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ELEMENTS of TRUTH

VOLUME II

ADDRESSES DELIVERED AT
**SYNOD'S TRAINING
SCHOOL**

JUNE 22ND—JULY 2ND, 1915

AT
BELHAVEN COLLEGE

JACKSON, MISSISSIPPI

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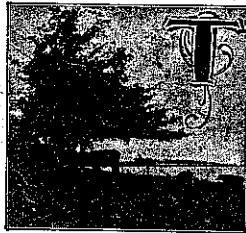
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THE KIND reception given the first Volume of *Elements of Truth*, containing the addresses delivered at Synod's Training School for Christian Workers at Belhaven College, June 16th-26th, 1914, prompts us to bring out this second Volume bearing the same title, which contains the addresses delivered at the School held under the same auspices and at the same place, June 22nd-July 2nd, 1915.

In putting in permanent form these addresses, characterized by the same high merit, superior worth, and deep spirituality, as were those of the former volume, we are actuated by the same motives which prompted the issuing of that volume, to-wit, to carry the instruction and inspiration to a wider circle than can attend the School; to offer to our people a pure, wholesome and helpful literature, in a time when there is coming from the press so much that is worthless, false, immoral, and injurious.

May the Master use these messages from His servants for the perfecting of the saints, the clothing with power and efficiency Christian workers, the ingathering of the elect, and the consummation of His kingdom in glory.

Sincerely yours,

COMMITTEE OF SYNOD.

J. B. HUTTON,
G. T. GILLESPIE,
B. C. BELL.



O Their band of
Home Missions
and Sunday
Schoolworkers
whose praise
and reward are
meager on earth but shall be
great above, this book is
affectionately dedicated by
the Synod of Mississippi

Salutation

I wonder if he remembers—
Our sainted teacher in Heaven—
The class in the old gray school house
Known as the "Noisy Seven?"

I wonder if he remembers
How restless we used to be,
Or thinks we forgot the lesson
Of Christ and Gethsemane?

I wish I could tell the story
As he used to tell it then;
I'm sure that, with Heaven's blessing,
It would reach the hearts of men.

I often wish I could tell him,
Though we caused him so much pain
By our thoughtless, boyish frolic,
His lessons were not in vain.

I'd like to tell him how Willie,
The merriest of us all,
From the field of Balaclava,
Went home at the Master's call.

I'd like to tell him how Ronald,
So brimming with mirth and fun,
Now tells the heathen of India
The tale of the Crucified One.

I'd like to tell him how Robert,
And Jamie, and George, and Ray,
Are honored in the Church of God—
The foremost men of their day.

I'd like, yes, I'd like to tell him
What his lesson did for me;
And how I am trying to follow
The Christ of Gethsemane.

Perhaps he knows it already,
For Willie has told, maybe,
That we are all coming, coming,
Through Christ of Gethsemane.

How many besides I know not
Will gather at last in Heaven,
The fruit of that faithful sowing,
But the sheaves are already seven.

—Anonymous.

"He saith unto him, 'Feed my lambs.'—John 21:15.

Programme

Fourth Annual Training School
for Christian Workers

Synod of Mississippi

BELHAVEN COLLEGE, JACKSON, MISSISSIPPI,
JUNE 22 TO JULY 2, 1915

VESPER SERVICE—Every Evening.....DR. C. M. BOYD

ADDRESSES:

The Ideal State.....JUDGE W. M. COX

Evangelism.....DR. W. H. MILEY

.....SUNSHINE HAWKS

Educational Essentials.....DR. ALFRED HUME

A Trip up the Congo.....DR. J. O. REAVIS

Appreciations of Pioneer Presbyterians.....DR. C. W. GRAFTON

ADDRESSES.....REV. J. M. WELLS, D. D.

Samuel Davies, the Home Missionary:

Archibald Alexander, the Christian Educator:

J. Leighton Wilson, the Foreign Missionary:

Daniel Baker, the Evangelist:

J. H. Thornwell, the Ecclesiastic:

B. M. Palmer, the Advocate of the Spirituality of the Church:

R. L. Dabney, the Theologian:

Stuart Robinson, the Expounder.

ADDRESS—Every Day.....DR. R. A. WEBB

Modern Mind and Social Service.

BIBLE STUDY HOUR—Every Day.....DR. WM. ANDERSON

The Four Gospels.

PROGRAMME—Continued

SYNODICAL HOUR—Every Day:

<i>Denominational Loyalty</i>	DR. C. T. THOMPSON
<i>Conference on Evangelism</i>	REV. B. C. BELL
<i>Synodical Home Missions</i>	REV. GEORGE D. BOOTH
<i>Ecclesiastical Efficiency</i>	DR. J. B. HUTTON
<i>Foreign Missions</i>	DR. J. O. REAVIS
<i>Education a Soul Function</i>	DR. J. R. DOBYNS
<i>The Every Member Canvass</i>	REV. R. L. WALKUP

WOMAN'S CONFERENCE—Every Day—

<i>How to Get the Women of the Church to Read the Bible Regularly,</i>	MRS. W. C. WINNSBOROUGH
<i>How to Get the Women of the Church to Have an Intelligent Conception of and Interest in Foreign Missions,</i>	MRS. S. D. DODDS
<i>How to Acquaint the Women with Presbyterial, Synodical, and Assembly Home Missions</i>	MRS. W. C. WINNSBOROUGH
<i>How to Get before the Women Synod's Policy of Education,</i>	MRS. J. A. SANDERSON
<i>The Advisability of Merging All the Women's Societies into One,</i>	MRS. E. B. WITHERSPOON
<i>The Model Missionary Society</i>	MRS. H. M. SYDENSTRICKER
<i>The Organization and Work Best Adapted to the Teen Age,</i>	MRS. T. W. RAYMOND
<i>An Evening of Music, Vocal and Instrumental— Under Direction of</i>	MRS. GEO. D. BOOTH
<i>Platform Manager</i>	DR. J. S. HILLHOUSE
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<i>Pianist</i>	MISS MARY WHARTON
<i>Director of Young People's Conference— T. J. WHARTON, JR., MISS ADELAIDE HAMAN.</i>	
<i>Director Primary Teacher's Conference</i>	MRS. E. J. CURRIE

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Samuel Davies
The Home Missionary

ADDRESS BY
JOHN M. WELLS, D. D.



REV. JOHN M. WELLS, D.D.,
Wilmington, N. C.

JOHN M. WELLS, D.D.

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SAMUEL DAVIES

The Home Missionary.

JOHN M. WELLS, D. D.

In the year 1740 Tidewater, Virginia, was under the absolute control of the Episcopal Church.

Governor Berkeley had, nearly a hundred years before, in 1649, driven the Puritan Presbyterians nearly a thousand in number, out of Virginia into Maryland.

The two little churches that Francis Makemie had left at his death, in 1708, in Accomac County, on the eastern shore, had practically disappeared. The church on the Elizabeth River had passed into eclipse. The church, if one ever existed, of the Huguenot Settlers at Manakin Town on the James, had gone with its minister, de Richebourg, when he moved to South Carolina. Vigorous laws against dissent had forced a nominal uniformity in the Colony. And nominal uniformity had brought with it a very low type of piety.

Of the ministers, their own Bishop of London, under whose care they were, could write: "Some can get no employment at home, and enter into the service more out of necessity than choice. Some others are willing to go abroad to retrieve either lost fortunes or lost character."

Religion was at a very low ebb. Vice reigned triumphant in the Colony. As Davies wrote to the Bishop of London: "I find the generality grossly ignorant of the nature of living Christianity. I find a general unconcernedness about their eternal states. The Sabbath is prostituted by many to trifling amusements or guilty pleasures. By far the greatest number of families call not upon God. The great men discard serious religion as the badge of the vulgar and abandon themselves to lawless pleasures." A sad picture this, but one of which we have no reason to doubt the correctness. Religion was dead. The hungry sheep looked up and were not fed.

In the County of Hanover, near Richmond, some of the leading men became convinced that the Gospel was not being preached to them. Probably rumors of the message that Mr. Whitfield had brought to Williamsburg in 1740 on his

way through Virginia, made them dissatisfied. Without previous agreement four absented themselves from the parish church on the same day. They were arrested and fined for their absence. But they decided to attend the church no more, to pay the fines imposed by law, and to meet every Sabbath, alternately at each house, to spend the time with their families in prayer and reading the Scriptures, and Luther's Commentary on Galatians, an old copy of which they had.

Later, they secured a volume of Whitfield's Sermons, which they read at their meetings with great profit. The attendance at these "readings" became so large that a house was built on the land of Samuel Morris, as a meeting place. The interest increased and other houses known as "reading houses," were built in other neighborhoods. The fines assessed against them for non-attendance upon the parish churches did not stop the movement. So that the leaders were cited to appear before the Governor and Council at Williamsburg. They had turned away from the established church because they found no saving Gospel preached there. But what to call themselves they did not know. Because they read out of Luther's Commentaries, they were minded to call themselves Lutherans. On their way to answer the citation, one of their number was delayed by a violent storm at a humble house by the way. Finding an old dust-covered volume on a shelf there, he read it to pass the time. Much to his astonishment he found it to contain the sentiments that he and his colleagues had vaguely reached, expressed in clear strong language. Offering to buy the book, it was given to him and with it he hastened on to Williamsburg. There he gathered his friends together and they carefully examined the old book. They unanimously agreed that it expressed their doctrinal views. And when they appeared before the Council to give their reasons for absenting themselves from the parish church, and to declare what denomination they were of, they presented this volume as their creed. Governor Gooch was originally from Scotland, and he saw and told them that the old book was the Confession of Faith of the Presbyterian Church of Scotland, and thus they found out from him, what they had not known before, that they were Presbyterians.

Thus they not only had the right of toleration, but the legal right to be recognized as one of the established churches of Great Britain. So, after a caution not to create any disturbance, they were permitted to return home.

During the few years that preceded this time, a wave of Scotch-Irish settlers had entered the Valley of Virginia from the North, settled here and there in the Valley, passed over the Blue Ridge into South Side Virginia, and sparsely settled that section. They sent back a call to have a minister from New Castle Presbytery visit them in their new settlements. Accordingly the Rev. William Robinson, a brilliant preacher and consecrated worker, was sent in the winter of 1743-1744. He preached in the scattered settlements of the Valley, passed over into South Side, Virginia, and on into the Scotch-Irish settlements of North Carolina. As he was retracing his steps and had reached Rockfish Gap on his way from South Side Virginia, into the Valley, he was met by a messenger from Hanover County. These newly discovered Presbyterians had heard of the Presbyterian Evangelist, and desired to hear from him more perfectly the way of life. He went and preached for them four days. His preaching was richly blessed to the salvation and upbuilding of many. They were taught more perfectly true Presbyterian worship and order.

When he started to leave they tendered him a liberal offering which for prudential reasons he declined. When they could not prevail upon him to accept, they asked the gentleman with whom he was to spend the night, to place it in his saddle bags in the morning. This he did, but Mr. Robinson discovered from its weight what they had done. Seeing their earnestness, he still declined to take it for himself, but agreed to carry it back to Pennsylvania to aid in the education of a young theological student there. This he did, and turned the money over to young Samuel Davies to enable him to complete his education.

In this way we are introduced to Samuel Davies.

This illustrious leader in our church's history was born in New Castle County, Delaware, on November 3rd, 1723. He was of Welsh descent on both sides of his family. His father was of no great ability, living the simple life of a farmer, honest and pious. Of his mother, Davies himself said

in a letter to Dr. Gibbons, of London, "That he was blessed with a mother whom he might account, without filial vanity or partiality, one of the most eminent saints he ever knew upon earth." Like Samuel, the Prophet, he was asked of the Lord, and dedicated to the Lord. And because he was thus given in answer to prayer, his mother named him Samuel. His mother was his only teacher until he was ten years of age. During these years he began to exhibit those rare mental gifts that gave him later such eminence.

Then for two years he studied at an English school some distance from home, where he made rapid progress in learning. He was next taught by the Rev. Abel Morgan, a Welsh Baptist minister of ability and high character. In 1739, Rev. Samuel Blair, a man of deep piety and a very high order of gifts, was called to Fagg's Manor in Chester County, Pennsylvania. He there opened a classical school that had a wide influence and great success. To this school young Davies, then fifteen years of age, was sent.

