

REPORT OF PROCEEDINGS

OF THE

FIRST GENERAL PRESBYTERIAN COUNCIL

CONVENED AT EDINBURGH, JULY 1877.

WITH RELATIVE DOCUMENTS

BEARING ON THE AFFAIRS OF THE COUNCIL, AND THE STATE OF THE
PRESBYTERIAN CHURCHES THROUGHOUT THE WORLD.

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APPENDIX IV.—REPORT ON PRESBYTERIAN CHURCHES.

Summary View of the Foreign Mission Operations of the Presbyterian Church.

MISSIONS.			Communi- cants.	Amer. Miss.	Native Miss.	School Attend.
America	Indians,	Various Tribes, . .	1763	11	2	283
	Roman Catholic, . .	Mexico,	2400	5	...	40
		South America, Brazil, Chili, Col- umbia,	810	15	5	402
Africa	. . . . .	West Coast, . . .	564	9	3	281
Asia	. . . . .	India,	780	36	12	7910
		Siam,	62	8	3	104
		China,	1250	24	36	781
		Chinese in California,	64	2	...	121
		Japan,	240	4	2	195
		Persia,	840	8	56	1102
		Syria,	573	13	13	2282
			9346	135	132	13,501

Contributions of the Presbyterian Church for Missionary and Benevolent work during the year 1876-77.

Foreign Missions,	\$517,688
Home "	287,717
Sustentation,	38,237
Education,	72,040
Publication,	52,176
Church Erection,	125,016
Aged Ministers,	89,285
Freedmen,	54,958
	\$1,237,117

THEOLOGICAL SEMINARIES.

Theological Seminaries of the Presbyterian Church.

NAME.	Founded	Pro- fessors.	Students
Princeton, New Jersey, . .	1812	6	121
Auburn, New York,	1820	5	48
Western Theological Semi- nary, Alleghany, Pa., . . .	1827	6	85
Lane, Cincinnati, Ohio, . .	1827	6	38
Danville, Kentucky,	1827	4	24
Hanover, Indiana,	1830	...	...
Changed into the Sem- inary of the North West, Chicago, Ill.,	1859	6	24
Union, New York,	1836	6	143
San Francisco, California, .	1871	3	8
German Theological School, Newark, N. J., . . . . .	.....	2	27
German Theological School of the North West, Dubu- que, Iowa,	1870	3	18
For Coloured Students, Lincoln, Pa.,	1867	7	15
Biddle Memorial Institute, South Carolina, . . . . .	.....	2	30

Not until 1812 did the Presbyterian Church make any provision for the Theological education of persons seeking the ministry. In that year it organised its first Theological Seminary, locating it at Princeton, New Jersey, already well known for its college, a State institution founded in 1746. Since then, seminaries have been established in different parts of the country by Presbyteries or by Synods. Of these institutions, the appointing the professors, the arranging the length of the curriculum, and the prescribing the course of study,—the entire control, in fact, has remained in the hands of their founders. This state of things was so unsatisfactory and unpresbyterian, that, on the re-union in 1869, the directors of the different seminaries agreed that, while reserving to themselves the general control, yet that the Assembly should in future have a veto power over the appointment of every professor, and should receive from the directors an annual report of their administration.

IV. THE PRESBYTERIAN CHURCH IN THE UNITED STATES (SOUTH).

By Rev. DR. S. ROBINSON, Louisville.

THE General Assembly, originally "The General Assembly of the Confederate States of America," was organised separately in December 1861. It represents almost the entire body of Presbyterian people within the vast region extending from the Potomac river and the national capital on the north-east to the Rio Grande on the south-west along the Atlantic coast, and as far as the Ohio river westward, who were constrained by the necessities of the civil war and by their grave differences of views,—especially in regard to the competency of ecclesiastical courts to pronounce as between conflicting theories of civil and political allegiance,—to separate from their brethren of the Northern and North-Western States, now represented by what is known as "The General Assembly (Northern) of the Presbyterian Church in the United States of America."

