Committee to receive the commissions of the Commissioners appointed to the General Assembly of the

Church in the Confederate States of America, to rise, for the purpose of proposing a presiding officer for the Assembly, under the remarkable circumstances which have assembled us together, and who shall assist in the permanent organization of this Assembly. I nominate, therefore, as a temporary presiding officer, Dr. Francis McFarland, from the Synod of Virginia, Presbytery of Lexington—one every way suited to fill the high office—one venerable and respected, both on account of his age, and his long and valuable services to the Church.”

The nomination was approved by acclamation, and Dr. McFarland took the chair, and said: “I take the chair in obedience to the expressed will of my brethren here assembled. The subject which first occupies our attention is the election of a brother to preach the opening Sermon. It has been extensively circulated, as the wish of the brethren, that the Rev. Dr. Palmer, of New Orleans, should perform this duty, and though it has been stated by the secular papers that I would do so, being the last Moderator present, yet I do not think it at all obligatory upon us to observe this rule; nor do I wish for any thing but that which is perfectly agreeable to you, as it is necessary for us all to proceed with harmony in our organization. I therefore take the liberty to nominate Dr. Palmer to preach the opening Sermon.”

The nomination was sustained unanimously by the House. And, after the preliminary services, Dr. Palmer arose in the pulpit, and said:

“FATHERS AND BRETHREN: This Assembly is convened under circumstances of unusual solemnity, and any one of us might well shrink from the responsibility of uttering the first words which are to be spoken here. I see before me venerable men, whom the Church of God has honoured with the highest mark of her confidence—men venerable for their wisdom, no less than for their age—who should, perhaps, as your organ, speak to-day in the hearing of the

nation, and of the Church. But a providence, which I have had no hand in shaping, seems to have devolved upon me this duty, as delicate as it is solemn. It only remains for me to bespeak your sympathy, and to implore the Divine blessing upon what I may be able to say from the concluding words of the first chapter of Ephesians: "And gave Him to be Head over all things to the Church; which is His body, the fullness of Him that filleth all in all."

From these words, the gifted preacher delivered an able and eloquent discourse on the Headship of Christ over the Church. This Sermon the Assembly afterwards ordered to be published in the Appendix to the Minutes.

The Assembly was then constituted, Dr. McFarland still presiding. The roll of the Commissioners being announced by Dr. Waddel, there were found to be present ninety-three members; fifty-five of whom were Ministers, and thirty-eight Elders. Had the roll been complete, there would have been, in all, one hundred and ten members.

There were three nominations for the office of Moderator, viz: the Rev. R. H. Morrison, D. D., of North Carolina; Rev. John N. Waddel, D. D., of Tennessee; and the Rev. Benjamin M. Palmer, D. D., of New Orleans. The Rev. Dr. Morrison said: "It would, indeed, give me pleasure to fulfil any duty that this body might see fit to devolve upon me, but I have been for years in bad health, and could not discharge the duties of the office aright: I therefore hope that my name will be withdrawn, inasmuch as there are many men here who are much better qualified for the task than I am."

Dr. Waddel said: "I hope that I, also, may be allowed to withdraw my name, and I move that Dr. Palmer be elected by acclamation."

Dr. Palmer was then unanimously elected, and, after being conducted to the Moderator's chair, by Drs. Thornwell and Waddel—appointed for that purpose—before taking his seat, he said: "I should have a heart, brethren,

hard to be moved, if I were not penetrated by a sense of your kindness—a kindness twice manifested to me to-day. Under other circumstances, I should ascend to the duties of this Chair with extreme embarrassment, for I am bound to say, that I have but a very slight acquaintance with parliamentary rules and principles, with the forms of proceeding, even in our own Church. It will not surprise me if I am compelled to throw myself upon the charity of my brethren. It shall be my attempt to preside with firmness, kindness, and impartiality, and I shall throw myself upon the kindness of this body for any errors I may commit. I trust that we may enjoy, in an unusual degree, the outpouring of God's Spirit, and that we may labour with earnestness to cause our Church to enter vigorously upon the great work that God has set for it."

The Assembly then proceeded to elect its officers, both temporary and permanent. The Rev. D. McNeill Turner, D. D., of South Carolina, was chosen Temporary Clerk; the Rev. John W. Waddel, D. D., of Tennessee, Stated Clerk; and the Rev. Joseph R. Wilson, D. D., of Georgia, Permanent Clerk of the Assembly.

The body now being completely organized and equipped for business, the first thing that came up was a paper introduced by Dr. Thornwell, who said: "It seems to me that now is as proper a time as we can select for a very solemn act which we ought to perform. We begin our existence now as an independent Presbyterian Church; we now constitute a formal bond of union between all those Presbyteries and Synods formerly under the jurisdiction of the Presbyterian Church of the United States of America, within the limits of the Confederate States. Our Presbyteries have severally expressed their deference to that system of faith and government held by that Church, and our Synods have done the same. But I think that this Assembly should adopt the Confession of Faith, the Catechisms, and the Forms of Discipline and Worship, and

thus have a basis upon which we can proceed. I therefore beg leave to offer the following resolutions;" which, after some discussion, were slightly amended, and are as follows, viz :

Resolved, That the style and title of this Church shall be the Presbyterian Church in the Confederate States of America.

Resolved, That this Assembly solemnly declare, in conformity with the unanimous decisions 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 this Church. only substituting the term "Confederate" States for "United" States.

The Moderator, in due time, announced the Committees usually appointed on such occasions. But, in the present instance, more than ordinary interest was felt in the Committees, since their work was not simply to review what had been done by the Assembly's Boards during the past year, as heretofore ; but to remodel, reconstruct, and build anew the various agencies by means of which the Assembly was to prosecute its general schemes of benevolence. This was especially true of what may be termed the prime Committees, viz :

I. On Bills and Overtures—Of which the Rev. Francis McFarland, D. D., was the Chairman.

II. On Judicial Business—Rev. R. H. Morrison, D. D., Chairman.

III. On Theological Seminaries—Rev. Peyton Harrison, Chairman.

IV. On Foreign Missions—Rev. James B. Ramsay, D. D., Chairman.

V. On Domestic Missions—Rev. C. C. Jones, D. D., Chairman.

VI. On Education—Rev. Drury Lacy, D. D., Chairman.

VII. On Publication—Rev. James A. Lyon, D. D., Chairman.

VIII. On Church Extension—Rev. R. W. Bailey, D. D., Chairman.

IX. On Systematic Benevolence—Rev. John B. Adger, D. D., Chairman.

X. On the Narrative of Religion—Rev. Aaron W. Leland, D. D., Chairman.

XI. On Foreign Correspondence—Rev. Theodoric Pryor, D. D., Chairman.

An animated and rather protracted debate sprung up, in the early part of the second day's proceedings, relative to the exact ecclesiastical *status* of the Presbytery of the Potomac, of late in connexion with the Synod of Baltimore. The Rev. Dr. John H. Bocock, and others, claimed that that Presbytery should be entered upon the roll as belonging to the Synod of Baltimore, which still holds its connexion with the old Assembly. They urged that the Synod of Baltimore, although still in actual connexion with the Northern Assembly, was, nevertheless, in sympathy and feeling with us, and that, no doubt, so soon as Maryland was free to choose, she would join the Confederacy; and that the Synod of Baltimore, or, at all events, a majority of its Presbyteries, would, in like manner, declare for the Confederate Church. They feared that refusing to enroll the Synod of Baltimore might be construed as evidence of a want of due sympathy for the brethren there, whilst enrolling it, would not only evince our kindly feeling, but be prophetic of what would, in due time, doubtless, take place. Whilst, on the other hand, it was maintained that the Presbytery of the Potomac, in seceding from the Northern Church, did, *de facto*, and of necessity, secede from the Synod of Baltimore, which still adheres to that Church, as the less is contained in the greater; and that, however much this Assembly sympathizes with the brethren belonging to the Synod of Baltimore, and looks forward with pleasure to

the time when they should be component parts of our own body, yet there was a manifest impropriety in enrolling that Synod as belonging to us, when, in fact, it belonged to the other body. "Suppose," said one of the speakers, "that your Presbytery, instead of coming to us, had gone to the Cumberland Presbyterians, the Baptists, the Methodists, or the Episcopalians, and should still claim their relation to the Synod of Baltimore, would it not be preposterous? Now, I ask if coming to us is not precisely the same thing? Are we not just as separate from the old Assembly as they are? I do not see how it is possible to belong to both Assemblies at the same time." The matter was then referred to the Committee on Bills and Overtures, who reported a minute, which was adopted, and which was to the effect that the Clerk, in making out the roll, should enroll the Presbyteries of Winchester and of the Potomac, not as belonging to the Synod of Baltimore, but as "heretofore in connexion with the Synod of Baltimore."