As it was during this year that he professed his faith in Christ and united with the church, his conversion was probably due to the great revival in the Fagg's Manor Church that came in the spring of 1740, and that is described in the chapter in Alexander's Log College that gives a sketch of Rev. Samuel Blair. With his conversions seems to have come his call to study for the ministry. Dr. Foote gives us a picture of the young student: "Stimulated to close application by his narrow means, and earnest desire for improvement, his slender frame became enfeebled, and *** his health very delicate."

It was during this period that the Rev. William Robinson came back from his trip to Virginia and brought the struggling student the gift from the churches in Hanover County. Dr. John Holt Rice says of this gift: "As far as we can learn this is the first money that was ever contributed in Virginia for the education of poor and pious youth for the ministry of the Gospel."

It was a gift that brought rich blessings to the givers. Davies completed his course and was licensed by New Castle Presbytery on July 30, 1746. He visited a number of fields and his preaching was wonderfully blessed for one so young. Invitations to settle permanently came from many quarters.

But he felt that the people who had helped him with his education had the first claim upon his services. So after his marriage in the fall of 1746, he was ordained Evangelist on February 19, 1747 "for the purpose of visiting the congregations in Virginia, especially those in Hanover County."

Just at this time it was faring ill with the Hanover congregations. The opposition of the government became more serious, until finally a proclamation was posted on the door of the meeting houses, calling on the magistrates to prevent all itinerant preaching.

Davies passed down the eastern shore of Maryland and Virginia, and before visiting his new field, went straight to Williamsburg. He went before the Council and asked for a license to officiate in and about Hanover, at four meeting houses.

"The Governor, Mr. William Gooch, favoured the application. The tall, slim, well formed youth, pale and wasted by disease, dignified and courteous in manner, won the Governor's favour." The Council hesitated. But Gooch remembered how back in 1738, to build a wall of sturdy Scotch-Irishmen along the western mountains, to be a protection for his colony, he had promised freedom of religion, and toleration to the Presbyterians. So he secured from the General Court the license asked. And Davies passed on to his work. He was received with great joy. Not only were they overjoyed at having a minister, but the license that he brought secured for them a large measure of that freedom from persecution which they needed.

His stay at this time was short. He preached vigorously and widely. But his health was wretched; and either on that account or because of the sickness of his wife, he returned to Pennsylvania in August. He carried with him a call from those congregations to the Presbytery for his services as pastor. The next month his wife died suddenly. He himself was dangerously ill. "I spent near a year under melancholy and consumptive languishments, expecting death," he says in writing of this time. With the coming of spring, came some measure of recovery. Among other calls the one from Hanover, signed by one hundred and fifty heads of families, was urged upon him by a messenger sent for that purpose. This he decided to accept. He says of it,

"I put my life in my hand and determined to accept their call, hoping I might live to prepare the way for some more useful successor, and willing to expire under the fatigues of duty rather than in voluntary negligence." Thus, feeling under sentence of death, but determined to use those remaining months in seeking the salvation of the lost, he came to his great work. Thus he could speak indeed as a dying man to dying men, pleading with great tenderness and power.

He carried back with him his friend, John Rodgers, to aid him in his broad work. But the Council absolutely refused to license Rodgers. Some of the Episcopal clergy were bitter in their opposition. One especially went so far in seeking to have Rodgers punished for preaching that finally the Governor turned upon him with this scathing rebuke: "I am surprised at you! You profess to be a minister of Jesus Christ, and you come and complain of a man and wish me to punish him for preaching the Gospel! For shame, sir! Go home and mind your own duty. For such a piece of conduct, you deserve to have your gown stripped over your shoulders!" Rodgers returned to Pennsylvania. Davies went on to Hanover and began that monumental piece of home mission work that did so much toward laying the foundation of the Presbyterian Church in the South.

His home was in Hanover County, some twelve miles from the city of Richmond. Three of his licensed preaching points were in Hanover County, and the other in Henrico. That fall, after a notable encounter with Peyton Randolph, the Attorney General, he secured the licensing of three more preaching places; one in each of the counties of Louisa, Goochland, and Caroline. Later, the County Court of New Kent County licensed a preaching point in that County, but the General Court revoked this act. This same fall he was married again, his second wife being Jane Holt, of Hanover County.

God's blessing from the first rested upon his work. People came from long distances to each of his preaching places to hear the Gospel preached in its purity and power.

During the second year of his ministry there, quite a notable work of grace took place. This was so notable as to be mentioned with joy by Johnathan Edwards in far off New England.

As he preached from place to place many of the more spiritually minded in the established church, hearing him out of curiosity, were so delighted at his Gospel message, that in spite of fines and persecution they became regular hearers. Great crowds, even in that sparsely settled country thronged to hear him. The church buildings could not begin to hold the congregations, and much of his preaching was done in the groves that surrounded the churches.

His work was not confined to those sections where he had licensed preaching points. As South Side Virginia was filling up with Scotch-Irish settlers, he made each year a long preaching tour through that section. As far south as the present counties of Mecklenburg and Halifax he rode on these evangelistic campaigns. Twelve of the present counties of that section of Virginia were reached and very many names that have been useful and illustrious in our church are of those families that were won for Christ and our church upon these preaching trips.

Into the churches that grew out of his labors he introduced as pastors Rev. John Todd, Rev. Robert Henry, Rev. John Wright, and possibly others.

In 1753, much against his will, Synod appointed him, together with Rev. Gilbert Tennent, to go to Great Britain to secure funds for Nassau Hall College, now Princeton University. What finally led him to accept the commission was his desire to secure from the British Government a larger measure of religious freedom for the Presbyterians of Virginia.

This visit lasted from November, 1753, to 1755. The record of it is preserved in a journal kept by Mr. Davies, in two small volumes. One of them is in the library of Union Seminary, in Virginia, and the other in that of Princeton.

He was a wretched sailor and the voyage was very trying.

In England and Scotland he was invited into the leading non-conformist and Presbyterian pulpits, and was heard with pleasure by very large congregations.

A tradition that does not seem to be very well proven, makes King George the Second one of his hearers, and tells of his rebuking the King for what he thought was irreverence, but what was really only an expression of satisfaction on the part of the King.

His voyage was successful. Not only did they secure a large sum for the College, far more than they had expected, but he came in touch with friends who were of great help in advising the right course to secure a larger measure of religious freedom.

Davies returned to find Virginia in grave danger. The war between France and Great Britain had extended to America. France had enlisted the Indians as allies, and they were falling with fury upon the whole mountain frontier. The terror of these savage enemies spread far east of the Blue Ridge.

The legislature had called for a day of fasting and prayer and Davies signalized his return by a great patriotic sermon that steadied and strengthened his people.

Braddock's defeat a few months later terrified the whole colony. Many were in favor of abandoning all the frontiers and retiring to the more thickly settled sections. Davies roused the spirit of that whole section by a sermon on Isaiah 22:12-13-14 that produced a powerful effect. And when the first volunteer company was raised, it was from Hanover County and largely from his congregations. Davies preached the farewell sermon to the company. This patriotism of his people did more to relieve them from persecution than all the influence from London. They suddenly became too useful to be persecuted.

In this same year in December, the Presbytery of Hanover, the parent from whom the whole Southern Presbyterian church has grown, was organized. There were six ministers in the new Presbytery, and four of these were the fruit of Davies' Home Mission work.

In 1758, after eleven years of this great mission work, the Synod of New York, to which Hanover Presbytery belonged, laid its hand upon him for a very different kind of work. In 1757, President Aaron Burr, of Nassau Hall, died. His father-in-law, the great Jonathan Edwards, was elected to succeed him. He served for only nine weeks, dying in March 1758.

In August Davies was elected to the Presidency. He submitted the matter to Hanover Presbytery, and that body unanimously voted against his leaving Virginia. When the trustees elected him for the fourth time, he left the matter

to the Synod. That body, after hearing the representations of the board and "A supplication from Mr. Davies' congregation," after solemn prayer to God for direction, decided to send him to the Presidency, and dissolved the pastoral relation. He thus became the fourth President of that great institution.

He had dreaded the work, feeling himself unfitted for it. But he measured magnificently up to the work. Dr. Foote says: "The historians of Nassau Hall all agree in awarding high praise to Mr. Davies for the wisdom of his plans, the energy of his efforts, and the success that attended his labors to advance the interests of the college. His whole heart and soul were in the work. He arose early and studied late, and to the last appeared as in Virginia to do the things and preach the sermons befitting the occasion which called them forth."

He preached a New Year sermon from the text: "This year thou shalt die." And five weeks later, on February 4th, 1761, he passed to his reward.

It would be difficult to speak too highly of this great and epoch making man.

Dr. Gibbons, of London, in a sermon preached there on the occasion of Davies' death, said of him: "A greater loss, all things considered, could not, perhaps, befall the church of God in the death of a single person. The God of Nature had endowed Mr. Davies with extraordinary talents. Perhaps in sublimity and strength of genius there were very few, if any, who surpassed him."

He has been repeatedly called "The Prince of American preachers." Tall, erect, graceful, his pulpit presence was most pleasing.

His voice was clear, strong, and very melodious.

As a preacher, President Finley said of him: "His understanding was clear; his memory retentive; his invention quick; his imagination lively and florid; his thoughts sublime; and his language elegant, strong, and expressive."

A distinguished man of his day said of him: "He looked like the ambassador of some great king." When he had his memorable debate with Attorney-General Peyton Randolph before the Council, a smile went around that body. Some one said: "Mr. Attorney-General has met his match today."

The lawyers complimented him, and it was a current saying, "What a lawyer was spoiled when Davies became a preacher." But the best picture of the preacher comes from one of his own letters written to Dr. Gibbons. In it he says: "Perhaps once in three or four months I preach in some measure as I could wish; that is, I preach as in the sight of God, and as if I were to step from the pulpit to the Supreme Tribunal. I feel my subject. I melt into tears, or I shudder with horror when I denounce the terror of the Lord. I glow, I soar in sacred ecstasies, when the love of Jesus is my theme, and, as Mr. Baxter was wont to express it, in lines more striking to me than all the fine poetry in the world,

"I preach as if I ne'er should preach again; and as a dying man to dying men."

One is impressed with the greatness of his texts. Among all his published sermons you do not find a single obscure or trivial text. Every one is great.

And the Gospel he preached was a great and glorious Gospel. We can well understand how people used to the "languid harangues on morality" that were usual in Virginia in that day, thronged eagerly to hear a great Gospel preached with great spiritual power. There are many brilliant passages in his sermons. That in which he tells of the Roman ambassador drawing a circle around the King and demanding an answer before he left that circle; and makes the application, drawing such a circle around his hearers, is tremendous. And his vividly tender picture of the Saviour who will not break the bruised reed or quench the smoking flax is a great one. He was great as a pastor. Homes that had been practically irreligious, through the influence of his pastoral visiting, became truly religious. The family altar was reared there. Bible and catechetical instruction were taken up and continued there. And the Sabbath was kept holy.

Far off on the frontier, on one of his missionary trips, very uncertain of his welcome, he went into the home of Little Joe Morton. There he led the parents to Christ; and from that home have descended scores of Presbyterian ministers and elders. The legacy of family religion was handed down from the homes blessed with his presence. It was a treasure he gave them to transmit to their descendants. As a Presbyter he left his impress upon our Church.

He was appointed by Synod to organize and preach the opening sermon of our first Presbytery. From that little beginning have grown the sixteen synods and eighty-four presbyteries of our church today. He was faithful in his attendance upon the meetings of synod, though it meant a trip on horseback clear to Pennsylvania or New Jersey.

What now are some of the distinctive principles, that this man in founding our church here in the South, stamped ineradicably upon it.

1st. He taught us the true relation between the Church and State. Persecution clears one's vision. He pleaded for "the sole supremacy of Christ in the Church; the authority of the Word of God; the equality of the ministers of religion; and individual rights of conscience." Patrick Henry sat under his preaching as a lad in the formative period of life. What Davies held, Henry put into practice by securing the separation of Church and State, and the establishment of complete religious equality.

2nd. He emphasized the need of securing fit men for the ministry. He led Henry Pattillo to the ministry, and Pattillo had a very large part in the making of Presbyterianism in North Carolina.

He led James Waddel into the ministry, and Waddel placed the stamp of his views on James Madison, President of the United States, and most potent factor in the framing of the Constitution. And from the pulpit of Tinkling Spring Church he wielded a mighty influence.