During the sixteen years of the existence of the Southern General Assembly, its whole territory has

been wasted by four years of a war of invasion, a large part of it by famine for two years subsequent to the war, and another large part of it by political troubles which have revolutionised the whole social system. All of which troubles have reduced the larger part of the people once wealthy to poverty.

Since 1867 this Assembly has had the accession of the Synods of Kentucky and Missouri, and part of the Presbytery of the Chesapeake from the State of Maryland. It now consists of 12 synods; embracing 61 presbyteries, 1004 ministers, 1821 churches, and 112,183 communicants, distributed as follows.

The Synod of—

Alabama.—Composed of the Presbyteries of East Alabama, South Alabama, and Tuscaloosa; with 46 ministers, 113 churches, 6079 communicants.

Arkansas.—Composed of the Presbyteries of Arkansas, Indiana, and Ouachita; with 36 ministers, 82 churches, and 3027 communicants.

Georgia.—Composed of the Presbyteries of Atlanta, Augusta, Cherokee, Florida, Macon, and Savannah; with 87 ministers, 169 churches, and 9145 communicants.

Kentucky.—Composed of the Presbyteries of Central Ohio, Ebenezer, Louisville, Muhlenburgh, Paducah, Transylvania, and West Lexington; with 88 ministers, 136 churches, and 9247 communicants.

Memphis.—Composed of the Presbyteries of Chickasaw, Memphis, North Alabama, North Mississippi, and Western District; with 68 ministers, and 140 churches, and 6701 communicants.

Mississippi.—Composed of the Presbyteries of Central Mississippi, Louisiana, Mississippi, New Orleans, Red River, and Tombeckbee; with 75 ministers, 162 churches, and 8635 communicants.

Missouri.—Composed of the Presbyteries of Lafayette, Missouri, Palmyra, Potosi, St. Louis, and Upper Missouri; with 69 ministers, 141 churches, and 8225 communicants.

Nashville.—Composed of the Presbyteries of Columbia, Holston, Knoxville, and Nashville; with 66 ministers, 114 churches, and 8113 communicants.

North Carolina.—Composed of the Presbyteries of Concord, Fayetteville, Mecklenburg, Orange, and Wilmington; with 105 ministers, 213 churches, and 16,232 communicants.

South Carolina.—Composed of the Presbyteries of Bethel, Charleston, Harmony, and South Carolina; with 89 ministers, 156 churches, and 10,445 communicants.

Texas.—Composed of the Presbyteries of Brazos, Central Texas, Eastern Texas, and Western Texas; with 70 ministers, 124 churches, and 4520 communicants.

Virginia.—Composed of the Presbyteries of Abingdon, Chesapeake, East Hanover, Greenbrier, Lexington, Montgomery, Sao Paulo (Brazil Mission), West Hanover, and Winchester; with 205 ministers, 270 churches, and 21,812 communicants.

These 61 Presbyteries have also under their care 80 licentiates and 189 candidates for the ministry.

The foregoing statistics of the Churches are the aggregate of 1729 that reported, not reckoning about 100 Churches that made no report.

The average additions annually for three years past

to the number of communicants in the Assembly's Churches is 7556.

The average annual contributions for the benevolent work of the Church for three years past, exclusive of the support of their ministers, is \$610,000.

OF THE BENEVOLENT AGENCIES OF THE SOUTHERN PRESBYTERIAN CHURCH.

The Assembly conducts its benevolent operations through three general committees (the work of Foreign Missions and of Sustentation being united under the same committee), namely, the executive Committee of Foreign Missions and Sustentation, of Education, and of Publication.

COMMITTEE OF FOREIGN MISSIONS.

Rev. Drs. J. LEIGHTON WILSON and RICHARD M'ILVAINE, *Secretaries.*

The General Assembly, through its executive Committee of Foreign Missions, sustains, at an annual cost of \$71,121, seventy-five missionaries in foreign fields. Of these, twenty-six are ordained ministers, four are licentiates, and twenty-one are assistant-missionaries, all from the United States; nine ordained ministers and twenty-five assistant-missionaries are natives of the countries in which they labour.