At an early stage of the proceedings of the body, Dr. Thornwell offered the following resolution, which was unanimously adopted, viz :

Resolved, That a Committee, consisting of one Minister and one Elder from each of the Synods belonging to this Assembly, be appointed to prepare an address to all the Churches of Jesus Christ through the earth, setting forth the causes of our separation from the Church in the United States, our attitude in relation to slavery, and a general view of the policy which, as a Church, we intend to pursue.

In obedience to this resolution, the Moderator appointed the following members of the Assembly on said Committee :

Ministers.—James H. Thornwell, D. D., Theodoric Pryor, D. D., F. K. Nash, R. McInnis, C. C. Jones, D. D., R. B. White, D. D., Professor W. D. Moore, James A. Gillespie, John L. Boozer, R. W. Bailey, D. D.

Elders.—J. D. Armstrong, Charles Phillips, Joseph A. Brooks, W. P. Finley, Samuel McCorkle, William P.

Webb, William C. Black, T. L. Dunlap, and E. W. Wright.

This Committee, some days after their appointment, reported, through their Chairman, the Rev. Dr. Thornwell, "An Address to the Churches," etc., which was listened to by the entire body, with evident and profound sensation, and was not only unanimously adopted, but, on motion of A. W. Putnam, afterwards amended by William P. Webb, the original document was ordered to "be filed in the archives of the Assembly, and that a paper be attached thereto, to be signed by the Moderator and members of this Assembly"—which was in due form done.

"This able and remarkably powerful address contained a valuable exposition of the position of the Southern Church, its reasons for secession from the Northern Assembly, and its position, especially in regard to slavery. But this argument is one which can not be condensed. Every line is important, to show the connexion of the argument—every word is full of meaning. We will not, therefore, attempt to give a sketch of it." The Assembly ordered the Stated Clerk to print three thousand copies of the Address for general circulation.

In the morning of the third day's proceedings, the Rev. Dr. J. Leighton Wilson, Secretary of the Provisional Committee of Foreign Missions, presented the Committee's report of what they had done since the separation of the Southern Presbyteries from the old Assembly. From this report, it appears that, although "in relation to the Foreign Missionary work, our people had neither the disposition nor the facilities for further coöperation with their Northern brethren, they were not unmindful, however, of their obligations to the Great Head of the Church. They were willing to sustain their full share of the common burthen, and, in the providence of God, this was assigned them, in connexion with the care of the Indian Mission, and in the support of such Missionaries, in the more remote field, as

had gone from the South. At the same time, the Indian Missions were cut off from all further connexion with the Board at New York, and would have been entirely broken up, if some speedy and suitable provision had not been made for sustaining and carrying them on. The Committee proposed nothing more than to sustain and take the controul of these Missions, and, also, provide for the support of the Missionaries above referred to, until such time as the Church should organize, and take the whole matter into their own hands."

Dr. Wilson also made a report of his visit to the Indian Missions. "There are five large, and a few small tribes in the Indian country, viz: the Choctaws, Cherokees, Creeks, Seminoles, and Chickasaws, besides the Osages, Shawnees, Camanches, etc., numbering in all about one hundred thousand souls. Each particular tribe has a Chief and Common Council, like the States. They were formerly under the protectorate of the United States, but are now about to form a compact with the Confederacy." "There were eight boarding-schools, containing about five hundred scholars—these schools being supported partly by the Missionary Board, and partly by the Indian fund. To carry on this Mission, about twenty thousand dollars will be needed, and it is to be hoped that the Church will take this subject into their earnest consideration. The condition of these Missions is very interesting, and certainly improved. There are now over *fourteen hundred* communicants in the churches."

It is with deep and pleasing interest we look forward to the not very distant day when the Indian territory shall become one of these Confederate States, and when the red man shall legitimately claim his seat, not only in our Presbyteries, Synods, and General Assemblies, but also in our Legislative Halls and Senate Chambers. This desirable consummation can be brought about only by evangelical influences. The Gospel is the most efficient of all the

forerunners of civilization. Hence, it is not only a dictate of Christian charity, but of political wisdom, to give liberally to the cause of Indian Missions. To evangelize the red man on our Western border, and the black man in the midst of us, seems, in the providence of God, to be the peculiar mission and high privilege of the Confederate Church and States. And if such be the fact, which we doubt not, have we not reason to adore the goodness and wisdom of the wonderful providence of God in the extraordinary trials through which the nation is now passing!

These missionary exercises, which were so encouraging and gratifying to the Assembly, were immediately followed by others scarcely less interesting, viz: the address of the Rev. Henry Quigg, Delegate from the Associate Reformed Synod of the South, and the reply of the Moderator. The eloquent and stirring discourse of the Delegate was listened to by the House with thrilling interest. In the course of his remarks the speaker, in presenting a summary view of the extent and strength of the Synod which he represented, said: "We have nine Presbyteries, and some seventy Ministers, zealously engaged in the discharge of the duties of their proper functions. We have upwards of one hundred churches and five thousand communicants. Sabbath Schools are established in connexion with nearly, if not quite, all our churches; and in those churches space is usually set apart for the accommodation of our coloured fellow-men, whom God, in His providence, has placed under our protection. Some of our Pastors have displayed a commendable zeal in the in-gathering and instruction of this element in our population. We have two institutions located in South Carolina, one literary, the other theological, established and controlled by our Synod, and both manned by faithful and efficient professors. Hitherto, these institutions have been prosperous, beyond the most sanguine expectations of the founders; indeed, under the smiles of a fostering Providence, they have been as founts from

whence streams have issued to made glad the city of our God. We have several probationers engaged in the work of faith and labour of love through the vacancies and sparsely settled sections of the South-Western States. Our churches, it will be seen, are widely scattered over a broad area—the field occupied being, I may say, coextensive with the Southern States.” * * * *

“We can now sympathize with each other more fully and freely, and feel the ties of love, religion, and patriotism binding us more closely in a common brotherhood. We are one in blood; one in the heritage of a glorious ancestry; one in resistance to tyranny and error, whether ecclesiastical, or political, or both; one in faith; one in doctrine; and substantially one in practice; and hence, for the body that I represent, and for myself, personally, I extend to you the warmest greetings of my nature.

“Nay, indulge me further: Since God, in His providence, has severed the ties which bound you to the North; now that you are cut off from all external affiliation with her, for substantially the same reason with ourselves; since we are both called to labour in the same field, and are both fighting the battles of the Lord against infidelity, fanaticism, and tyranny; engaged in the same warfare, both with carnal and spiritual weapons; both reduced to similar straits, and drawn towards each other by the softening, conforming influences emanating from a common adversity, and being exercised by a sanctified affliction, and thereby drawn nearer to the centre, Jesus, and nearer and nearer one another; may we not indulge the fond hope that the set time to favour our beloved Zion has come, and that the King and Head of the Church, who makes the wrath of man to praise Him, and places wars and revolutions, and the counsels of rulers, and the debates of Senates, under tribute to the advancement and exaltation of His kingdom, has determined that at this historic period, while the nation stands amazed at the wonderful developements of Provi-

dence in obliterating past party asperities, and harmonizing public sentiment, while our sympathies, our piety, and our patriotism, all burn and glow to a white heat, we should be indissolubly *welded* together. As in Australia, Ireland, and the British Provinces, may we not be united, as Presbyterians, in solid phalanx, and go forth with a momentum commensurate with our numbers and resources, overturning every obstacle that should oppose the progress of Messiah's kingdom, conquering and to conquer—the last victory eclipsing the first in the splendour of its achievement. Could this object, to which earnest allusion has been recently made by so many of your Church Sessions, Presbyteries, and at least one Synod, be attained, on a satisfactory and an equitable basis, it would, indeed, be a delightful consummation, and one, I believe, that, to the hearts of many in the Church I represent, would send a thrill of joy. These remarks, it will be understood, are entirely unofficial. But, let me say, whether we are organically united or no, let us at least be united in the bonds of Christian affection; and, while in separate spheres we stand up manfully for Christ and His crown, let us, also, stand up to one another, hand to hand, shoulder to shoulder, and heart to heart."