He led William Richardson into the ministry, and Richardson became the minister of the Waxhaws; influenced the lives of the Pickens and Calhouns, and wrought mightily in the building of Presbyterianism in South Carolina.

He led Daniel Rice into the ministry, and Rice became known as the "Patriarch of the Kentucky Presbyterian Church."

Great as was the work that Davies did, perhaps greater was the work he did through his spiritual sons in the ministry.

3rd. He emphasized the use of Christian literature. In a letter written to a member of the Society in London for Promoting Religious Knowledge, and preserved by Gillies, we find that Society had given him while in London, a large quantity of good books to be distributed. In telling

of the distribution of them, he says: "I hope I shall be able to send you an agreeable account of the happy effect of the distribution." He later distributed a large number of "Psalms and Hymns" and Bibles among the negroes. He also distributed many of the books "among the poorer sort of white people" with instructions to read them and pass on to others.

Dr. John Holt Rice says: "The writer has scarcely ever visited a family, the heads of which belonged to Mr. Davies' congregation, in which he did not find books such as Watson's Body of Divinity, Boston's Fourfold State, Luther on the Galatians, Flavel's Works, Baxter's Call to the Unconverted, and Saint's Everlasting Rest, Alleine's Alarm, and others of similar character.

4th. He stressed the duty of colored evangelization, or work among the negroes. Among the most successful parts of his work was that for negroes. In a letter to London, quoted above, he says that about three hundred gave a stated attendance upon his preaching. About one hundred had at that time, 1755, been baptized. He speaks of the inspiration that came from seeing "so many black countenances eagerly attentive to every word they hear, and frequently bathed in tears." Dr. Hill, writing many years later, says: "The writer of this has known many of his black members, and they have always been esteemed by their masters as servants of a superior order, which secured to them not only the friendship and confidence of their owners, but treatment more like Christian brethren than slaves."

When the Indian invasion was threatened his influence was potent in quieting the negroes.

Deeply graven on his heart were the "poor, neglected negroes; who were originally African savages;" and for them he felt the deepest compassion and faithfully labored.

5th. He struck and maintained throughout his whole ministry, the evangelistic note. As well rounded as was his preaching the desire to seek and save the lost was ever uppermost.

If my view is correct that he was converted in the great revival under Mr. Blair, at Faggs' Manor, we have the key in part to his great longing for the salvation of souls. We find

him sorrowing, early in his ministry, that the Lord had not blessed his message to the salvation of souls. But Dr. Finley says of him "that a great number, both of whites and blacks, were hopefully converted to the living God." Instead of great number of conversions at any one time, there seems to have been almost a continuous work of grace during the years of his ministry.

6th. But he stands out before us as the pre-eminent Home Missionary. He took a little group of "reading houses" and developed them into strong and vigorous churches. From those churches (using the figure of the strawberry plant) he sent off scions in every direction that took root and became organized churches. Not content with this, he made each year, a long home mission tour, gathering groups of believers, that grew into churches. And as rapidly as he could secure helpers, he formed groups of these churches, near and far, and made them centers of further expansion.

If the Home Mission work that Davies began had been continuously carried on from that day to this, in his spirit and according to his plans, we would today have three million Presbyterians instead of three hundred and forty thousand.

The memory of the past is the inspiration of the future.

Our opportunity has not yet passed. In the spirit of this hero of the early years of our Church, let us take up this Home Mission task and press it till the last mountain cove or lowland swamp has been reached and won for Jesus Christ and our Church.

Archibald Alexander
The Christian Educator

ADDRESS BY
JOHN M. WELLS, D. D.

ARCHIBALD ALEXANDER
The Christian Educator.

JOHN M. WELLS, D. D.

When Elizabeth handed over Ireland to the hands of James I, her successor, in 1603, it was seething with discontent. In 1605, the nobles of Ulster broke out in fierce rebellion. This rebellion was quenched in blood. The nobles were slain or exiled, and the province well nigh depopulated.

The lands forfeited by these nobles were given to Scotch and English nobles. But as Stewart, an historian of that period says, "But land without inhabitants is a burden without relief. The Irish were gone, the ground was desolate, rent must be paid to the king, tenants none to pay them." Therefore, immigrants must be secured. The English being "more tenderly bred at home," were "unwilling to flock thither." And so they turned to Scotland and brought over large numbers of the Scotch. The settlement of these Scotch in the north of Ireland is the origin of the Scotch-Irish.

At first, these settlers were godless. Atheism increased and sin abounded. But Godly ministers from Scotland and among the Puritans of England went over and wrought faithfully. They accomplished much, and in 1626 there began a great revival that transformed the entire province.

Charles I began his oppressions in 1631. By 1636 the people were so wrought up that they undertook the beginning of an emigration to America. The "Eagle Wing," the first vessel, was driven back by adverse storms. The project was abandoned. The Scotch Presbyterians in large measure returned to Scotland under the oppression of the Episcopal Church. The Irish from the South invaded Ulster, and massacred more than forty thousand people. A Scotch army was sent over by the King to crush the rebellion. Many Scotch returned to Ireland in the wake of the army. The revolution against Charles came on. He was defeated and beheaded. In 1644, Ulster became Presbyterian. With the return of Charles II, oppressions began again, and continued until William of Orange came to the throne in 1688. The Irish-Catholics again invaded

Ulster. The heroic defense of Londonderry stands out as one of the great achievements of the Scotch-Irish. Deliverance came from William of Orange at last. During his reign, the skies were fair, but his successors on the throne began to take away, one by one, the liberties of these Presbyterian Scotch-Irish. They oppressed them in church affairs; they oppressed them in educational affairs, and finally oppressed them in civil affairs. And so oppressive were they that, beginning in 1714, these Scotch-Irish began a wholesale emigration to America. Clear down to the time of the American Revolution it continued. And, by the time of the Revolution, one-fourth of the entire population of the Colonies was of Scotch-Irish blood.

The largest part of this stream flowed in through the port of Philadelphia, where they were sure of a welcome and freedom.

They first settled in large numbers in the Cumberland Valley of Western Pennsylvania. Then they passed south, across the Potomac, into the Valley of Virginia. Through the Rockfish Gap, they passed into Piedmont and on into Southside, Virginia. Thence they passed into Piedmont North Carolina, and in Piedmont South Carolina, met a similar stream that had flowed in through the Port of Charleston. From these sections they passed into the "blue grass" sections of Kentucky and Tennessee, and on to a leading part in the winning of the great West and Southwest.

As a race, they had come to this country seeking freedom in person, freedom in property and freedom in knowledge and religion. These things they either found or forced from unwilling hands not long after their coming.

Before they entered into Virginia in large numbers, they had secured the promise of religious toleration in that Colony. John Caldwell, the grandfather of John C. Calhoun, requested the Synod of Philadelphia in 1738, to secure such toleration. A letter was written and a committee sent to Governor Gooch, asking this. And he returned a letter to the Synod promising such toleration.

In 1738, Archibald Alexander, one of three brothers that had come from near Londonderry, Ireland, moved from on the Schuylkill River in Pennsylvania, where he had first settled, down into the Valley of Virginia, taking with him

his son William, then nine years of age. He settled in what is now Rockbridge County, about seven miles from where the town of Lexington now stands, on South River. He joined in the formation of Timber Ridge Church, and was one of its first ruling elders.

His brother Robert moved with him and established the Augusta Academy that afterwards became the Liberty Hall Academy.

The elder Archibald Alexander was a notable man in his community. Of him, the object of this sketch wrote: "The appearance of my grandfather I remember very well. He was rather below the common height, but was thick-set, broad-breasted, and strongly built. His face was broad and his eyes large, black, and prominent. The expression of his countenance was calm and benignant, and his manner of speaking was very kind and affectionate."

And Dr. Foote says of him, "No one expects a descendant of 'Old Ersbell' to be greedy or avaricious, or pinching, or unkind, or indolent, or ignorant, or very rich. But the public did expect them to know their catechism, to be familiar with their Bible, to keep the Sabbath, to fear God, keep a good conscience, with industry and economy to be independent and, at last, to die Christianly."

William, the son of "Old Ersbell," was the same type of man, though not so strong a character. He settled near his father; was, like him, an Elder in Timber Ridge Church. He married Ann Reid, a pious but retiring woman of the same Scotch-Irish settlement. Archibald Alexander was the third child. He was born on April 17th, 1772. When three years old, his father moved to a point near the site of Lexington. Here he was reared.

Doubtless his environment had much to do with the molding of his character. That part of the great Valley of Virginia is remarkably beautiful. Like a wall, the Blue Ridge stands on the eastern horizon. Fifteen miles to the west is North Mountain, here taking the striking shapes of Jump and Hogback Mountains. Rising sheer out of the Valley to the southwest is House Mountain, a double mountain that received its name from its shape. Massive and striking in appearance, someone has well suggested that it has left its impress upon the character of the people of Rockbridge County.

Amidst such surroundings young Archibald grew up. He early learned to swim. He became an expert horseman. From his boyhood he helped in driving the cattle to the range on Irish Creek.

He studied first under an Irish convict named Reardon. Then when seven years old, he attended school on Timber Ridge. Later Reardon, who had been a soldier in the Revolution, returned from having been disabled from his wounds and was again his teacher. So bright was the promise of the lad of ten, that his father determined that he should be the one of his children to receive a liberal education.

In 1774, Hanover Presbytery had assumed control of the church school that had been conducted under the supervision of Rev. John Brown. In 1776, the school was moved from Mount Pleasant near Fairfield, to Timber Ridge.

In 1779, it was moved again to a place about a mile from the town of Lexington. The new site was on the property of William Alexander, who made a donation of as much land as was needed. He was one of the trustees.

It was about this time that young Archibald entered the Liberty Hall Academy, then taught in the home of Rev. William Graham. Here for six years, he pursued his studies.

While he took a full classical course, he afterwards felt that his work was most superficially done. Just before his examinations, preparatory to taking a regular degree, his father returned from near Fredericksburg, with the news that he had secured a tutor's place for him. At once he stopped his studies and went to Spotsylvania County, where he taught in the family of General John Posey. His pupils were almost his own age (seventeen), and he was forced to hard and effective study.

Here he read the works of John Flavel, and came under the influence of a godly woman named Mrs. Tyler. He regarded this year, 1788-1789, as being the time when he really became a Christian. He returned home and resumed his studies there. A remarkable religious awakening had just taken place in South Side, Virginia. Mr. Graham desired to visit the scene of this revival, and took young Alexander with him. The impression was strong, and he returned to Lexington and there gave himself to Christ.

The covenant that he drew up and signed is very vividly described by Dr. H. A. White, in his splendid sketch of Alexander. This was the beginning of a great revival there in Rockbridge. Among those who united with the Church was young Alexander.

Following a serious spell of sickness, he decided to enter the ministry of the Gospel.

He went to Mr. Graham to begin his studies, and was much discouraged when told, "If you ever mean to be a theologian, you must come at it, not by reading, but by thinking."

Half a dozen young men were studying theology under Mr. Graham. They read Edwards, Owen, Boston, and similar writers; and on Saturday, met their teacher for recitation and debate.

On October 20th, 1790, he was received under the care of Lexington Presbytery, at North Mountain or Hebron Church. He was given permission to "exhort in social meetings for religious worship."

In his sketch of that period of his life, he gives a vivid picture of his first effort "at the house of Old John McKee, at Kerr's Creek." In 1791, he attended the General Assembly in Philadelphia "as a ruling Elder."

At the spring meeting of Presbytery, held at New Monmouth Church, he was examined on the languages and sciences. He also presented his "Exegesis," "Critical Exercise," and "Homily."

At the fall meeting of Presbytery, at the "Old Stone Church," in Augusta County, though he strongly objected to being licensed because of his youth, his examination was completed with the examination in theology. He also preached his trial sermon on the text assigned, Jer. 1:7: "But the Lord said unto me, 'Say not I am a child, for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.'"

This had been assigned him because of his objecting to completing his parts of trial on account of his youth. Of it he said, "The Presbytery had given me a text for a popular sermon which I disliked exceedingly." This sermon has been preserved and is said to be a "clear and sensible discussion of that great topic, a call to the Ministry."

Dr. White says of the effect produced by the sermon: "Everyone present was surprised at the clearness of his reasoning and the ease and rapidity of his speaking. Graham wept for joy when he saw the power manifested in the sermon of his pupil."