These missionaries occupy seventeen principal stations, with numerous outposts, as follows:—

Among the south-western Indian tribes, seven stations. In Mexico, one—at Matamoras. In the United States of Colombia, two—one at Baranquilla and one at Bucaramanga. In the empire of Brazil, two—one at Pernambuco in Northern Brazil, the other at Campinas, with a flourishing college, in Southern Brazil. In Italy, one—at Milan. Among the Greeks, two—one at Salonica, and the other at Athens. In China, two—one at Hangchow, and the other at Soochow. Through these missions the Gospel is preached in eight different languages in different nationalities.

With these foreign missions are connected twenty-two churches, with 1200 communicants; also thirteen training schools of various grades, containing 520 pupils.

THE ASSEMBLY'S COMMITTEE OF SUSTENTATION

extends aid to the amount of \$20,000 in support of their ministers to 185 Churches in fifty-seven presbyteries; \$6000 to the support of evangelists in different presbyteries and synods, and of efforts among the coloured people; a sum of \$10,000 to the relief of disabled ministers and the families of deceased ministers.

THE ASSEMBLY'S COMMITTEE OF EDUCATION

extends aid to the amount of about \$12,000 to ninety-five candidates for the ministry.

THE ASSEMBLY'S COMMITTEE OF PUBLICATION

owns in Richmond, Virginia, a publication house, and, with a capital of about \$40,000, issues Presbyterian books for ministers and congregational and Sunday-school libraries, hymn-books, tracts, Sunday-school papers, etc.

THEOLOGICAL INSTITUTIONS.

According to the general plan in the United States of establishing Theological Schools distinct and apart

from colleges and universities for secular learning, the Southern General Assembly has two Theological Schools. One at Columbia, South Carolina, with four endowed chairs—four professors and (at present owing to special causes) twenty-five students. Its professors are Drs. Howe, Woodrow, Plumer, and Girardeau. The other theological school is at Hampden Sidney, Prince Edward Co., Virginia, with four endowed chairs, four professors, and seventy-four students. The professors are Drs. B. M. Smith, Dabney, Peck, and Alexander. The endowments of these schools, though liberal before the war, have been seriously impaired during the war and the political troubles since the war, which so injuriously affected the financial credit of the States and corporations in whose bonds part of the endowments had been invested.

The Assembly has recently established a school for the training of coloured students for the ministry at Tuscaloosa, Alabama, under the supervision of Dr. Stillman and the Committee of Education.¹

COLLEGES AND SCHOOLS.

The General Assembly does not undertake the establishment or supervision of institutions of secular learning. But several of the synods in time past have established such institutions under synodical control; while others, by the indirect influence of their patronage and aid, have secured a Presbyterian influence in colleges and universities. The Presbyterian colleges of the former sort are Davidson College, North Carolina; Arkansas College, Arkansas; Stewart College, at Clarksville, Tennessee; Westminster College, at Fultou, Missouri. Of the latter sort may be mentioned Central University, at Richmond, Kentucky, and Hampden Sidney College, which are wholly under Presbyterian control, and Washington and Lee University, formerly under like control, but more recently under divided influence. Besides these colleges there are various high schools and academies under the general oversight of synods or presbyteries, or under the management of Presbyterians—men who have the countenance and patronage of the Churches in their localities.

THE STANDARDS

of the Southern Presbyterian Church are the Westminster Confession (with the chapter Of the Civil Magistrate amended), the Larger and Shorter Catechisms; and the Westminster Form of Government and Directory, somewhat altered to suit the circumstances of the Church, with "Rules of Discipline," or "Forms of Process," gathered from the usages and laws of the Scottish Church. These Standards are adopted by every minister at his ordination, in answer to the questions put to him publicly by the presiding minister, but are not required to be adopted by subscription to any written formula.