Dr. Palmer, the Moderator, replied:

"This Assembly extends to you, sir, and the Church which you represent, a reciprocal and cordial greeting. The Presbyterian Church has always had the strongest attachment to that common standard of faith and order to which you have alluded—that system, in devotion to which, and for the preservation of which, we have been called to go through many trials, and sufferings, and afflictions. But along with this fervent attachment to the truth, as set forth in our Constitution, we have ever desired to cherish a large affection to all the branches of the Church of God, and to none more cordially than to that which you represent. You are of our family, and we of yours. We

VOL. XIV., NO. IV.—81

are sprung from a common ancestry; we have the same historic memories; we have had the same conflicts for the truth, and the Church of God. We dwell in the same house, and sit around the same board. We are bound together by the strongest cords of affection and love. Every sentiment expressed by you finds an echo in the breast of every member here. What you have expressed as a wish, and unofficially, may, I trust, turn out a prophecy. May we see the purpose of God in all these political overturnings, in bringing together, in one common body, those who have been too long separated by differences which Christian charity may enable us to overleap; so that, with one heart and one mind, we may labour to increase the Redeemer's kingdom. Bear with you, to the Church which you represent, the cordial salutations of this Assembly."

The venerable Dr. Francis McFarland, in a few pertinent remarks, expressed, no doubt, the sentiment of every member of the Assembly, when he said: "I do trust that the time is coming when we shall no longer be numerically two bodies, for there are very few things which keep us apart, and I know that there is a strong leaning, on both sides, to union. But we must not be pressed together. Let us rather be drawn by the cords of love. I, for one, thank the brother for his kind address."

The Rev. Dr. R. B. McMullen, the Chairman of a large Committee, to whom was referred a paper offered by Judge J. T. Swayne, for the closer union and communion of Christians, presented, at a subsequent stage of the proceedings, a report, which, being amended, was adopted, and from which the following extract is pertinent in this connexion:

To the Associate Reformed Synod of the South, who have several times heretofore conferred with us, and who have so kindly and fraternally greeted us on the present occasion, the Assembly feels drawn with the strongest cords of brotherly love. Theirs is a precious ancestry, who gave a noble testimony for the truth, lifting up a glorious banner against error, and battling faithfully for

Christ and His crown. Towards them our hearts go out in cordial affection, and the Assembly feels that, in the present afflicting circumstances that surround both denominations, no ordinary difficulties should be allowed to keep them asunder. Both have the same faith and polity; the same heavenly Father, and precious Jesus, and Holy Comforter; with one heart, and one hope, bearing substantially the same name, contending against the same enemy, and having the same symbols. Why, then, should they compose two denominations?

In regard to psalmody, which separates us, this Assembly already have fifty-two of the psalms used by the Associate Reformed Church in our book of praise, and now propose that, when another edition is published, which must of necessity be at an early day, they will publish the entire one hundred and fifty psalms in the beginning of the book, if that will be satisfactory to this sister Church. This will bring both bodies nearer to the practice of the good old mother Church of Scotland and Ireland, from which both Churches have descended, as she uses the one hundred and fifty psalms, together with paraphrases and hymns.

This Assembly now cordially greets her sister, and makes her this offer of amity and union. And that the subject may be brought to the consideration of the entire body as soon as practicable, the Stated Clerk of this Assembly is hereby directed to forward a copy of this paper to the Stated Clerk of each Presbytery of the Associate Reformed Church, at an early day.

We would here conclude, in this historical review, all we have to say on this very important subject of Christian union and communion, by inserting the report of the Rev. Dr. Theodoric Pryor, Chairman of the Committee on Foreign Correspondence:

The General Assembly of the Presbyterian Church in the Confederate States of America, appreciating the precious import of that memorable prayer, addressed by the adorable Redeemer to the Father, in full view of the agony, the Garden, and the Cross—"That they all may be one, as thou, Father, art in Me, and I in Thee, that they may also be one in us, that the world may believe that Thou hast sent Me"—and, impelled by a sincere desire to meet the full measure of responsibility which devolves upon us, as a branch of Christ's visible Church, in the accomplishment of this vastly important petition, would most earnestly endeavour to draw closer the bonds of Christian intercourse and communion between all Churches, of like faith and order with ourselves, in the Confederate States. This Assembly, therefore, affectionately solicits fraternal correspondence with the following Churches, to wit: The Associate Reformed Synod of the South; the United Synod of the Presbyterian Church; the General Assembly of the Cumberland Presbyterian Church; the Congregation

of Independent Presbyterians, and the German Reformed Church. And in order to consummate this, our Christian purpose and desire, the Assembly will, at its present session, appoint and commission delegates to the aforesaid Churches, with full power and authority to arrange and adopt articles of permanent intercourse and correspondence; which articles, however, shall be submitted to the Assembly for its ratification or rejection.

On motion to adopt the report, the Hon. Chancellor Johnston moved that the "Evangelical Lutheran Church of South Carolina and adjacent States" be inserted in the list of Churches to which this Assembly will send delegates. This gave rise to a discussion on the true nature of Christian communion. The views finally acquiesced in by the body seemed to be those expressed by Dr. Thornwell, as follows:

"There are two kinds of communion. *First*, Christian communion: communion between saints, and the communion of saints with Christ, their Master. This Church has always acknowledged this sort of communion with those who acknowledged Christ as their Lord and Master—as the Saviour of sinners, and one of the persons in the adorable Trinity. I am astonished to hear it intimated that we hold at arms' length any who think thus of Jesus. I have always admitted to the Lord's Table, Methodists, Baptists—all who admit the doctrine of the Trinity—and, if that is not Christian communion, I am utterly at a loss to conceive what Christian communion is. Our Church does not propose to take any new step on this subject, and if you pass a law to that effect, you will seem to imply that heretofore you have not admitted them.

"Now, there is a *second* kind of communion—that is, in the courts of the Church. These courts are not designed to express love to the Master—our spiritual communion and fellowship; but these courts are intended for the government of the Church; as rulers, they meet together for the purpose of deliberating and investigating the various questions before them, and of deciding what is in accord-

ance with the word of God. Into this ecclesiastical communion, we invite those who sympathize with us in the general measures for the advancement of the kingdom of our Lord Jesus Christ; those who agree with us as to the great principles on which the Church should be administered. It seems to me, therefore, preposterous to invite into this communion those who differ from us *toto cælo*. Christian communion is as broad and free in our Church as any man on the face of the earth could desire it. But, as far as ecclesiastical union is concerned, you defeat the very object you have in view, as soon as you entertain a number of heterogeneous faiths and orders. Again, there is another important consideration for us. We are now going forth, in our separate and independent organization, as a new Church. We are, so to speak, strangers, who now first make their appearance. In our Address to the Churches, we have made our bow, and invited ecclesiastical communion with us of those of the same faith as ourselves. The *onus* of accepting or rejecting rests with them. I think we are perfectly right in taking the action of the last Assembly as our precedent in regard to this matter. Our disruption with that Assembly is not a disruption of our ecclesiastical communion with those Churches; and I submit, that this is as far as we can go with any propriety. It would not be consistent with our position to do any thing more. Take up the subject where the last Assembly left it, and follow it out, as our changed circumstances permit. But let us not confound our ecclesiastical with our Christian relations. It is only Presbyterians that we can consistently invite to take part in our discussions and deliberations; and it would be an insult to invite any one to take part with you, when they believed you to be unscriptural in your views and doctrines." The report was adopted, without the amendment proposed by Chancellor Johnston.

It seems to us exceedingly desirable, at this peculiar crisis in both our national and ecclesiastical history, when old things are passing away; when both Church and State are, as it were, bursting their old shells, and casting them off, in order that they may assume new ones, of larger dimensions, and better suited to the progress of knowledge and humanity; and, on taking a new start in the career of usefulness and high attainments, that all Christians of like faith and practice should "*close up*," to use the language of the Rev. Dr. Foote, "shoulder to shoulder, in an unbroken column, in order that our charge upon the enemies of truth and righteousness, in every form and shape, may be irresistible!" Why should we stand upon technicalities or punctilios? Are not these trifles in comparison with union, which is strength? And yet union, without implicit confidence, is union only in form—it is no union—it is worse than no union; instead of adding strength, it only becomes an element of weakness. Let all true Presbyterians, therefore, become one body, but one in a way that will remove all suspicion, and beget the most hearty confidence, without which the so-called union would be a curse, rather than a blessing.