An adjourned meeting of Presbytery was held at Winchester, where Synod was in session, and he was there licensed to preach. He wished to return home for further study, but he was urged, because of the sickness of Dr. Hill, of Charlestown, to "try his gifts" by assisting for a time in Jefferson County.

One of his first sermons was preached in Charlestown. There a puff of wind carried away the "skeleton of the sermon" that he had before him on the pulpit. "I then determined to take no more paper into the pulpit," a resolution that he kept for twenty years, except in the case of his trial sermon for ordination. He preached this whole winter in that part of the Valley, receiving absolutely nothing for his services. He drew large congregations everywhere. His youth, as well as his eloquence, attracted the people. His son says of him at this time, "He seemed but a little boy." With a clear, flute-like voice, with a wonderful imagination, to which he gave full swing, and with a fluency and command of language that was remarkable, his preaching was very highly esteemed.

Old Dr. Conrad Speece, speaking of him in his later life, said: "You think him animated now, but if you had heard him in his youth, you would compare him to nothing so readily as to a young horse of high blood, let out into a spacious pasture, exercising every muscle, and careering in every direction with extravagant delight."

His sole library this winter was a small pocket Bible. He was thus thrown back entirely on his own thinking. His sermons were largely thought out as he went from place to place on horseback. And some of his sermons thus prepared were those he used most frequently in his later ministry. The few days he could spend now and then with Rev. Moses Hoge at Shepherdstown, reveling in his few but choice books, and delighting in his rich conversation, were like oases in a desert.

In March, 1792, he turned his face toward home. On the way he preached a notable sermon on the value of the soul, to a great congregation in Staunton. When he reached Lexington, a large congregation gathered in the court house to hear him.

In 1789, the General Assembly had requested each Synod to select two men "well qualified to be employed in missions on our frontiers." The Synod of Virginia that fall in the carrying out of that suggestion, appointed a "Commission of Synod" to have charge of this Mission Work. This Commission consisted of four Ministers and four ruling Elders. Thus we see that Synodical Home Missions is no new thing. This Commission, in April, 1792, elected Rev. Archibald Alexander and Rev. Benjamin Grigsby "to the office of Missionary" for this Home Mission Work. They were directed to travel together as far as Petersburg, there to divide, Mr. Grigsby going to the East and North, while Alexander passed Westward through the counties near the North Carolina line. His account of this trip brings before us many names that have been notable in Presbyterian history. Cabell, Read, Venable, Morton, Hunt, and many others are mentioned.

When he reached Charlotte Court House, he formed the acquaintance of Moses Waddel, then a tutor in Hampden Sidney College, and the first of an illustrious line of educators in the South. He went as far west as Henry County, and then returned to the Valley. In this preaching tour, he visited sixteen counties in Virginia, and at least three in North Carolina. After making his report to the Commission, he was sent back to labor in South Side, Virginia. In 1793, he and the Rev. Drury Lacy, acting President of Hampden Sidney College, jointly undertook to supply six churches near Hampden Sidney. This plan not proving satisfactory he accepted a call to two of them, Briery and Cub Creek, in October, 1794.

He resided near Charlotte Court House. The next few years he spent in faithful preaching and hard study. They were years of rich acquisition. In them, he laid a broad foundation for his future eminence. He also served jointly with Rev. Drury Lacy in the management of Hampden Sidney College.

Early in 1796, he was called to the Presidency of this College. That institution was in a very weak and languishing condition. Here he had as his colleagues two men of great natural ability, John Holt Rice, the founder of Union Theological Seminary, and Conrad Speece.

Shortly after this, he passed through a struggle in regard to the authority of infant baptism. His doubts led to a very profound and exhaustive study of the subject, and out of the clouds he came to the light, thoroughly convinced of the rightfulness of the position of our Church.

Under his tireless labors, the College improved rapidly. But his preaching and labors for the College were too much, and in the spring of 1801, broken in health, he resigned his office and went on a tour through New England, seeking the restoration of his health.

On his journey, he stopped at the home of Dr. James Waddel, the celebrated "Blind Preacher of Wirt's British Spy." This visit was momentous, for here he fell in love with his future wife, Dr. Waddel's daughter.

He attended the General Assembly of 1801 in Philadelphia on his way north. He was here made a delegate to the General Association of the Congregational Church in Connecticut. He preached in many of the leading pulpits in New England, and his preaching was everywhere received with great pleasure and interest. This trip he always remembered with much pleasure. On the way south, he preached in the First Presbyterian Church of Baltimore, and was called to that Church, but declined the call.

The winter of 1801-2 he spent in preaching to his old churches. In the spring of 1802, he was called again to the Presidency of Hampden Sidney College. This call he accepted. In April he was married to Miss Janetta Waddel. In May, he moved to Hampden Sidney and took up his duties as College President. For four years he labored here. The College grew under his guiding hand.

In the latter part of 1806 he was called to the Third Presbyterian Church of Philadelphia. This call he accepted, taking charge early in 1807. Here he labored with ever increasing success. Large congregations listened to his preaching. As a pastor he was popular and beloved, and

he was by hard study and wide reading becoming known as a theologian of orthodoxy and power.

In 1807, he was elected Moderator of the General Assembly. In 1808, in preaching the opening sermon from 1 Cor. 14:12, he spoke strongly of the need of a theological seminary for the church.

In 1810, he was elected President of the University of Georgia, but declined the call.

In the same year he had the degree of Doctor of Divinity conferred upon him by the College of New Jersey.

Following his sermon in 1808, the Church took up the plan of a theological seminary. From this came the establishment of Princeton Seminary.

The plan of the Seminary was settled at the Assembly of 1811. After prayer and without nominations they voted for a professor. Dr. Alexander was chosen. He accepted the call and in 1812, moved to Princeton and took up the work. This work he continued until his death, in 1851.

His inaugural address was based on John 5:39, and was "a learned argument in behalf of biblical study."

Of his fitness for this life work there can be no question. Theology had been the study of his life. He had read freely the great masters of Latin theology of the sixteenth and seventeenth centuries.

He had been a diligent student of metaphysics. He had read largely the Christian Fathers, both Greek and Latin. He was familiar with English theology. The speculations of New England were well known to him. And with it all the Westminster theology had more and more become fixed as his system. Besides this department, he had read widely and well in Church History. He was well read in the classics. And both in New Testament Greek and Hebrew he was proficient.

So when he began his duties in 1812, he was fitted to do what he was compelled to do—teach all the departments of a theological course.

The next year Dr. Samuel Miller joined him in the work. And from time to time other professors were added to the faculty. But the curriculum fixed by him has been followed in the main down to the present day.

He saw the number of students grow from nine in 1812 to one hundred and forty-two in 1837.

He saw majestic and adequate buildings built for the use of the Seminary. He saw a stream of students go forth to bless this land and many foreign lands. Though he lived for these years in the North, as his son says in his biography: "As regards his judgments, feelings, and policy, he was uniformly reckoned in every good sense, a Southern rather than a Northern man."

In 1820, he was again elected President of Hampden Sidney College, but declined. In 1831, he was offered the chair of theology in Union Seminary, in Virginia, which he declined, though not without "a serious struggle of feeling."

Three times during his stay at Princeton, he returned to visit his friends in Virginia. Dr. White has vividly portrayed these visits in his sketch of Dr. Alexander.

The first was in 1816, when the Synod of Virginia was in session at Fredericksburg. Here he preached the sermon at the celebration of the Lord's Supper; and his sermon on "Christ our Passover," made a profound impression. The second was in the summer of 1825. Of it Dr. John Holt Rice wrote: "If you could but have witnessed the universal burst of joy when it was understood that you were coming." And later: "Your visit last summer constitutes an epoch. Things are commonly spoken of as happening just before or just after, or while Dr. Alexander was here."

The last was in June, 1843. Then he delivered an address at Lexington to the alumni of Washington College on commencement day. His address was a fine tribute to his old teacher, Rev. William Graham.

Of his literary labors, during these years, it is not necessary to write at length. Though he began late in life, he wrote much and well. His book on the Evidences, that on the Log College, and best of all on "Outlines of Moral Science," are his most notable works.

In the dissensions that vexed the Church between 1830 and 1838, he took little part. His pen wrought in defence of the doctrines of Old School Theology. But partly because of a temper naturally pacific; partly because of the position that he occupied, and partly because of the moderation of the views he had as to the proper remedies, he took but little part in the struggles of the time.

Thus he wrought on faithfully and well, until he was seventy-nine years of age. His body declined in strength toward the end, but there seemed no abatement of his mental vigor. In September, 1851, his last sickness came. In an interview with Dr. Charles Hodge, he told him that the end was near; that his work was done, and that it was best he should not recover. And thus he went down gently into the Valley. And when on October 22nd, he ceased to breathe, the Synod of New Jersey, then in session at Princeton, bore him to his last resting place; and the whole church did him honor. For a prince and a great man had fallen in Israel.

Let us see how this great leader has touched the educational work of our Church:

1st. He sprang from a race that believed thoroughly in education.

Though John Knox's vast plans to take the large estates confiscated from the Roman Church and from them establish a system of education so complete that every child in Scotland might have an adequate education, failed in part, the Scotch believed in education. Those who settled in Ulster, held the same view. One of their grounds for emigrating to America was that their Presbyterian ministers were not allowed to teach.

As they settled in Virginia and North Carolina, they built churches, and hard by the church a school house. Academies for giving higher education were established, in the main taught by their ministers. And later there sprang up the colleges, called in derision log colleges, from which many of our leading colleges and universities developed.

2nd. He was educated at Liberty Hall Academy, in Rockbridge County, Virginia.

We have seen how Robert Alexander established the academy that became Augusta Academy in 1749. According to Dr. H. A. White, he was a graduate of Dublin University and a brother of "Old Ersbell" Alexander, the grandfather of Archibald Alexander. Somewhere between 1753 and 1760 this school was turned over to the Rev. John Brown, the pastor of Timber Ridge and New Providence Churches, and conducted near Old Providence Church. This school was later moved to a place near Fairfield called Mount Pleasant, where it was conducted for "the special purpose of training

some of the young men of his congregation as ministers of the Gospel." Here Mr. Brown was aided by Ebenezer Smith, a brother of Samuel Stanhope Smith, the first President of Hampden Sidney College.

In 1771, Hanover Presbytery put on record "the great expediency of erecting a seminary of learning somewhere within the bounds of this Presbytery."

In October, 1774, the Presbytery resumed the "consideration of a school for the liberal education of youth, judged to be of great and immediate importance. We do, therefore, agree to establish and patronize a public school which shall be confined to the County of Augusta. At present it shall be managed by Mr. William Graham, a gentleman properly recommended to this Presbytery, and under the inspection of the Rev. Mr. John Brown." A committee of five ministers was appointed to take subscriptions for the school in the congregations of the Valley.

In April, 1775, Presbytery, speaking of Augusta Academy said: "The Presbytery as guardians and directors, take this opportunity to declare their resolution to do their best endeavor to establish it on the most catholic plan that circumstances will permit."

Presbytery attended in a body upon a session of the Academy in the spring of 1775.

In May, 1776, Presbytery decided to move the Academy to Timber Ridge Church. A board of trustees of twenty-four members was elected by the Presbytery, and the Presbytery reserved "The right of visitation forever, as often as they shall judge it necessary, and of choosing the rector and his assistant."

The name was changed to Liberty Hall. Buildings were erected and the Academy owned eighty acres of land, two houses and a library of 300 volumes.

In 1779, the Academy was moved to a point near Lexington. Here Archibald Alexander attended it. In 1782, the trustees were formed by the legislature into a corporation. It was only thus that the Presbytery could hold and manage its property. The transfer from Presbytery to this board was a merely nominal one.

From 1789, Graham taught a theological class.

In 1791, the Synod of Virginia planned for a seminary. In 1792, it requested the Board of Liberty Hall Academy to

fill vacancies out of the Presbyteries of Hanover and Lexington, that the Academy might be one of the seminaries of the Synod.

In 1793, the Board agreed to Synod's conditions. Synod enjoined upon the Presbyteries to raise money for the Academy under this agreement. This was done, and the stone building then erected was used as a theological school as well as an Academy.

In 1796, General Washington gave to the Academy certain shares of canal stock that had been offered to him by the legislature of Virginia. The trustees then changed the name to Washington Academy. It was later changed to Washington College, and later, after General Lee's Presidency, to Washington and Lee University.