Anterior to the division of the Church into Northern and Southern Churches, the Southern Churches were disposed to adhere more closely to the Standards, and were more *churchly* in their ideas after the fashion of the Westminster era, than a large portion of the Northern Churches, who came nearer the Congregational influence of New England. It was the united opposition of the Southern Churches to what claimed to be a more liberal Presbyterianism, which in large

part caused the division of 1837 into Old and New School bodies. And since the separation in 1861, the Southern body has grown even more strict in its views of the Standards, and the *jure divino* character of church government.

But with all their zeal for a strict construction of the Standards of Doctrine and Order, the Southern Churches have ever been distinguished for their interest in protracted meetings and services of religion. The custom is almost universal of holding protracted services of several days' or weeks' duration in the Churches at one or more Communion services in the year, as the indication of the special presence of the Holy Spirit may suggest; and most frequently at such meetings there is a revival in the hearts of God's people, and awakenings of greater or less extent among the unconverted. The special labours of evangelists such as Moody and Sankey, and Whittle and Bliss, have not been enjoyed to any great extent in the Southern Churches, though within two years past, Messrs. Whittle and Bliss made a visit to some of the Southern cities to endeavour, with the co-operation of pastors, to reach the outlying masses, and their labours were greatly blessed.

It is an opinion generally accepted among the Southern ministry, that there is great advantage, especially in a sparsely populated region but partially supplied with the means of grace, in bringing the Gospel to bear for successive days upon the minds of men. In this way their thoughts can be more effectually withdrawn from their worldly connections and pleasures, and fixed more intently upon the great matter of salvation. Hence the evangelists found that neither their methods nor their preaching of the Gospel of salvation by grace only, through faith, was much of a novelty to the Southern Presbyterian Churches.

It has proved to be a great drawback to the proper influence of the Southern Presbyterian Church, that owing partly to its poverty, partly from lying out of the chief lines of the travel and commerce with Europe, and partly from lack of great commercial cities with their accumulated capital, its learned men are able to publish very little, and its journals are of necessity provincial in their character, and therefore the world at large knows little of them. Besides, so vast is the territory covered by this Church, and so diverse the local interests, that instead of patronage being concentrated upon one or two great religious journals, it is divided between some seven or eight, none of which has power enough to make itself felt abroad. The *Southern Presbyterian Review*, a quarterly journal of thirty years' standing, now published under the supervision of the Professors in the two theological seminaries, compares most favourably in learning and ability with any Theological Quarterly in this country, yet, being published in the interior of South Carolina, without the aid of the machinery of a great publishing-house to bring it before the world, it is little known outside the circle of its local patrons and admirers.

In view of the calamities which have befallen this body of Presbyterians during the sixteen years of its history, bringing poverty and distress upon so large a part of its people, its success, so far, has been remarkable. In view of the vast territory to be evangelised which is covered by it, and the hundreds of thousands of poor ignorant negroes, ever tending

¹ See Addenda VIII., p. 357.

backward to heathenism, who must depend upon this Church very largely for a form of the gospel that will enlighten and civilise them, no other body of Presbyterians in the world has a greater work to do, or, in proportion to the work to be done, less financial ability to sustain it. The men are on the ground, or soon could be put there, who, from their rearing with the negro, and their acquaintance with his peculiarities, are far better adapted to do a great work of real evangelisation among them than strangers from abroad. And the school at Tuscaloosa would in a short time send forth to them hosts of intelligent men of their own colour to preach the pure gospel to them. But the lack of means even to sustain the present ministry in their broken-down churches, causes discouragement and hopelessness for the future.

V. UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA.

There have been in the United States several Presbyterian Churches of a distinctively British origin, having been organised either by ministers from Great Britain, or to be in ecclesiastical connection with Churches existing in that country. Of these,

THE ASSOCIATE CHURCH

was the oldest, and had at first the closest connection with the Church in Scotland. The earliest members of this Church were Scottish emigrants, that, living in Pennsylvania in the early part of last century, took a deep interest in those proceedings of the Scottish Church Courts that resulted in the separation of the Erskines and others from the National Church. Sympathising with the Seceders, they applied to these as early as 1736 for a minister, but at that time none could be sent. The application was renewed in 1750, and at length, in 1753, the Scottish Associate Synod (Antiburgher) sent out some ministers, with instructions to organise themselves into a Presbytery. This was accordingly done in 1754, and the name taken of "The Associate Presbytery of Pennsylvania, subordinate to the Associate Synod of Scotland."

While heartily accepting the Westminster Standards as their symbolical books, this Presbytery naturally gave prominence to the doctrines which had been distinctive of the Marrow divines. Its members held the Gospel offer to be a free grant and promise of Christ and His salvation to sinners of mankind as such—such having a common interest in Him,—and faith to be a person's real persuasion that Jesus Christ is his,—that he shall have life and salvation by Christ, and that whatever Christ did for the redemption of mankind He did for him also. Stress was also laid on the doctrine of the binding obligation of the Scottish Covenants,—National and Solemn League.

While the origin and doctrinal views of the Associate Presbytery restricted its sphere of growth, inside of that sphere it grew rapidly, congregations being formed in New York, Virginia, and the Carolinas. In 1776, a second Presbytery, that of New York, was formed,—like that of Pennsylvania, in subordination to the Scottish Synod.

At the close of the revolutionary war these Presby-

teries found their position toward Great Britain entirely changed. Proposals were consequently made for a union with the Reformed Presbyterian Presbytery, whose members, rejecting the government of Great Britain as unscriptural, were yet willing to acknowledge that of America. In 1782 these two bodies united, assuming the name of "The Associate Reformed Church," a minority of the Associate Presbytery refusing, however, to enter the union, and continuing to exist as the Associate Church. In 1784 this Church put forth a testimony intended to supplement the Westminster Confession, and containing special articles in favour of close communion, public covenanting, the exclusive use of the Psalms in praise, and against private oaths, that is, secret societies, and in 1801 constituted itself into a synod of four Presbyteries, in connection with that section of the Scottish General Associate Synod that afterwards contributed to form the Original Secession Church.

Among the matters that now engaged the attention of the Church were the evils of slavery, and to the Associate Church belongs the distinction of being one of the earliest Churches on the American continent to take up a decided position on this subject. As early as the year 1800 the Presbytery of Pennsylvania issued a warning on the subject to the members of its churches, declaring slave-holding to be a moral evil, and unjustifiable. This declaration was repeated in 1811, while in 1831 the Synod judicially excluded slaveholders from its communion—an action which cost it all its congregations in the Southern States. The loss thus sustained was made up for by the formation of new congregations and new presbyteries in Indiana, Illinois, and the far west. During the next twenty-five years the Associate Church continued to increase, until in 1858 it contained nearly 200 ministers, 293 congregations, and 23,500 communicants. In that year it entered into a union with the Associate Reformed Church, the united body taking the name of "The United Presbyterian Church of North America."

A small minority that were dissatisfied with this action refused to enter the union, and have since then continued their existence under the name of "The Associate Synod of North America."

MISSIONS.

In 1842 a Foreign Mission was commenced in the island of Trinidad. After a few years, this was handed over to a Scottish agency and is now carried on by the United Presbyterian Church of Scotland. In 1853, a mission was commenced in Northern India the missionaries constituting themselves in 1856 into the Presbytery of Sealkote. In 1858 this Mission became part of the U.P. Church of North America, by which it is now supported.

THEOLOGICAL SEMINARY.

As early as 1763 the Associate Presbytery attempted to provide for the education of students for the ministry. In 1794 a seminary building was erected and a Professor of Theology appointed. In 1821, the Seminary was located at Canonsburg in Pennsylvania, where it remained until 1855, when it was removed to Xenia, Ohio, where it still exists. It is now in the hands of the United Presbyterian Church.