In obedience to the recommendation contained in the report, the Assembly appointed the following Corresponding Delegates, viz:

To the Associate Reformed Synod of the South—The Rev. David Wills, principal; and the Rev. D. McNeill Turner, D. D., alternate.

To the United Synod of the Presbyterian Church—The Rev. G. D. Armstrong, D. D., principal; and the Rev. James A. Lyon, D. D., alternate.

To the General Assembly of the Cumberland Presbyterian Church—The Rev. R. B. McMullen, D. D., principal; and the Rev. John Hunter, alternate.

To the Convention of Independent Presbyterians—The Rev. Wm. Banks, principal; and the Rev. A. A. James, alternate.

To the German Reformed Church—The Rev. Dr. R. H. Morrison, principal; and the Rev. D. A. Penick, alternate.

There were two days during the Sessions of the Assembly that were termed, *par excellence*, the "Lawyers' days," as the subjects of discussion on those days were such as to draw out the legal skill and learning of several of the Ruling Elders in the body. And in nothing was the excellence of our Church polity, which provides for such an element in all our Church courts, more clearly demonstrated than in the discussions that took place on the occasions referred to. The one was, the debate that arose on the offering of the following resolution by Rev. R. McInnis:

Resolved, That a Committee be appointed, and instructed to take the proper steps to secure a legal title to all property within the Confederate States to which, in their judgment, the Presbyterian Church in these States possess an equitable claim.

The other was, the discussion that took place, in a subsequent stage of the proceedings, on the adoption of the report of the Committee on Charters. It was manifest to every one, that the aid rendered, on these occasions, by the legal gentlemen on the floor, was absolutely indispensable to the successful action of the House. The truth is, that although the Church is, and ought to be, entirely separate from the world, yet, at the same time, it is conterminous with the world; and, accordingly, the polity of our Church admits into its official management men who are acquainted, as it were, with the landmarks separating the Church from the world.

The Church, being "the body of Christ," is the representative of Christ on the earth. And as Christ, whilst on the earth, went about doing good, and preaching the Gospel, so the true mission of the organized Church in the

world is to spread the Gospel, until the whole world is evangelized. Consequently, the organized Church is not simply a fold, into which the people of God are to be gathered, for their individual comfort and safety; nor yet a stronghold, a fortress, to which they may fly for protection; but it is, also, and mainly, an aggressive agency—a barracks of soldiers, and of the munitions of war, from whose gates invading armies are to issue, covered with the Gospel panoply, and go forth, conquering and to conquer. “Ye are the light of the world;” “ye are the salt of the earth; a city set on a hill, that can not be hid;” a light upon a candle-stick, that “giveth light to all that are in the house;” “leaven,” to diffuse itself throughout the whole world. As the individual member of Christ’s kingdom can not fold his hands and sit still, no more can the Church. The true mission, therefore, of the organized and visible Church is, to go into all the world, and preach the Gospel to every creature. Accordingly, the Assembly seemed to regard the organization, and the setting in operation evangelical agencies for the diffusion of religious truth, and the spread of the Gospel amongst men, as its great work. The reconstruction of our Missionary and benevolent schemes engaged the early and earnest attention of the body. By common consent, the old system of “Boards” was abandoned. They never served any other purpose than that of being a kind of “upper room” in the Church—a sort of “Moses’ seat,” to which, in some cases, ambitious and vain men aspired, in order that their names, with their titles, might be published, from year to year, in the reports of the Boards, as the distinguished and titled gentlemen of the Church! They answered no good end, but were productive of evil. They were no honour, and became a disgrace, to religion. The Assembly did not discuss the propriety of readopting them. They were not even mentioned, with the view of reconstructing them. But it was, with entire unanimity, determined to prosecute

the evangelical work of the Church in the simplest and most effective manner possible. Therefore, as the Assembly could not, from the nature of the case, remain always in session, nor meet oftener than once a year, to do its own work, it was resolved to appoint, from year to year, small, efficient "Executive Committees" (*ad interim*) to represent and to do the work of the Assembly—consisting of nine ministers, or other members of the Church, besides a Secretary and Treasurer, all appointed annually by the Assembly. These Committees are to keep a faithful record of all their transactions, which, together with a report of their proceedings, they are to send up each year to the Assembly, for its review and control, as in the case of the Synodical records. The House was unanimous in the construction of these Committees, but not entirely so in their location, and in the manner in which their respective Secretaries should be appointed. There was no difference of opinion as to the location of the Executive Committees of Foreign and Domestic Missions; the seat of the former being Columbia, South Carolina, and the city of New Orleans that of the latter. But there was a decided difference of opinion as to the location of the Executive Committee of Publication. Richmond, Virginia, and Nashville, Tennessee, were both put in nomination. In favour of the former, the main considerations urged were: *First*, That from Richmond books and other publications could be shipped by sea, to the various centres of trade in the Confederacy, cheaper than they could be forwarded by railroad; and, *secondly*, that Richmond, being an older place than Nashville, and surrounded by a denser Presbyterian population, there would never be any difficulty in procuring an efficient and well officered Committee at that place. In favour of Nashville, it was urged: *First*, That the great design of publishing religious books, and other publications, was, that they might, in some degree, serve as a substitute for the living ministry, and, therefore, this evangelical agency should be

placed in the centre of the region where it was most needed. *Secondly*, That the marine insurance, and the greater length of time that would attend transportation by sea, would balance the increased expense of forwarding by rail. And, *thirdly*, and mainly, that Nashville was already a great publishing mart; that it was the seat of the Methodist Book Concern, South, and, also, the seat of the Baptist publishing operations; and that the experience of different trades has long since decided, that it is to the advantage of different crafts to be located in the same immediate vicinity, so as to draw to the same common centre common material, common skill, common capital, labour, competition, etc., etc. But, notwithstanding these potent reasons in favour of Nashville, the Assembly decided, erroneously, we think, in favour of Richmond, by a majority of sixteen votes. We still believe that it would be to the interest of that exceedingly important and responsible arm of the Church, to be yet located at Nashville. The Executive Committee of Education, which, we think, should be located at Richmond, was located at Memphis, Tennessee. And the work of Church extension was, for the present, committed to the Executive Committee of Domestic Missions.

But the manner in which the Secretaries of these several Committees should be appointed—whether by the Assembly, or the Committees themselves—gave occasion to one of the warmest discussions had on the floor of the House. The substance of what was said in favour of the former method was embodied, for the most part, in the remarks of the Rev. Dr. J. Leighton Wilson, who said: “My convictions of the importance of this officer being elected by the Assembly, are very decided. I think, however, that we are likely to get into a misapprehension of the whole subject at the outset, by definitions. If properly stated, both Secretary and Treasurer would be members of the Committee, and just as much parts of that Committee

as any body else. I hold that there is not an office in the whole Presbyterian Church more responsible or important than the Secretaryship of these Committees—the responsibility of this office is almost too great to be laid on any one man. I know its trials and responsibilities, and such a work ought not to be committed to the hands of individuals. This office is fully as important as that of a Theological Professor in your Seminaries, and I ask you, would you commit the election of this officer to a Committee? Why, then, the election of a man to fill this equally important office? Besides, he ought to be called to this office by the voice of this whole Church, and, unless so called, I don't see how any one can take upon himself such an office. And I would state here, that, after having filled this office for seven or eight years, I came to the conclusion that I could not fill it any longer, because I felt that it was the duty of the Assembly to call me to it, and my duty not to serve unless so called. I think that the voice of the whole Church is necessary to call me to this very important place."