It was the first Presbyterian school in the South.

Of this school Alexander's great-uncle was the founder; his father was one of its trustees; he himself was one of its earliest and most illustrious alumni.

3rd. He was one of the early Presidents of Hampden Sidney College. In 1774, Samuel Stanhope Smith came from Pennsylvania to South Side Virginia, as a licentiate. Hanover Presbytery decided at its fall meeting in that year to establish an academy in that section. In four months it raised \$6,500.00 for that purpose. In February, 1775, Presbytery decided to build the academy in Prince Edward County. Samuel Stanhope Smith was chosen rector. A board of trustees was appointed to manage its financial affairs.

An address was sent out stating that though the school was Presbyterian, it would be broad and non-partisan. In 1776, the log building was erected. One hundred and ten students came and lived in huts that first year to enjoy the advantages of the new school.

In 1779, Samuel Stanhope Smith went to Princeton and his brother, John Blair Smith, became rector of the academy. In 1782, Hanover Presbytery filled vacancies on its board, and in 1783, the legislature incorporated the institution as Hampden Sidney College. Its regular building was completed and crowded with students.

In 1789, John Blair Smith resigned the presidency to become later the President of Union College. From 1789 to 1793, Drury Lacy, Vice-President, acted as President.

In 1793 Archibald Alexander joined him as colleague. And in 1796 on the resignation and removal of Drury Lacy, Archibald Alexander was made President. Under him the College improved greatly. Hampden Sidney was the second Presbyterian institution of learning planted in the South. Alexander was the fourth President, and through it left a profound impression upon our Church.

4th. He was the founder and first professor of theology of Princeton Seminary. This great institution, during the years of the undivided church, furnished many ministers for the South. From it, stamped with the impress of this man of God, went many of the men who became leaders in Kentucky and Missouri, and even further South.

The Princeton type of theology is a monument to his genius and orthodoxy.

5th. And finally, it is remarkable how many of the men who were leaders in Christian education in the South were touched and influenced by his life. He was a colleague of Dr. John Holt Rice at Hampden Sidney College, and he founded Union Seminary, that has been such a blessing to our Church.

When Alexander first went into South Side Virginia, he met Moses Waddel, then a tutor at Hampden Sidney College. How closely these two lives touched, we do not know.

Then Waddel founded the Willington Academy in the Calhoun Settlement, in Abbeville District, S. C. Here he had as many as 180 students at one time, and taught many of the leading scholars and statesmen of the South. He was later President of the University of Georgia. His son, Dr. John N. Waddel, founded Montrose Academy in East Mississippi; was later President of the Synodical College at LaGrange, Tennessee. After this he became Chancellor of the University of Mississippi. And in 1879, he became the first Chancellor of the Southwestern Presbyterian University.

Alexander taught Stuart Robinson at Princeton, and Robinson taught at Danville Seminary, and later was largely instrumental in founding Central University.

And thus the influence of this great Christian teacher is woven into the very warp and woof of our Church. He believed in Christian education. He recognized the necessity of Christian education, and he gave his life to Christian education.

John Leighton Wilson
The Foreign Missionary

ADDRESS BY
JOHN M. WELLS, D. D.

JOHN LEIGHTON WILSON, D.D.

The Foreign Missionary.

JOHN M. WELLS, D. D.

In the year 1734 a colony of Presbyterians came to South Carolina. The most of them were Scotch-Irish, though one family at least seems to have been of Welsh stock.

They went up Black River and settled in Williamsburg District. The names of many of those families are household names in the Presbyterian Church.

Witherspoon, Frierson, Gordon, James, Wilson,—the blood of all these flowed in the veins of John Leighton Wilson. Sturdy folk they were, who feared God and naught else. Two of Marion's finest partisan leaders bore the names of James and Gordon, and many of his bravest soldiers were from this stock. Godly folk they were, worshipping God, reading His Word, keeping His day, and bringing up their children in the nurture and admonition of the Lord. Hospitable people they were, the latch-string always on the outside. William Wilson, his father, married Jane James. Her grandfather was Major John James, Marion's peerless leader of scouts. Her father was Capt. John James, one of Marion's bravest captains.

As Dr. Dubose says: "He was a Wilson in humility of soul, simplicity of life, loveliness of character, and consecration to the Church; but it was the James blood coursing through his veins that made him a Joshua to the Southern Church in her days of poverty and desolation."

To these two were born on March 25th, 1809, a son. They named him John Leighton. His home was on a farm in the lowlands of the coastal plain of the Atlantic. The country is dead level, interspersed with swamps through which flow sluggish creeks and rivers, brown in color from the juniper and cypress trees. The higher ground was covered with great forests of long leaf pine, one of the most beautiful of trees. The land when drained is fertile and the people, with their slaves, lived in comfort, though not in wealth. In a frame house, shaded by the beautiful live oaks of that region he grew up. Family worship was the daily rule in that house. Here he learned the catechism;

learned to obey those in authority; and learned to speak the truth and do his duty. When the Sabbath came he went with the family to Old Mount Zion Church, where he had been dedicated to God by his parents in baptism as an infant.

Here he heard the Gospel preached in purity and power. And here at an early age he gave his heart to Christ, and took for himself the vows previously taken for him by his parents.

On the farm he learned how to work; in the forests he learned how to walk far and shoot straight. In the streams he learned how to swim and fish. Like every other Southern boy, he learned how to ride. And with it all he grew strong and symmetrical; broad of shoulder and deep of chest; tall, so that in mature manhood he measured six feet, two inches in height.

Nor was his mind neglected. First as a child he goes to the old log school house in the pines. Then to a school at Springville, and finally in academic preparation, to Scion College at Wilkesboro. And so thorough was his preparation that when he went to college, he was able to enter the Junior class.

What college shall he attend?

South Carolina College was then cursed with Cooper's infidelity. So young John, eighteen years of age, is sent far North, to Schenectady, New York, to attend Union College under the presidency of the great and good Dr. E. Nott. Here he studied well and stood high. J. B. Adger was his warm friend. We find him taking long walking tours during his vacation. He has charge of a Sabbath school that occupies much of his attention on the Sabbath. He consults Dr. Nott as to his life work. Is already thinking of the ministry. And is advised by Dr. Nott to attend Union Seminary in Virginia, which is already, under Dr. John Holt Rice, its founder, doing fine work in the year of our Lord 1829.

And so he graduates and returns home, with no well defined plans of his own for the future; but with a God who has some well defined ones of which we shall see later on.

Over at Salem Church his uncle, Rev. Robert Wilson James is preaching. Preaching not only to his white congregation, but to the slaves "who flocked in great numbers from the large plantations on the river to hear his preaching."

With this uncle he lived and under him he studied for the next year. In the autumn of 1830, he goes to Mount Pleasant, opposite Charleston, to teach. The path of duty is still not clear. Spiritual doubts are clouding his soul. God sends "a Presbyterian clergyman by the name of Osborne," whose preaching is "plain, pungent, and zealous." God sends Drs. Leland, McDowell, and Palmer, and Mr. Gildersleeve for a short meeting. And young Wilson writes home, "These four ministers are very precious to me indeed." The depths of his soul are stirred. He has a new and clearer vision of the face of his Master. And as Paul asked, "What will thou have me to do," so he asks and the answer comes.

In January, 1831, he enters the Theological Seminary at Columbia, S. C. His life has been given to the Gospel ministry.

Of his life at Columbia Seminary little needs to be said.

The Seminary was just beginning, and he belonged to its first graduating class. There were six members in that class. Drs. Goulding and Howe, both of blessed memory, were his professors. He continued his work as a Sabbath School Superintendent. Of his work as a student there we know little.

While at the Seminary the subject of foreign missionary work was brought to his attention by J. B. Adger, then a student at Princeton. There seems to have been deep interest in the cause, there at the Seminary, for one-half of his class offered for the foreign field. He gives, in a letter to his sister, written at that time, some of the reasons that led him to take the step.

The honor of being sent as an ambassador from the King of kings to the nations of the earth. The fact that God had made all of his own family the subjects of grace. "Because there is more to be done in those places where the Christian religion is unknown."

These seem to have been the leading reasons that moved him to go.

His choice of Africa as a field may be traced back to that year spent with his uncle, seeing him preach to those crowds of slaves who had come from Africa.

When Dr. Wisner, one of the Secretaries of the American Board, wrote him in reply to his letter volunteering to go as

a missionary, and requesting to open up a new station in Africa, he said: "Glad to have the evidence that you have made up your mind that, Providence permitting, you will be a missionary, and that you will go to Africa, on a mission to which country, by young men from the Southern States, my heart has been for some time set."

Dr. Adger, writing sixty years after, of his reasons for choosing Africa, thinks that the facts that it was so much neglected, and that so many of her dark-skinned children were held in bondage here, with the desire "to exert some reflex influence upon the Christian people of his native State," influenced him in making his choice.

He volunteered to the American Board that then represented all the Protestant Churches of America.

He was ordained at Mount Zion Church by Harmony Presbytery, on September 8th, 1833. His uncle preached the ordination sermon and his revered Professor Howe delivered the charge. A mighty assembly gathered to the ordination.

In the afternoon he preached to "an immense number of negroes in the grove surrounding the Church."

Of his trip to the west coast of Africa, to select a location little need be said. Liberia was then being colonized by freed slaves sent back to Africa. Wilson was offered the governorship of the colony, but told those making the offer that he was looking forward to too great a work to turn aside to a mere civil office. The Maryland Colonization Society was preparing to plant a new colony at Cape Palmas, and the plan was to start a mission at the same place. The voyage was a long and rough one. When they reached Liberia he visited a number of places, including Monrovia, and pronounced Cape Palmas by far the most suitable place for the location of a mission. The Maryland Society purchased a tract twenty miles square. The natives urged the coming of the mission.

Wilson prepared a full report for the Board, discussing "the social status of Western Africa, the vice of its inhabitation, the prevalence of polygamy, the dialects of the land, and the relation between the interior and maritime tribes." The return voyage was much quicker and more pleasant. He reached Boston in April, 1834. The Board accepted his

recommendation and decided to establish the mission at Cape Palmas.

In May he was united in marriage to Miss Jane Elizabeth Bayard, of Savannah. She was a descendant of General McIntosh, of Revolutionary fame, and a cousin of Dr. Charles Hodge, of Princeton. He had heard much of her while at the Seminary, through mutual friends. He had gone to Savannah mainly to see her; and had first seen and overheard her on Sunday morning in Sunday School teaching a class of negroes. Their acquaintance speedily grew into love, and after a few months they were engaged. She is said to have been tall, graceful, gentle, very attractive, and of rare prudence. In October, 1834, they went to Cape Palmas, to begin the mission there. The voyage occupied thirty days. The other members of the station were to come later.

Those seven years at Cape Palmas seem in many respects to have been a failure, humanly speaking. There on the coast they were racked with African fever, and several times their life despaired of. They saw at least eight of their fellow workers die.

They witnessed almost constant strife between the negro colonists and the native Africans.

He made long and dangerous journeys into the interior that seemed to accomplish nothing.

On the positive side he organized a church of forty members. He educated more than a hundred young negroes. He reduced the Grebo language to writing and published a grammar and dictionary of the language.

He translated the Gospels of Matthew and John and six or eight small volumes into Grebo. And he secured a great influence over the natives.

He saw the utter failure of the whole colonizing scheme to Liberia.

The thirty slaves his wife inherited were set free and sent to Liberia. These speedily lapsed into barbarism and were lost sight of. They sank back into the gulf from which they had come.

He believed in the emancipation of the negroes, but recognized that "immediate and universal emancipation" would prove a curse, as "all negroes are not ready for freedom,

and would be worse off in that than in their present condition." His own two slaves were entailed, and he found it would be difficult to be rid of them. He proposed to the Board in Boston to take them and educate them, but this they refused to do. He refused to have them sent away "without both their own and their mother's consent." And though he made out "certificates of freedom" for them they refused to leave and always remained there. John, the man, was their right hand man during the war, hiding their horses, and carrying a load of provisions from the farm to Columbia, after it was burned, for the needy there.

The fact that he emancipated these negroes caused the people of the South to regard him as "a rampant abolitionist" while the abolitionists of the North denounced him as "a vile slave-holder." The fact that he had even this nominal connection with slave-holding was made the occasion of repeated and vicious attacks, not only upon him, but upon the Board. Finally he offered to resign, but the Board loyally stood by him, though it cost them much in the way of diminished income.