On the other side, in favour of the Committees electing their own officers, it was maintained: *First*, That, as the Committee was the representative of the Assembly, in fact, as it were a little Assembly (*ad interim*), to transact business in the name and behalf of the Assembly, whilst that body was not, and could not be, in session; that it should have, for the time being, certain specified rights and prerogatives of the larger body, at least so far as the election of its own officers were concerned. This, in the *second* place, would insure homogeneity to the Committee, which was a very important consideration in the operations of all executive bodies, since without this its parts would only clog and embarrass one another. In the *third* place, it would be an effectual safeguard against interruptions in the operations of the Committee from one meeting of the Assembly to the other, in case of the non-acceptance of

the Secretary elect, or of his resignation, failure of health, death, or other cause, since the Committee could immediately fill the vacancy. There would be a reasonable guarantee of permanency in the office so filled; as local considerations would induce the Assembly to appoint substantially the same Committee from year to year; and, accordingly, in view of the position being permanent, the best talent and ability available could be obtained by the Committee to fill such vacancy, which might not be the case, if the old Secretary was liable to be dropped, and a new one elected in his place every year. The next Assembly may be of a very different mind from this, and they may come up with their favorite. A king may arise that knows not Joseph—and a new Secretary may be put in office. And so it may, and in all probability will be, from year to year. This may lead to electioneering and log-rolling at every meeting of the Assembly, which will soon result in our best qualified men refusing to be candidates for the office—all which would be, in a great measure, avoided, by leaving the election to the Committees. Again: there is almost a necessity, said the Rev. Mr. Smylie, that the *salary* of the Secretary shall be fixed by the Committee, and this gives the Committee a power equal to a veto power upon the Assembly. Why not, then, make the Committee wholly responsible for the Secretary? Moreover, will it not be invidious to place over the Committee an officer, not of their own choosing, who shall be a kind of Archbishop over, but irresponsible to, them. Nay, will there not be a manifest awkwardness in the working, wheel within wheel, of two separate and independent agencies, neither responsible to the other? It will not do to force a Secretary upon a Committee; instead of facilitating, they would only impede, the operations of one another.

The Rev. R. McInnis “admitted that it might be a pleasant thing to be elected by the whole Church, but that it would

not be so pleasant for a brother nominated for the position of Secretary to have his claims and qualifications canvassed in open Assembly, and his defects or want of fitness for the place published to the world. He thought that it would be a very delicate thing, and that no one would feel free to canvass the qualifications of a nominee. This might be done by the Committee, and they, feeling the importance of an efficient Secretary, and being responsible to the Assembly for their fidelity, would be far more likely to make a wise and judicious choice; and if they are to be held, as they are, responsible to this body, they should have the privilege of selecting this officer. The Assembly might elect, as Secretary, a man of reputation, an able preacher, and yet he might be totally unfit for the duties of the office. It was not talents, but *peculiar* talents—a fitness for the work to be done—that was needed in a Secretary. The Assembly, he contended, could not judge of this as well as the Committee. What could such a body as this know, personally, of the qualifications of almost any one nominated? I need not answer. And, besides, there should be harmony between the Committee and Secretary in their feelings, views, and action. They must work cordially together. Yet this Assembly may not only elect an inefficient Secretary, but one between whom and the Committee there will be no harmony.”

The Assembly, nevertheless, decided, by a small majority, adversely to the Committees being allowed to choose their own officers. The appointment, therefore, of the Secretaries and Treasurers of the several Executive Committees devolves, from year to year, upon the Assembly. Accordingly, they proceeded to elect the Rev. J. Leighton Wilson, D. D., Secretary of the Executive Committee of Foreign Missions, the Rev. John Leyburn, D. D., Secretary of the Executive Committee of Domestic Missions, the Rev. John H. Gray, D. D., Secretary of Education, and Rev. Wm. Brown, D. D., of Publication—all able and efficient men,

every way qualified to discharge faithfully the delicate and responsible duties committed to them.

The only other subject about which there was a decided difference of opinion, after discussion, related to the manner in which the Church should prosecute its work of Domestic Missions, as set forth in the sixth article of the report of the Standing Committee on that subject, of which the Rev. Dr. C. C. Jones was the Chairman. The debate was on the motion to strike out the article, which reads as follows:

“That Presbyteries be enjoined to raise funds, in the manner most approved by them, for the support of Domestic Missions, and be recommended, in conducting the work within their own bounds, to employ the agency of the Assembly’s Committee for the purpose.”

On this subject, there was more feeling evinced on the part of the speakers than any other. Indeed, it was the only debate in which there was any deep feeling manifested. The discussion was participated in by the Rev. Messrs. Adger, Thornwell, DuBose, Bocock, McFarland, Lacy, Moore, White, Welch, Pryor, Chapman, Gillespie, McInnis, Houston, Lyon, Stewart, Phillips, Loughridge, and others. The pivot on which the debate turned was, the latter part of the article, viz: And that the Presbyteries “be recommended, in conducting the work within their own bounds, to employ the agency of the Assembly’s Committee for the purpose.” In the course of the debate, Dr. Adger offered the following substitute for the article objected to, which was received with great favour by many, although the Assembly never reached a decisive vote upon it:

Whereas the work of Domestic Missions is a two-fold work, a work within the bounds of our established Presbyteries, and a work also on our frontiers, and in our feeble Presbyteries; and whereas the former ought to be conducted by every strong and able Presbytery for itself, it being their right and their duty to take care of themselves without

burdening the Assembly's Committee; and whereas the other part of the work of Domestic Missions must be devolved upon the central agency, and carried on through that Committee, by the coöperation of all the Presbyteries; this Assembly does, therefore, enjoin upon all the Presbyteries to aim, not only at overtaking their own destitutions, but also at carrying forward the general and frontier work, by means of the Committee now organized. There ought to be special and constant collections in every Presbytery in aid of this Committee's work, as herein defined. They are charged with the care of all our Missions on the frontier, and also with the duty of aiding all our weak Presbyteries, by means of the contributions of the strong. And it is hereby ordered that all the funds collected for Domestic Missions, whether dispensed by the Presbyteries themselves, or transmitted to the Committee, together with its Missionary operations, be fully and accurately reported by each Presbytery to the General Assembly, through this Committee, and that this report be made in time to be incorporated in the Committee's Report.

In favour of the motion to strike out, and to adopt the substitute, the substance of what was said was embraced in Dr. Adger's remarks, as follows: "There is a principle endangered by this article of the Committee, which many of us consider to be important, and for which we must be allowed to contend. We think those Presbyteries which are strong have not only the right, but it is their duty, to manage for themselves the work of Domestic Missions in their own bounds. At the same time, it is clearly their duty to contribute for its support in the weaker Presbyteries, and on the frontiers. We are very unwilling that you should enjoin it upon the able Presbyteries to do their own peculiar work through this central Committee; but we are equally anxious that you should enjoin upon those strong Presbyteries to take up special and constant collections for that Committee. We desire, not only that these older Presbyteries should send the Committee their *surplus* Domestic Missionary funds (as some of them have always done), but that they should regularly and specifically contribute to the cause, as it is to be carried on upon the frontiers and in the weak Presbyteries, just as they contribute for the cause of Foreign Missions. The true plan for

making Domestic Missions important in the eyes of the people is, to *objectify* it, holding it up before the Presbyteries as some thing *outside of themselves*, just as we do the work of Foreign Missions. Thus shall we *call forth* the charity of the Church. But, on the other hand, there are two objections to the old plan, of requiring the Presbyteries to cultivate their own peculiar field through the agency of this Committee. The one is, that it is bad policy, for people will naturally take a greater interest in their own work than in that of others; and the other is, that it will bring upon the Committee a vast amount of useless office-work, about matters which each Presbytery is more familiar with, and can manage better, than the Committee. Besides these things, it is well known that there was serious opposition excited against the old Board, because it sought to bring the Presbyteries under its power. It said hard things of those who did not carry on their own home-work through its agency. It endeavoured, at Lexington, to have the Assembly declare that every Church and Presbytery must *lose caste* which would not use the agency of the Board. This caused ill feeling and opposition. The Presbyteries thought the Board aimed to swallow them up, as the Government at Washington is trying to swallow up the States. Now, then, as we are beginning a new concern, is it wise to load it down with old difficulties and causes of trouble? Ought we not rather to aim at setting it up free of all causes of odium and prejudice? I speak of these things as a true and earnest friend of the cause of Domestic Missions in every one of our Presbyteries, and in the whole frontier country. We all desire to do that which is best for the cause; and, for one, I fear that if we adopt this sixth article we shall do that cause much harm. Still further: it came to be the settled conviction of many of the best and wisest friends of the old Board (our respected brother, Dr. C. C. Jones, once Secretary of the Board, included), that there is naturally a constant tendency in the churches and Presby-

teries which receive such aid to hang on too long in dependence upon the central Committee. Many churches, Dr. Jones found, when he entered on the office of Secretary, had been sucking the paps of the old Board for twenty years, and could not possibly be shaken off. Now, our paper strikes at this evil. We desire to encourage self-reliance in the Presbyteries. It is the duty of every Presbytery, as it is of every church, to do its own work, if it possibly can. And in no other way can the whole Church ever be brought up to the right standard of action in this matter, until the principle is adopted, and acted on, that each Session and Presbytery must take care of its own field, and must, also, send forth their energies to the weak and the needy who are beyond."