So unsatisfactory was the location in Liberia, that in 1842 the mission was ordered transferred to the Gaboon.

When the station was moved, Mrs. Wilson returned to the United States for rest and the restoration of her health, much depleted by her stay in that torrid and sickly region.

He reached the Gaboon on June 22, 1842. The people gave a hearty assent to the planting of the mission. King Glass, the ruler, became a firm friend. A site was secured, high and commodious buildings were erected, and the work of the mission begun.

His work on the Gaboon that lasted for ten years was a remarkable one. He mastered the Mpongwe language, being able to preach in it after nine months' study, and reduced it to writing. He prepared and published both a grammar and dictionary of the language.

He further studied and learned the Batanga language, and published a vocabulary and phrase book of that language.

He translated considerable portions of the Scriptures; published a volume of simple sermons, a small hymn book and various elementary books. He preached over a large extent of country, having some twenty places where he preached more or less regularly.

He faced the great curse of intemperance. Of this he said: "The great day of account may reveal that the number of the victims of intemperance in Africa greatly exceeds those of the slave trade." He was able to limit the extent of this curse in the regions where he labored to a considerable extent.

He wrought mightily in suppressing the slave trade.

He studied this problem, in all its relations. Its history, its methods, its horrors, its location, all became an open book. And when a strong effort was made to withdraw the English squadron because of its ineffectiveness, he prepared a paper of clearness and power, that he sent through a wealthy merchant of Bristol to Lord Palmerston, the Premier of England. He had an edition of ten thousand copies printed and distributed.

This paper showed what had been done, what could be done, and what should be done. Lord Palmerston informed Mr. Wilson that after the publication of his article all opposition in England to the retention of the African squadron ceased. As a naturalist he won his widest renown.

He became a member of the Royal Oriental Society of Great Britain, and on subjects connected with the fauna and flora of Africa became an established authority. His main contribution to natural history was his discovery of the gorilla, the largest known anthropoid ape. The first skeleton of this animal secured for scientific study was one presented by Dr. Wilson to the Natural History Society of Boston.

It was a young friend and student of Dr. Wilson's, Paul du Chaillu, who followed up the discovery, and was the first white man known to have killed the ferocious and much feared animal. Dr. Wilson gave to literature a book that Livingston pronounced "the best book ever written on that part of Africa." It is called "Western Africa." It gives the history of the country so far as can be known; its geography, including climate, natural divisions, and scenery, products, flora, and fauna; its ethnography, naming the tribes and peoples and describing their customs, dress, and social conditions.

It also contains a full description of the religion of the people.

Though seemingly endowed with a constitution of iron, that constitution finally threatened to give way. In 1852 he returned to America with a serious liver trouble. The doctors, both in Boston and New York, decided that he must not think of returning to Africa. After a summer spent in the mountains of Western Pennsylvania, he returned to South Carolina, and spent the winter with friends and relatives in Sumter County.

Harmony Presbytery sent him to the General Assembly of 1853, in Philadelphia. "When the report on Foreign Missions was read before the Assembly he made the principal address." The Presbyterian Board of Foreign Missions at this Assembly asked for a third Secretary. Here was a man familiar with the work in the field, hailing from the South that had no representative on the staff of the Board, who had shown great executive skill in his field, and had just delivered a masterly address before the Assembly. He was elected Secretary, obtained a release from the American Board, and formally took up his duties in September, 1853. He accepted the place and the work because he thought that Providence called him there; but his heart was in Africa and there he would rather have been.

He was the Recording Secretary of the Board, and also editor of the "Home and Foreign Record."

With the other Secretaries he divided the task of visiting the Synods and addressing them. His home during these years was visited by a great host of returned missionaries and ministers. Many of these in writing make mention of the kindly hospitality and sweet spirit of peace and love that home displayed. His work as Secretary was well done. Dr. Charles Hodge said of him then "Dr. Leighton Wilson was the wisest man in the Presbyterian Church." And Dr. John D. Wells said: "He was a wise, strong, consecrated man, filling a large place as Secretary of the Board."

In 1854, LaFayette College conferred upon him the degree of Doctor of Divinity.

But the storm was growing here in our land. Early in 1861, he said to Dr. J. J. Bullock, "I pray God to avert the storm and save us from the hands of civil war; but if it comes, my mind is made up. I will go and suffer with my people."

He attended the General Assembly of 1861. There he saw the "Spring Resolutions" passed. He knew what the Southern Churches would do when this political paper in all its infamy reached them. So he resigned as a Secretary of the Board, bade its members farewell, settled his accounts in full, and returned to his old home in South Carolina "to suffer with his people." He rented a little farm near his old home, and made the little farm-house his home during the four years of the war.

Forty-seven Presbyteries withdrew from the Northern Church under the lash of the Spring Resolutions. They met in Augusta, Georgia, through their regularly chosen commissioners.

Dr. Wilson had, since his resignation, first under "the temporary plan for conducting this work which had been devised by certain brethren in Columbia, S. C.," and then under the *imprimatur* of the Atlanta Convention, been carrying on the work of Foreign Missions among the Indians of Indian Territory. He had visited the work, taken counsel with the missionaries and addressed the Choctaw Council.

Now the Assembly faced the great duty of Foreign Missions bravely. "Surrounded by a cordon of armies, in a country itself on the point of being one of the world's theatres of most terrific war, the Church quietly looks forth on the world as its field, and quietly, fearlessly, and earnestly prepares for its present and its future labors."

It swept away under the fearless guidance of Thonewell, the unscriptural machinery of boards and replaced it with a simple committee directly responsible to the General Assembly, and acting only as its executive agent.

It accepted the call of the work among the Indians as the only work it could then do.

It lifted the vision of the Church to the future, when it hoped to go forth to India, Siam, China, Japan, and especially to Africa and South America with their peculiar claims. And closed the series of resolutions with that great passage that I will quote in part: "Finally, the General Assembly desires distinctly and deliberately to inscribe on our Church's banner, as she now first unfurls it to the world, in immediate connection with the headship of our Lord, His last command: 'Go ye into all the world and preach the Gospel to every creature,' regarding this as the great end of her organization,

and obedience to it as the indispensable condition of her Lord's promised presence."

Dr. John Leighton Wilson was elected Secretary of Foreign Missions, and the Committee was located at Columbia, South Carolina.

The newly elected Secretary was grandly equipped to rightly mold and properly launch the work of the new Church.

His eight years' experience with the Northern Board, had shown him how to plan and improve the inner working of the committee. His experience on the field had shown him the things to be sought, and the things to be avoided in the establishment of new missions and new stations abroad. He was heartily in sympathy with the desire to plan all the machinery of the new Church "according to the pattern shown in the mount." With it all, he was, as Dr. T. C. Johnson finely says, "A man of massive virtues, profound sagacity, practical methods, great executive ability, fruitful piety, and marked consecration to the cause of missions."

He cared for the Indian Missions through the dreary years of the war. In 1863, the work of Domestic Missions was likewise placed upon his shoulders. And a little later the task of evangelizing the army was laid upon him. He did it all wisely, sanely, heroically, till the Confederacy fell.

When the Civil War ended in 1865, there was little left save faith and hope.

The cities were, many of them, in ashes. The farms were desolate and deserted. The currency of a nation was waste paper. Military despotism strove in every way to place the heel of the black upon the neck of the former master.

Following the wreck and ruin of war, came the greater curse of the "Carpet bag" era. As Dr. DuBose finely says: "The fathers had fallen asleep, the generation of young men who had escaped the sword had missed a collegiate career, the theological seminaries were closed, the colleges had lost their endowments, few were left to lead in public prayer, and the songs of Zion were sung by mourning women."

Above this desolation towers a great figure. Both Home and Foreign Missions were under the care of Dr. Wilson. "In the Southern Synods no one has ever equalled him in the power for good he exerted, and we believe it is impossible in the future for any man to obtain the position

of commanding influence that he exercised during the ten years following our civil struggle."

He gathered the discouraged churches into groups. He secured for them ministers of the Word. He raised and disbursed the funds necessary to support them. Sustentation, Church Erection, and Evangelism, alike felt his fostering care.

The region west of the Mississippi especially appealed to him and was helped by him. With love and tact and untiring toil he builded the waste places of Zion.

When he turned over the Home Mission work in 1872 to his colleague, Dr. Richard McIlwaine, it was in a splendid condition of efficiency and organization.

But his great work was for the cause of Foreign Missions. Story after story the church guided by this wise master builder, erected the great structure of our Foreign Mission work.

First came the Indian work that was already going on within our bounds.

Next came the work in China, begun by Rev. E. B. Inslee, and to which went one-half of the first graduating class of Union Seminary after the war. Messrs. Houston, Helm, Stuart, and Converse, went out largely at the call of Dr. Wilson.

Miss Christina Ronzone went back to her native land, Italy, under the influence of Dr. Wilson, to labor with the Waldensian Church there and to found our third Mission.

Rev. H. B. Pratt and family went out in 1869 to the United States of Columbia, where the fourth Mission was kept up until 1878.

Two noble men from the class of 1869 of Columbia Seminary, Messrs. Morton and Lane, went out to found the Mission to Brazil, largely influenced by the words of Dr. Wilson to the Columbia students. This was our fifth Mission.

In 1873, Rev. A. T. Graybill and wife organized the Mission to Mexico, forming there our sixth Mission.

In 1873, the Greek Mission was taken under our charge with Rev. M. D. Kalopothakes and several colleagues as our missionaries. This made our seventh Mission. And in 1885, the year that Dr. Wilson laid aside the task, the Mission to Japan was founded as our eighth Mission.

As far back as 1865, our Assembly had directed: "The Executive Committee of Foreign Missions is especially authorized to direct their attention to Africa as a field of missionary labor peculiarly appropriate to this Church, and with this view, to secure, as soon as practicable, missionaries from among the African race on this continent, who may bear the Gospel of the grace of God to the homes of their ancestors."

And in 1881, the Assembly authorized the Executive Committee to establish a Mission in Africa whenever in their discretion the way is made clear.

But the longing of the great heart who had given so much to Africa, to see a station there, was not to be fulfilled here. It was not until 1890, three years after Dr. Wilson's death, that Lapsley and Sheppard founded our ninth Mission on the Congo.

Dr. Wilson visited the Missions in Indian Territory and Brazil with great profit to them and the Cause.

Every phase of his work as Secretary was well done. He visited the Seminaries, and, by his addresses and conversation, secured many recruits.

His judgment of men was in the main excellent.

His reports to the General Assembly were strong, clear, and satisfactory. The addresses that he delivered to our Church courts were strong, noble, convincing.

His dealings with the missionaries in the field were very satisfactory. They loved him and enjoyed his letters. His judgment was excellent and he made few mistakes.

He secured, in spite of the poverty of the land, generous gifts to Missions. Over and over again in time of need, he went to the larger churches with a special appeal and rarely failed to secure large offerings.

And thus, in the day of small things, he laid broad and deep foundations on which our present magnificent Foreign Mission work stands sure.

He toiled on at the work, that had been moved to Baltimore in 1876, until his strength began to fail.

In 1883, the Assembly granted him increased clerical aid.

In 1884, he declined re-election, on the ground of failing health, but the Assembly again laid the burden upon him. But in 1885, he insisted upon being relieved, closing his letter

with these words: "I cannot bring this communication to a close, brief as it is intended to be, without expressing to this venerable body, and through it, to the Church at large, the profound gratitude he feels for the kindness and confidence that have been extended to him during all those years that he has had the principal charge of this great cause. The remembrance of this will be the chief solace and comfort of his remaining days."

The Assembly thanked him in warm words for his great work. They relieved him from the burdens and responsibilities of the office, but they kept him as Secretary Emeritus at a salary.

And so, one morning in the fall, he came into the Mission rooms at Baltimore, told his colleagues that he must lay down his work, bade them a cheerful and affectionate farewell, and with firm tread passed out of the room to take the train for his old home in Sumter County, South Carolina.

Dr. Wilson stamped upon the Church two convictions: First; That every true church of Christ is by virtue of its very organization, a missionary society, each member of which is under solemn covenant to help in the carrying out of the great commission.

Second: That it is the duty of all to carry out the command of Christ, either by going in person or through one's gifts and prayers.