In opposition to striking out, it was argued that the Church was a unit—that the General Assembly, *mutatis mutandis*, was only a big Presbytery, and that the Presbytery was a little General Assembly—that each one of the several Executive Committees represented the Church—the whole Church—that they were, as it were, miniature Assemblies (*ad interim*), to do the work of the Assembly proper; and, that, therefore, the very genius and spirit of our Church polity required unity of action in all our schemes*—that, as the whole Church acted, at least, *pro*

* With reference to the genius and spirit of our polity, it may be observed that, undoubtedly, the principle pervades our whole Constitution, that the higher Courts are not to engage in doing any thing which the Courts below can do as well. The higher Courts have, essentially, all the powers which belong to any of the lower Courts; but the Constitution provides that whatever the lower Courts can themselves do perfectly well, shall be done by them, and that only that which they can not so well attend to, shall devolve upon the Courts above. Thus, the Session takes the oversight of the affairs of its own church, and the Presbytery does not meddle with those matters, except in the way of review. And thus the Synod leaves each Presbytery to review the proceedings of its own Sessions, and to examine, license, ordain, judge, and depose its own Ministers, and, also, to unite or divide congregations, at the request of the people,

forma, through the Executive Committee of Foreign Missions, and through the Executive Committee of Publication, so, in like manner, there was a consistency and a beauty in carrying out the same principle through all our benevolent enterprises and general schemes of Christian charity—that there was a manifest incongruity in appointing an Executive Committee to do a certain work, and then enjoining it upon the Presbyteries to do the same work, wholly independent of the Committee. Moreover, even suppose that the strong Presbyteries should do their own work, in fact, there was no good reason why they should not use the Committee as the channel of their operations, which would require only the writing of a few letters, the

etc.; the Synod does not review or control Sessions, except through Presbyteries. Just so the General Assembly reviews the records and proceedings of the Synods, and not, directly, of the Presbyteries, and takes the oversight of what concerns the whole Church. The principle is embodied in the eighth paragraph of Section II. of the Book of Discipline, thus: “References are generally to be carried to the judicatory immediately superior.” No burden shall be laid on the higher Court, which the Court below it can as well bear.

The application is plain. When we come to equip the Church for her work of propagating the faith, we must devolve upon the General Assembly, acting through its Executive Committee, the work of Foreign Missions and of Publication; because, clearly, no Presbytery or Synod could so well undertake that work. We must, also, devolve upon the Assembly, in some of their aspects, the work of Education and Domestic Missions: so far, for example, as concerns the great South-West—the frontier field, which our Church must enter and cultivate for the Lord—that is for the General Assembly, just as necessarily as is Foreign Missions. And surely that is a work large enough, and responsible enough, to rouse the energies of any Committee that rightly conceives of it. So, also, the General Assembly is the proper body to be an organ for *communicating* between all the strong and all the weak Presbyteries. But, surely, on the other hand, it is not in the spirit of the Constitution to impose on the Assembly, through its Committee, the Domestic Missionary work within the bounds of each particular Presbytery, wherever that Presbytery is able itself to carry it forward. If the domestic work in each Presbytery must be devolved on the Assembly, shall the work, also, of each Session be devolved upon it?—EDS. S. P. R.

filling up and signing of a few commissions, and the making up of a brief report to be sent to the Assembly's Committee once a year. This would accord, at least, with our *theory* of unity, and present, every year, a succinct view of the benevolent operations of the whole Church, for the encouragement and gratification of all its members.

Mr. Stewart said: "I see no reason why the Presbyteries should object to communicating through the Committees. I am deeply convinced that a fatal stroke will be given to this Committee, if you allow this. It will make this Committee a *one-horse concern*. But my principal objection is, it dissolves the bond of union between the Presbyteries and this Committee; and this is vital to the responsibility and effectiveness of this scheme. As a friend of it, I do protest, most earnestly, against this great discrimination between it and the others."

Dr. White said: "But if it goes to the ears of the Presbyteries, that you have stricken out this resolution, four-fifths of the Presbyteries will begin this work for themselves, and where will the funds come from to support this Committee? Then, how will this Committee act efficiently, even on the frontiers of the Church? The Committee will become *contemptible*. But, if the Presbyteries are allowed to sustain the work in their own bounds, many churches, who might sustain themselves, will be left to linger on the alms of the Church, because the Presbyteries can't refuse their aid when it is asked of them, whereas the Committee would have no undue bias in favour of them."

Professor Phillips said: "It is inconsistent to establish an agency, and then decline to recommend it to the Presbyteries. What the agency of this Committee is, has not yet been settled. If a Presbytery is an established and rich Presbytery, is it to be independent, while the weak Presbyteries must work through the Committee?"

Dr. Thornwell said: "I do not intend to detain the Assembly long, but there are a few things which I feel bound to utter. It is said this article leaves the Presbyteries as absolutely at liberty as before—it does not interfere with their rights, their present modes of operation—it leaves them just where they stand now. Then, what is gained by the article? If these rights are to be guaranteed by the resolution, then let them be clearly acknowledged, as in Dr. Adger's paper. You say, that to you, they are clearly expressed in that article; in other words, that you will guarantee our rights, but yet you refuse to put them down in black and white.

"In this debate, two things that ought to be kept distinct, are put together; the *grandeur* of the *Committee*, and the *grandeur* of the *work*. If, you say—if the Presbyteries supply the destitutions in their own limits, it detracts from the *grandeur* of the Committee! Oh! my brethren, *if the work be done*, is not that all we have in view? It is our aim, not to promote the *grandeur* of the Committee, but to promote the cause of God. It is our aim to supply the waste places—to evangelize our own destitutions—to build up the walls of Jerusalem—to carry forward the glorious Gospel. Brethren seem frankly to admit that, if the Presbyteries are allowed this privilege, *the work will be done*, but *the Committee's glory* will suffer. I care nothing for the glory of the Committee, as long as I detract nothing from the glory of God and the Church. The course which these brethren pursue, is most extraordinary. They admit that the work will be done, and done effectually. Is not the work the great matter? Why, then, scramble over the question *how it is done*?

"So much for the argument on the other side. They talk about a liberty of the Presbyteries, which their zeal for this article shows that they do not fairly and squarely acknowledge; because Dr. Adger's resolution adds nothing to that liberty. We believe the resolution of the report

takes some thing away, and if our brethren persist that it takes away nothing, then why not remove the obnoxious language?

“As to Dr. Adger’s paper, a single word. The work of Domestic Missions is, clearly—*first*, a work falling on the Presbyteries within their own bounds—and, *secondly*, a work which transcends the power of feeble Presbyteries, and which extends to our frontier. In this joint work, all Presbyteries, whether old or young, rich or poor, should put their shoulders to the wheel to carry it forward. We do not give a single Presbytery the power of saying ‘I will not aid.’ This Committee shall be the organ of communication with the waste places, with the vacancies on our frontier, and also between the strong and the weak Presbyteries. Is not that work enough? Must you allow the Committee to go into an old Presbytery and say: ‘Here is A. B., whom you have settled as a Pastor, with a salary of so much, but we will not allow him to work, unless you allow us to call your settled Pastor our Missionary, so that the Assembly may know that he works under our commission;’ thus, you make him have a double commission—from the Presbytery, as a *Pastor*, and from the Committee, as a Missionary. We want no such complicated work, no such wheel within a wheel, as that.