Under the live oaks of his old home town, surrounded by loving friends, Dr. Wilson lived until July 13th, 1886, when he fell on sleep. A vast assembly bore him to his last resting place. His life-long friend, Dr. James Woodrow, preached the funeral discourse.

And the General Assembly of the next year left this record:

"Like a shock of corn fully ripe, he was gathered unto his Lord's garner, leaving behind him a name whose fragrance is like an ointment poured forth. As long as the history of the Church shall be preserved, the memory will be cherished of his massive virtues; he moved before us with his heart of oak, a great leader of the sacramental host of God's elect. With joy that he was spared so long to the Church on earth, with joy that he has been gained to the Church in glory, this Assembly pauses for a moment to drop a tear for their own loss, upon his grave."

Daniel Baker

The Evangelist

ADDRESS BY
JOHN M. WELLS, D. D.

DANIEL BAKER

The Evangelist.

JOHN M. WELLS, D. D.

One of the strains that has gone into the making of our Southern Presbyterian Church, is the English Puritan.

Many of the New Englanders were Puritan-Presbyterians. These afterwards became Congregationalists, though they modified the congregationalism of New England very much.

A colony of Puritans from Devon, Dorset, and Somerset in England, came to Massachusetts, in May, 1630, and founded a town which they called Dorchester. In 1695, a colony from this place, having with them Joseph Lord, their minister, sailed south in two small vessels, and arriving at Charleston, sailed up the Ashley River and founded the town of Dorchester, near the site of the present town of Summerville.

In 1752 because of the unhealthiness of the site, and the lack of sufficient land, three of the colonists were sent to Liberty County, Georgia, where they secured a grant of about thirty-two thousand acres. One of these colonists was named William Baker. The rest of the colony followed in 1754.

They founded the Midway Church there, a church that has probably sent out more ministers than any church in the United States. Thomas Goulding, Charles Colcock Jones, and many others came into our ministry from this church. William Baker and William Baker, Jr., were both deacons in this church.

On August 17th, 1791, there was born to William Baker, Jr., a son, whom he named Daniel. The mother died when he was an infant. The father died when he was eight years old. Of the little orphan lad we know little. An aunt tenderly cared for him. He has left the record of his days of sorrow over his father's death, and a touching dream of his mother's coming back to him. Another gives the picture of the little fellow trudging behind his two older brothers and two older sisters, carrying the heavy lunch pan in which they had carried their lunch to school two miles away.

A lad of fourteen, we have the vivid picture of him riding to Savannah, thirty-five miles away, seated on a bale of cotton on a cart.

Here he labored as a clerk in a store for three years. Then he entered the employment of a firm of cotton factors. His work in both places was satisfactory. But the country lad was learning city ways rapidly. He came to neglect prayer, to forsake the church, to break the Sabbath, to indulge in varied forms of worldliness, not at once, but slowly and by degrees. The providences of God were upon him, though. He narrowly escaped shooting himself on a hunting trip. He was almost drowned while bathing in the Savannah River on the Sabbath. A serious sickness brought him to death's door. Finally from the pulpit he heard Dr. Kollock announce the sudden death of a very wicked companion with whom he had been playing cards only a night or two before. Memory waked. He perhaps recalled the dream of his angel mother; or another dream of waking in hell. He resumed prayer, took up again his Bible, sought peace. And that he might find it, he desired to enter the ministry. But how could he enter? He was nineteen years old; had scant education, and no money. How could he overcome these difficulties? A visit from his brother brought the news that a pastor of Midway Church having gone North, and passing through Hampden Sidney, had written back that Dr. Moses Hoge, the President of that College, had asked of any worthy young man who sought to enter the ministry and could not for the lack of means, and had offered to aid such. Baker's determination was quickly made. He secured release from his employers; obtained about one hundred dollars from his father's estate, and promptly went to Hampden Sidney, traveling there by way of Baltimore on a sailing vessel.

He entered Hampden Sidney College July 1st, 1811. Dr. Hoge received him into his own home. He was despondent soon because of overwork. The fear that he had committed the unpardonable sin was driven away, by the truth shown to him that the very fact that he was concerned, was proof positive that he had not committed that sin. And the thought that he would never make a preacher, was dispelled by the thought that if he could never please a white

congregation, there were a host of negroes in the land who needed the Gospel.

He united with the church, a step that he had previously neglected; and took up bravely and well, his work for Christ. He rapidly became a leader in Christian work in the College. A praying society was organized to work and pray for the ignorant negroes. And some of the most godless of the students were led to Christ by him.

The war with England at this time much interfered with the work of the College at Hampden Sidney, so he determined after two years' work at Hampden Sidney to go on to Princeton to complete his course.

He entered the Junior class there in 1813.

Religion was at a very low ebb when he entered the College. Out of one hundred and forty-five students, there were only six Christians.

Four of them agreed, at Baker's suggestion, to meet daily for family prayer. The next session they began a weekly prayer meeting for a revival in the College. A day for prayer and fasting having been called for by President Madison; at Baker's suggestion, the four decided to spend the day visiting from room to room, talking with the students on personal religion. This was the beginning of one of the mightiest revivals that Princeton has ever known. Eighty were deeply convinced and more than fifty were soundly converted. Prominent ministers, noted missionaries, distinguished bishops, and college presidents, were the fruit of the blessed work of grace.

In 1815, he graduated with honor. Instead of entering the Seminary at Princeton, as he had hoped, he went to Winchester, Virginia, to teach in the Female Academy there, and to study theology under the Rev. William Hill.

His theological course was almost a joke. Dr. Hill, as soon as he had his young student safely in the harness "exhorting," went off on a visit, and stayed four months, leaving him, in charge of his two congregations in Winchester, and Smithfield fifteen miles distant. He had given him Butler's Analogy as his only text-book, to which Baker himself added a thorough study of the Shorter Catechism and Bible.

Religion there was at a very low ebb. So the young student began active pastoral visiting, and organized both

a prayer meeting and Sunday School with very gratifying results. On March 28th, 1816, he was married, by Dr. Moses Hoge, to Miss Elizabeth McRoberts, of Prince Edward County. His marriage was a very happy and richly blessed one.

At the fall meeting of Winchester Presbytery, in 1816, held in Leesburg, he was licensed, though the Presbytery, because of the negligence of his teacher, hesitated in the matter.

Just after his licensure he went on to Alexandria, and preached for Dr. Muir there. His preaching produced a deep impression, and at once there began one of those true revivals of religion that followed his preaching all through his life.

He was called as assistant pastor to Dr. Muir, but declined.

The church soon after split because of dissensions, and he was called to the Second Church, but prudently declined.

About this time, in 1817, he was called to the pastorate of Harrisonburg and New Election Churches, in Rockingham County, Virginia. He was ordained by Lexington Presbytery on March 5th, 1818. He taught here as well as preached. Gessner Harrison was one of his pupils here. His work as teacher and preacher was richly blessed.

But in 1820, "having taken a missionary tour in the western part of Virginia, the tour proved to be so interesting and successful, that . . . I began to have a hankering after a missionary life." It was the work to which God had manifestly called him, and he could not long be contented in a settled pastorate.

So, though he had endeared himself much to his people, he resigned his pastorate in 1820. Returning from the General Assembly in Philadelphia, he preached for several weeks for the new and struggling Second Church in Washington City. He received calls at about the same time to the weak and young Second Church, Washington, and the strong and wealthy Independent Presbyterian Church, Savannah. He accepted the former, and on the pittance of a salary of \$600.00, he began his work in the Nation's Capital, in 1821. To eke out his meagre salary, he wrote as a clerk for six hours each day in the Land Office, much to the detriment of his work as minister.

Many distinguished men attended upon his ministry in the little mission church. John Quincy Adams and Andrew Jackson, both afterwards Presidents, were pew holders and attendants. His work grew and prospered, but the strain was too great, and when at last the position in the Land Office was discontinued, and shortly after the call to the Independent Church in Savannah was renewed, he accepted the call. His seven years in Washington seem to have been the least fruitful of his whole life. His work in Savannah began in 1828. The church was the largest in the city, containing "a great portion of the wealth and intelligence of the city."

The building cost \$120,000.00. The people were kind considerate, and devout. But there seemed not much success from the highest spiritual standpoint. Then there came a turning point in his ministerial experience.

On August 10th, 1830, "not satisfied either with myself or the state of things in the church, I took Payson's Memoirs in my hand, and going out early that morning, I spent nearly the whole day in a distant graveyard, engaged in reading and fasting, and prayer. I knew not that a single individual had been awakened under my preaching for six months past." That day marked an epoch in his life. The channels that had been clogged by self and sin restraining the work of the Spirit in the life were opened by grace.

In a week there began a mighty work of grace in the proud and fashionable church of which he was pastor. Calls came to him from every direction to hold meetings. Precious revivals followed his preaching at Gillisonville, Grahamsville, and Beaufort, South Carolina.

He had made up his mind to resign his regular pastorate and enter upon evangelistic work, but how to live upon the salary of \$600.00, which was offered him as Evangelist by the Synod of South Carolina and Georgia, was a problem. Just then the citizens of Beaufort sent him an offering of nearly a thousand dollars. He took it as God's answer to his problem, and promptly resigned the pastorate in Savannah, in 1831. The next two years were spent in evangelistic work in Georgia, Florida, South Carolina, and North Carolina.

Meetings were held in Midway, Darien, St. Mary's, Augusta, Athens, Macon, and other points in Georgia. He preached at St. Augustine, Tallahassee, Monticello, Quincy, and Mariana, in Florida. He was at Montgomery, and possibly other points, in Alabama. The main places where such meetings were held in South Carolina, were Walterboro, Columbia, Camden, Cheraw, Winnsboro, Laurens, Newberry, Pendleton, and country churches in Abbeville and Union Districts. During these years he would locate his family in some convenient place, go on a preaching tour of two or three months, and then return for a short rest. On one of these tours he held twelve meetings in twelve weeks, and the average number of conversions in these meetings were forty-five. He averaged during the entire two years two sermons a day, and the total number of conversions was more than twenty-five hundred. In many of these meetings men were largely in the majority, and these were often the leading men in the community.

Early in 1834, he started to Ohio. For some reason, that is not given in his sketch of his life, he had desired for some time to locate there. As they traveled over land an accident happened to one of their vehicles, near Charlotte Court House, Virginia. While having the vehicle repaired, he accepted an invitation to preach on Sunday. Out of that service grew a meeting that was richly blessed. Invitations to conduct meetings crowded in upon him, so that instead of going on to Ohio, he located his family in Prince Edward County, and remained in Virginia for a year, holding meetings at various points. Briery, Rough Creek, Oxford, North Carolina; Clarksville, and many other places, had very precious revivals. At the end of the year he went on to Ohio, and located his family first at Lancaster, and then at Springfield. He did not remain long in Ohio. "Finding myself," he said, "in the midst of rabid abolitionists, who poured almost unmeasured abuse upon my Southern friends, I felt myself, as it were, in a nest of hornets. Although I was myself no slave-holder, yet I was no abolitionist. I verily believed that the relation of master and slave was recognized in the Bible, and that ecclesiastical bodies have no right to legislate upon the subject." So he was rejoiced to receive an invitation to carry on mission work in Kentucky.

Here he held meetings at Danville, Lexington, Shelbyville, and Frankfort. Following the last named meeting he was called to the pastorate of that church. This call he accepted and became the pastor in 1835.

Here he remained for nearly three years. In his own church, to the convicts in the penitentiary, to mission points in the country, he preached incessantly. During this time Presbytery secured three months of his time for protracted meetings within the bounds of Presbytery. So successful were these meetings that when the reports came in to Presbytery in the spring one half of the additions to Presbytery were from his labors during those months. In these meetings he was aided by the Rev. Mr. Taylor.

Failure of the Frankfort Church to pay his salary led him to leave that church, and accept a call to Tuscaloosa, Ala., to which place he removed on March 6th, 1837.

He remained at Tuscaloosa for a little over two years, and the Church grew, eighty-one being added to the Church during that time. But still his greatest work was the evangelistic. He held meetings at Marion, Gainesville, the Old Valley Creek Church, near Selma, at New Orleans, Louisiana; Columbus, Mississippi; Wilkesbarre, and other places, with rich blessing.

In July, 1839, his attention having been directed to the great needs of the Republic of Texas, he resigned his pastorate, and started for Texas as a missionary, his support being pledged by Tuscaloosa Presbytery.

His family remained in Tuscaloosa. As usual in his journeyings, he went in a very leisurely way, or at least by stages. He held meetings at Florence, Tuscumbia, Memphis, and Courtland. "In each place there was a pleasing work of grace," the conversions averaging about twenty-five at each meeting.

He went from Memphis to New Orleans by boat. Here again he turned aside to hold a meeting at Mobile. He reached Galveston, Texas, on February 26th, 1840. He visited many places, looking up the Christians and preaching wherever opportunity offered. Meetings were held at Independence and Crisman's Settlement. After many hardships, he returned to New Orleans in June of the same year.

During the next eight years of Dr. Baker's life, we have rather meagre accounts of his work, and no very clear record of his movements. He seems to have spent about a year in evangelistic labors in Alabama and Tennessee. Then some time in 1841, he became pastor at Holly Springs, Miss. The church was small and weak, so that he reserved part of his time for those evangelistic tours in which he was so much blessed.

In 1842, he made such a tour in Middle Tennessee. Meetings were held in Nashville, Pulaski, and other towns in Tennessee, and Florence, and Tuscumbia, in Alabama.

In 1843, his evangelistic tour was in East Tennessee. Knoxville, Baker's Creek, Leesburg, Kingston, Columbia, were blessed by his presence. On this tour he held a meeting at or near Washington College, and was at that time offered the presidency of the college.

In 1844 his tour was of special interest to us, as it was in Mississippi.

He started on February 13th from Holly Springs and preached at Lexington the next night, to a large congregation. He held a meeting at Vicksburg, preaching fifteen times and making various addresses.

Of this meeting he says in his journal: "Congregations large; some cases of awakening; nothing very special." He preached at Raymond several times, the last service to "a large and very attentive audience." He reached Jackson on March 1st. Here he preached for ten days, but he was almost rained out. He very tersely says: "Streets muddy." Of Sunday night he says, "Preached in the old State House; very full house; hard rock." On Monday night he preached in the Methodist Church, to a "goodly number" and mentions the presence of "Governor Brown and lady." On Sunday he attended a sun-rise prayer meeting, preached five times, besides, and administered the sacrament. But whether because of the rain or the hardness of men's hearts, he seems to have done no mighty work here. He returned to Raymond the next week, but the rain followed him. His next work was at Brandon, where he had a splendid meeting, "thirty-five awakened, of whom, some twelve, were hopefully converted."

His next meeting was at Canton, where the rain returned and the meeting was closed. Thence, he went to Camden, where there were several conversions. Franklin was his next meeting, with only four conversions. The last meeting was at Yazoo City, where he had good congregations, but "little or no liberty in consequence of echo." Here on Sunday "Brother McInnis was installed pastor; Brother Smiley preached the installation sermon; Brother Gray gave charges."

Taken all in all, this tour seems to have been more barren of results than any he mentions.

I have considered it at some length because of the local interest.

In 1845, his preaching tour seems to have been in Missouri, though the absence of dates makes it difficult to be sure.

Here he held meetings in St. Louis and St. Charles. He received calls to both places, and desired to accept the latter, but the opposition of his people was so great that he gave up the idea of going.

In 1846 very probably occurred a tour of which he speaks with much delight. Rev. Angus Johnson, a co-presbyter and a very zealous brother, wished Dr. Baker to visit certain very destitute places in Mississippi with him, and "do all the preaching he might require," offering to pay him one hundred dollars for the month's work. Dr. Baker accepted and went with him "through cane brakes and regions of country where scarcely the form of any preacher had ever been seen before." Of the trip he says, "Brother Johnson was a pretty hard master, but I did not fly my contract. I preached many sermons, and I hope many precious souls were converted."

In 1847, his evangelistic trip was through the "western District of Tennessee." This tour lasted five weeks. On it he preached fifty-nine "long sermons, besides numerous exhortations." There were sixty conversions and "twice sixty brought under awakening influences."

His preaching in Holly Springs was not doing much good, as he felt. Recent letters had brought before him what a great and promising field Texas was for missionary effort.

Therefore, in June, 1848, he resigned his pastoral charge, and leaving his family in Holly Springs, started for Texas.

He reached there on the 25th, landing at Port Lavaca. At once, he plunged into the work so near his heart. He held a meeting at Indian Point, formed a flourishing Sunday School, and organized a church there. Until December, he spent the intervening months in hard missionary and evangelistic labors. In the section bounded by Port Lavaca, San Antonio, Austin, and Galveston, he labored with tireless energy. In peril of Indians; in peril of wolves and panthers; in perils of rivers, in labors many, he toiled on. Churches were organized, Sunday Schools and temperance societies were started. Wherever in town or country he could gather a congregation, small or great, there he preached.

He returned to Holly Springs to his family. The Church at Galveston called him and he accepted the call, going there in the winter of 1849, and being joined by his family in April.

His labors at Galveston were blessed, but the larger work pressed upon him. So when at the fall meeting of Presbytery it was decided to establish a Presbyterian College in Texas, and he was placed on the committee to move in the matter, and the Board of Missions called him to be the General Missionary in Texas, he resigned his charge and at once took up the two-fold work. He gave the rest of his life to the founding of Austin College.

In his evangelistic work he went to Huntsville, to hold a meeting. The meeting was a successful one and he was very much delighted with the place. He told the citizens of the movement for a college and they held a town meeting and subscribed eight thousand dollars "for the erection and support of a College by the Presbyterian Church, at or within a mile of Huntsville, Texas." The charter was drawn and adopted by Presbytery and granted by the Legislature; and the movement was really on. The charter was signed by Governor Wood on November 22nd, 1849. The first meeting of the Trustees was held in Huntsville, April 5th, 1850. Present, "Daniel Baker," and nine others. On April 6th, he was appointed Permanent General Agent, and at once began his work.

Six tours, occupying in whole or in part as many years, did he make, collecting money for the new college.

The first was mainly in the cities of the North and East. After leaving Houston and Galveston, he went to New Orleans, thence up the river to Natchez and Memphis; on to Cincinnati, Philadelphia, New York, Brooklyn, Baltimore, Washington, Wilmington, Savannah, Augusta, and Mobile. He was gone nine months, preached hundreds of sermons, secured over four thousand dollars in money, and land that turned out to be worth over twenty-five thousand dollars.

During this time he had a meeting in Wilmington, N. C., in November, 1850, that lasted eight days and that was richly blessed.

In April, 1851, he started upon his second tour. This time he was gone only four months. He visited Vicksburg, Jackson, Yazoo City, Memphis, St. Louis, Clarksville, Nashville, Louisville, Frankfort, and Baltimore. On this tour, he attended the General Assembly of 1851, at St. Louis. He collected four thousand dollars on this trip.

In February, 1852, he started upon his third tour for the college. Passing again through Mississippi, stopping at Canton and Columbus, he attended Tuscaloosa Presbytery at Gainesville, and on east to Charleston. Here he attended the General Assembly of 1852 at Charleston.

Liberal gifts were made at Charleston and Columbia. Then he found the way that best suited him to secure the money. Begging, as he termed it, was becoming very distasteful. So he would go to a church, hold a week's meeting; secure a great spiritual blessing for the church in revival and conversions, and then let the church officers take an offering for his college.

The finest evangelistic work he ever did was under this plan. Thus he went to Bishopville, Zion, Sumterville, Williamsburg, Indiantown, Mars Bluff, Darlington, Marion, Midway, and one other church. In the ten, there were three hundred and fifty conversions in about three months' time. And the gifts to the college were over six thousand dollars.

In February, 1853, he started upon his fourth tour for the college. He knows where to go now, and how to work.

He goes to his old home church, Midway, in Georgia, Beaufort, Winnsboro and Horeb, in South Carolina; Salisbury, Charlotte, Davidson College, Rocky River, Philadelphia, Poplar Tent, Providence, Concord, and Steele Creek, Statesville, and Morganton. It was probably the greatest revival season North Carolina has ever known.

Eleven meetings were held in the State, and there were over six hundred conversions; three-fourths of them males and a majority of them men; and \$6,000.00 in free will offerings from those churches for his college.

In April, 1854, he starts upon his fifth tour. He goes as President-elect of the College. Rome, Dalton and Cartersville, in Georgia, were blessed by his message. Anderson, Good Hope, Greenville, Upper Long Cane, Newberry, Fairview, Willington, and several other places in South Carolina, received outpourings of the Spirit.

Eight months' of work; more than seven hundred conversions secured; and of these, three hundred young men. And thousands of dollars given gladly by joyful hearts to the cause he represents.

A longer stay at home this time, building up the affairs of the College. And then in February, 1856, he starts upon his last evangelistic tour for funds.

Some unnamed points in Louisiana are reached. Tuskegee, and other points in Alabama, hear him. Then on to the General Assembly in New York. Meetings are held with blessed results at Hampden Sidney College and the University of North Carolina. But the white-haired evangelist is not as strong as of yore. His voice rings clear; his step is firm, but there are certain dizzy spells that he does not understand. Back home he goes, toiling for the college, making long evangelistic tours in East Texas, and other points of the State, still seeking for souls—still trying to secure more money to plant a college to train men that will seek for souls.

And now he goes to Austin, to see what Texas—legislative Texas, will do for his plan. And while he works and strives there, the last sickness comes.

In the arms of his son, he lifts his eyes to Heaven: "Lord Jesus, into thy hands I commend my spirit," falls from his lips. And the faithful servant is at home with his Lord.

What manner of man was this who so wrought?

One who knew him well, said of his appearance: "In person he was about the middle height, of moderately full habit, with a fair complexion, very clear, intelligent blue eyes, and black hair."

Guileless, artless simplicity was the chief feature of his character. Tireless energy marked his whole life. His faith never faltered. His love for his Lord was a master passion; and his love for his fellow man, especially his converts, was deep and true.

Pre-eminently he lives before us as **the Evangelist** of our Church:

1. No other man has ever preached so widely. Every State in the South has heard the Gospel from his lips. In some instances, every section of the State had been blessed by his presence. More than twenty thousand persons were hopelessly converted under his preaching.

2. No one has excelled him in the fitness of his preaching to lead souls to Jesus Christ.

His texts were admirably chosen. His sermons were prepared with great care and labour. The thoughts were so logical and so well fixed in his mind, that he preached with ease and freedom.

The series that he would use in a meeting were fitted to touch every feeling of the human heart. He preached with unction and with power.

3. The methods that he employed were sane and scriptural. He never entered a field except upon the pastor's invitation. While there, he carefully sought the pastor's wishes, advice, and co-operation.

He preached while there a pure gospel of grace; holding up the Saviour who, if the sinner would only repent and come to Him, would forgive all his sins and save him. He first sought to rouse the Christians to a realization of their duty, and to see their coldness and neglect. He impressed upon the officers and members, the absolute necessity of prevailing prayer.

He addressed at various times, various classes; gathering now the mothers, now the children, now the young men, now the young women, and usually having a service entirely for the unconverted.

He secured the sympathy and co-operation of all the denominations in a community.

He sought to find out the hindrances in any church or community that prevented the coming of the Spirit and thwarted a revival of religion.

Early in his ministry he used the plan of special seats in front for those interested; but throughout the most of his wonderful work, he had an inquiry meeting, following the sermon, at which he could make clear and plain the way of life, and personally lead men to Jesus Christ.

He deprecated emotionalism and mere excitement, and sought to keep his meetings free from all those evidences of animal excitement that have so often brought reproach on revival services. His methods seem in every way to have been above reproach.

4. He believed in personal evangelism. Whether his life touched the most eminent jurist, or the humblest slave, he spoke "the good word for Jesus," and sought to lead in private, that soul to Christ.

5. He believed in and used prayer as a powerful factor in evangelistic work. His was a life of prayer. He sought to lead the Christians to pray in every meeting. He led the inquirer to the mercy seat. And he tried to impress upon the young convert the necessity of prayer to victory.

6. And he was blessed in the wonderful revivals, in which God's people were richly blessed, and very many souls were saved. Time fails to recount even the most wonderful of these.

The meeting in Beaufort, in the Episcopal Church, out of which came two Episcopal Bishops.

The meeting at Davidson College, out of which came several Presbyterian Bishops.

The meeting that melted the ice of the great Independent Church.

The meeting at Providence Church, with over a hundred converts in a week, "chiefly men."

From one end of our Church to the other, this flaming evangelist passed, holding up the blood stained cross.

Only Eternity will measure that work.

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars, forever and ever."