“We have thus far acted wisely, Moderator; we have acted judiciously, and so as to gain the commendation of God and our Church, in the organization of every other Committee. I want the Assembly to be unanimous on the organization of this Committee, which is destined to achieve the most important work. But, I do solemnly assure brethren that, if they pass that resolution, they will give a fatal blow to this Committee, at its very inception. The Synods and Presbyteries will be alienated from it; and there are liberal churches, that have given with a princely hand, that will be alienated from it. Is it wise, is it judicious, at the inauguration of such a project, to put it in

opposition to the feelings of any portion of our Church? If you do pass that resolution, you do violate the consciences of some in this Assembly, and the deep and settled convictions of some of our largest ecclesiastical bodies—of some of our Synods, as well as Presbyteries. I beg you earnestly to consider before you do this.

“Every thing here has been in such perfect harmony, we have felt the presence of God so clearly, that, if the matter is to be a disputed question, I had rather adjourn than to press it now. Our Church, now, requires every shoulder to be put to the wheel. Let us stand shoulder to shoulder. Whatever divides us, let us give to the winds.”

Dr. White then spoke, to the effect that, as no *principle* was involved in yielding what had been advocated by the majority of the Assembly, that in order to secure harmony in all our proceedings, he hoped that the objectionable article would be stricken out, which was accordingly done; after which, on motion of Judge Forward, the various Presbyteries were ordered to send up to the Executive Committee of Missions an annual report of their Missionary operations within their respective bounds. Thus ended one of the most earnest and exciting discussions had on the floor of the Assembly.

After the complete organization of the several Executive Committees, it still remained to devise some feasible plan for their election by the Assembly. To accomplish this, Dr. Thornwell offered the following resolution, viz:

Resolved, That the Chairmen of the Standing Committees on Foreign and Domestic Missions, Education, Publication, and Church Extension, be appointed a Joint Committee, to report a scheme for regulating the method of electing the Executive Committees.

In obedience to this resolution, the following standing rules were reported and adopted, viz:

I. “The Assembly’s Standing Committees shall, on making their respective reports, present nominations for

the members and officers for their respective Executive Committees for the ensuing year.

II. "The presentation of their respective nominations shall not preclude any additional nominations which the Assembly may choose to make.

III. "The election of said Committees shall not take place until at least one day after the nominations are made.

IV. "In all cases, a majority of the voters of the Assembly shall be necessary to an election."

The concluding part of the discussion, relative to Domestic Missions, was thrillingly interesting. The last article of the amended report of the Committee reads as follows:

IV. That the great field of Missionary operations among our colored population falls more immediately under the care of the Committee on Domestic Missions, and that Committee be urged to give it serious and constant attention, and the Presbyteries to coöperate with the Committee, in securing Pastors and Missionaries for this field.

The Rev. Dr. C. C. Jones, of Georgia, than whom no Minister of the Assembly wielded a greater moral influence, or was more revered by that body, was requested, by the unanimous voice of the Assembly, to deliver an address on the religious instruction of the slaves, in which work he himself had attained his eminent and deserved distinction. Accordingly, the evening session of the sixth day was devoted to the subject, when Dr. Jones delivered a faithful and powerful address on this emphatically great subject. "These people," said he, "were sent here from barbarism, from the kraals of Africa, to learn here a Saviour's love. Thousands, in these past two hundred years, have reached the Celestial City, to praise God for his wonderful providences. These people have always been with us; they teach us to walk, to talk; they wait about us, and labour for us; they follow us through life; they linger about us till death. Are they not high unto us? Are they the brutes that perish? Do we leave them to die unlamented? Every

body of them covers an immortal soul. They are bone of our bone and flesh of our flesh. They are joint heirs with us to immortality," etc. The Assembly, by resolution, requested Dr. Jones to prepare and publish the aforesaid address, in the form of a tract, for general circulation.

There was no subject that seemed to excite a more intense interest than that of evangelizing and elevating the black race in the midst of us. There was a deep and abiding impression resting upon the minds of all the brethren, that one of the great ends, if not the great mission, to be accomplished by our separate and independent existence, both as a Church and a State, was the conservation of negro slavery, and the more perfect developement and elevation of the African race amongst us—a noble and philanthropic consummation, which, owing to irremediable obstacles, never could have been successfully accomplished in our old relations, either of Church or State. But now, severed by the manifest interposition of the Almighty's holy and wise providence, there is nothing to hinder us from elevating negro slavery up to the Bible standard, which, when done, we can defend it against the argument, the sophistry, and the railing accusation of the whole world! Such was the interest felt on this, now the greatest of all subjects, that a Select Committee was appointed to elaborate and carefully prepare a manifesto, to be laid before the next General Assembly, for their adoption, in the form of a Pastoral Letter, on the subject of slavery, and the religious instruction of slaves, addressed to all the Ministers and all the members of the Presbyterian Church in the Confederate States of America.

The report on Systematic Benevolence, by Dr. Adger, was able and comprehensive, setting forth, in a clear and felicitous light, the true views on that great and important subject—important on two accounts: *first*, as to its influence upon the spread of the Gospel amongst men; and, *secondly*, in its bearing upon the personal piety and growth

in grace of the individual Christian. Giving is a part of worship—it is Faith acting. Works without prayer, is Atheism; and prayer without works, is presumption—prayer for the advancement of Christ's kingdom, without giving, as the Lord has prospered us, or without exerting ourselves to effect the object of our prayer, is mockery. The Assembly ordered that the report should be printed by the Publication Committee, for general circulation.

Dr. Leland, the Chairman of the Committee on the Narrative, presented to the Assembly a very instructive and valuable paper; which, in these times of darkness and trial, in both Church and State, was exceedingly comforting, and well calculated to revive and strengthen the drooping hopes of the people of God.

The Rev. Peyton Harrison, Chairman of the Committee on Theological Seminaries, reported the following, and it was adopted, viz: "The Synods of Virginia and North Carolina request that the General Assembly of the Presbyterian Church in the Confederate States of America will assume the same review and control over the Union Theological Seminary, in Virginia, which the General Assembly of the Presbyterian Church in the United States heretofore exercised, according to the plan of the Seminary, and that the Seminary shall be called 'The Union Theological Seminary of the General Assembly of the Presbyterian Church in the Confederate States of America,' and the Board of Directors shall report annually to the Assembly."

The following named gentlemen, in the several States, were appointed Trustees of the General Assembly, viz: In the State of Alabama—R. M. Patten and John Whiting. In Georgia—James B. Walker. In South Carolina—T. C. Perrin and Robert Adger. In North Carolina—J. H. Lindsay. In Virginia—S. McCorkle. In Mississippi—Thomas Henderson. In Tennessee—D. M. Kennedy, William T. Fleming, and W. S. Eakin. In Louisiana—B. M. Palmer,

M. Greenwood, William P. Campbell, and Joseph A. Maybin.

The following RESOLUTIONS were, at different times, passed by the Assembly, and became part of its regular proceedings, viz :

1. By Dr. Thornwell: "That it be submitted to the Presbyteries, to make the following provisions in regard to the Constitution. All changes in the Confession of Faith, or the Catechisms, in order to be valid, must be proposed by three-fourths of one Assembly, and confirmed by three-fourths of the two succeeding Assemblies. And all changes in the other books that make up the Constitution, must be proposed by two-thirds of one Assembly, and ratified by a majority of the next Assembly." This was referred to the next Assembly.

2. By Dr. Bailey: "That the General Assembly contemplates, with the highest satisfaction, the proposed organization of a National Bible Society for the Confederate States of America, and for which a meeting or Convention is proposed to be held in the city of Augusta, on the third Wednesday of March next. And we take the present suitable occasion to recommend that a work so important may receive the hearty and liberal support of all our people, Presbyteries and Churches."

3. By Dr. Bocock: "That this General Assembly heartily approves of that clause in the Constitution of the Confederate States, which forbids the Congress to enact any law in regard to a religious establishment, and that it understands that prohibition equally to restrain the Executive from preferring in the public service one branch of the Church above another."

4. By Dr. Thornwell: "That the Trustees of the General Assembly, whenever funds, by way of gift, devise, or bequest, come to their hands, for either of the Assembly's established Committees, be directed to pay over said funds to the Treasurer of the Executive Committee which is

designated in the gift, devise, or bequest; and the release of the Treasurer of said Executive Committee, to the Treasurer of the Trustees, shall be sufficient to serve as a discharge for the Trustees."

The following Committees were appointed to act in the interval, and to report to the next General Assembly, viz:

I. To memorialize Congress, in compliance with the following resolution offered by the Rev. R. McInnis, viz: "That a Committee be appointed and instructed to take the proper steps to secure a legal title to all property within the Confederate States to which, in their judgment, the Presbyterian Church in these States possess an equitable claim."

Wm. P. Webb, of Alabama, Thomas C. Perrin, and Chancellor Job Johnston, of South Carolina, J. G. Shepherd, of North Carolina, W. L. Mitchell, of Georgia, and W. F. C. Gregory, of Virginia, were appointed that Committee.

II. Four several Committees were appointed to secure charters for the General Assembly in the States of Louisiana, Tennessee, Mississippi and Virginia, viz: For Tennessee—Alfred Robb, Jackson B. White, A. W. Putnam, and B. M. Estes. For Louisiana—James N. Lee, T. Allen Clarke, and B. M. Palmer. For Mississippi—J. W. C. Watson, Henry T. Ellett, J. W. Clapp, and T. J. Wharton. For Virginia—W. F. C. Gregory, R. D. Montague, A. D. Dickinson, and J. D. Armstrong.

III. On revision of the Book of Discipline, the Rev. John S. Wilson, D. D., offered the following paper, which was adopted, viz:

Whereas it will now become necessary, in the altered relations of our Church, to publish a new edition of the Confession of Faith, with such amendments as shall conform it to the style and title of the Presbyterian Church of the Confederate States of America; and whereas necessity has already been felt for the revision of the Book of Discipline, and it is highly proper that such revision should be made before another edition of the book is printed; therefore, be it

Resolved, That a Committee be now appointed, to whom shall be referred the work of revising the Book of Discipline and Form of Government; and that the said Committee be required to report at the next session of the General Assembly.

Whereupon a Committee of nine was appointed, consisting of Drs. J. H. Thornwell, R. L. Dabney, B. M. Smith, J. B. Adger, and E. T. Baird, Ministers; with Ruling Elders W. P. Webb, T. C. Perrin, W. L. Mitchell, and Job Johnston. To this Committee, Judge Shepherd was afterwards added, on motion of Dr. Thornwell.

IV. To prepare an address on the subject of slavery, and the religious instruction of slaves, in the form of a Pastoral Letter, addressed to all the Ministers and members of the Presbyterian Church in the Confederate States of America, to be reported to the next General Assembly, for their adoption. This Committee consists of Rev. James A. Lyon, D. D., Rev. Theodoric Pryor, D. D., and Rev. C. C. Jones, D. D.

V. On Psalmody. It was universally conceded that our Church Psalmody stood greatly in need of revision—that it could be much improved by a vigorous process of lopping off, condensing, expunging, shortening, adding some, and leaving out a great deal—at least one-half—changing antiquated phrases and forms of expression for terms in common use, etc., etc. To perform this exceedingly delicate and important work, a Committee was appointed, consisting of the Rev. B. M. Palmer, D. D.,—(appointed Chairman by the Assembly)—Rev. T. V. Moore, D. D., Rev. Thomas Smyth, D. D., Rev. J. B. Stratton, D. D., and Rev. John W. Pratt.

The work of the Assembly thus being complete, the Rev. Dr. McMullen arose and said: "Brethren, the Lord has blessed us in an extraordinary degree. The unanimity and cordiality with which every thing has been transacted, seems to me very remarkable, and it would be to me very gratifying if we could spend an hour this evening in devo-

tional exercises—it would be a delightful closing of this Assembly.”

The suggestion was adopted, and the Assembly came together at half-past seven o'clock in the evening, and spent a season in devotional exercises.

After which, Dr. Palmer, the Moderator, said: “My brethren, the fulness of this Assembly, drawn from all parts of our extended Confederacy, during a season of extraordinary peril and darkness, is sufficient proof that all our hearts were impressed with the importance of this convocation. The discussions through which we have passed during the Sessions of this Assembly, have opened the fundamental principles of our Government, and, to some extent, of our Faith. And, that we have been able to set this Church forward fully equipped, and, in doing so, to uncover all those principles, and to do it almost without a jar, is a sufficient proof that we have enjoyed the presence of God's blessed Spirit. The fact, too, that we have been led to open our hearts towards our brethren of the great Presbyterian family, who are not gathered under the same roof with ourselves—opening in the near future the prospect of reunion with those of like faith with ourselves—is an additional proof that our hearts have been moved by the Spirit of Grace. And now we are to part; and as we extend the hand of parting, there will be scarcely an eye that will not moisten—scarcely a heart that will not throb. We are made to feel, as we return to our several homes, that it has been, indeed, a privilege to come up here, as to a Mount of Ordinances. Our language will be the language of Peter on the Mount: ‘Lord, it is good for us to be here.’”

Dr. Pryor—“I rise, Moderator, to move that this Assembly be now dissolved. *We part to meet no more in this world.* But it is pleasant to feel that there is a land where we shall meet again—

“ There, on a green and flowery mount,
Our happy souls shall meet,
And with transporting joy recount
The labours of our feet.”

The three hundred and forty-second hymn was then sung, and, after a prayer and benediction by the Moderator, the Assembly was declared dissolved; and another Assembly, appointed in like manner, ordered to meet in the city of Memphis, Tennessee, at eleven o'clock, A. M., in the First Presbyterian Church, on the first Thursday of May, A. D. 1862.

P. S.—There was another very important subject that engaged the attention, not of the Assembly, as such, but of many of its leading members, which, though we could not properly notice it in the review of the proceedings of the Assembly, yet will not be out of place in a postscript. We refer to the *Educational Meeting*, that took place on Friday evening of the second week.

Many individuals have, for a long time past, felt that our Church, which has hitherto been the standard-bearer in the great work of education, in its highest forms, was not keeping pace with the progress of science, and was not maintaining her high position, as heretofore, as the chief educator of the land. Not that she was actually falling back from her old stand-point, but that she was *standing still*, whilst science, and art, and knowledge, were going forward; and other denominations were, in a praiseworthy manner, coming close up in her rear, and bidding fair soon to outstrip us, if we should not bestir ourselves, and start anew in the career in which we have, in times past, gained so much distinction. Such thoughts kindled a fire that began to burn in the breasts of some brethren in the South-West. They began, after a while, modestly to communicate with one another, and brought up their zeal on the subject to the General Assembly. Accordingly, there was a little,

timid meeting, of some half-dozen, held one night in the study of the Rev. Joseph R. Wilson, D. D. The result was, that a larger meeting, embracing some fifteen or more, was held the next evening in the Lecture Room. And the result of that was, the calling of a *convention* of all the members, on the Friday evening mentioned, when the whole subject was discussed by Drs. Waddel, Palmer, Thornwell, Adger, Foote, and others, and an impulse given to the cause, exceeding the most sanguine expectations of its friends.

Every thing must have a beginning. And a great scheme like this must creep before it walks. It can not be accomplished in a day, nor a year. But if a great Confederate University, such as is contemplated, fully up to the age and the progress of human knowledge, can be successfully accomplished in the present generation of the Southern Presbyterians, they will have done a great work, and marked the age in which they lived. All that is wanting to accomplish this grand enterprise, is sufficient interest and confidence in the Church and the friends of education, after which there will be no lack of means. To excite this interest, and create this confidence, will require some time and effort. This concentric wave, small in its beginning, must roll out, and extend to our Synods, and Presbyteries, and Sessions, and Pastors, and people! All must become interested. All must have faith and confidence in the success of the noble scheme, and then the work will be easy. Rich men are liberal when they believe their money will not be thrown away on visionary schemes, but will accomplish that for which it was given. Two millions can be raised easier, with confidence, than twenty thousand without it.

The following resolution was offered by Dr. Palmer, and unanimously adopted by the meeting, over which the Hon. Judge William A. Forward, of Florida, presided as Chairman, viz :

Resolved, That a Committee of ten be appointed, to draft a plan for the establishment of an Institution of the highest order, within the Confederate States; which Committee shall report to a Convention of the friends of Education, to be held at the city of Memphis, on the day preceding the meeting of the next General Assembly.

In response to this resolution, the following Committee was appointed by the Chair (Dr. Palmer nominating, and Dr. Waddel seconding, the Chairman), viz: James A. Lyon, D. D., B. M. Palmer, D. D., J. H. Thornwell, D. D., John N. Waddel, D. D., Theodoric Pryor, D. D., R. B. White, D. D., Prof. W. D. Moore, Joseph R. Wilson, D. D., R. B. McMullen, D. D., R. Hett Chapman, D. D.