

UNION SEMINARY MAGAZINE

NO. 3—JAN.-FEB., 1892.

I. LITERARY.

AUGUSTINE'S CONFESSIONS.*

"WILLIAM G. BLAIKIE, EDINBURGH, SCOTLAND".

It has long been matter of anxious thought to me whether in my lectures on Pastoral Theology, I might not do something to bring the subject of experimental religion under the notice of fourth year's students. It is certain that one of the most vital, delicate, and difficult of the duties which you may have by and by to perform, will be to guide the more earnest and spiritual of your people in the ways of holy living and dying; to encourage in them the habit of personal communion with God; to show them how such communion may be maintained, and how it may be lost; and to bring under their notice such books, ancient and modern, as are most useful for that end. The question has often presented itself to me, Ought not a course of Pastoral Theology to provide some guidance, or at least furnish some hints, on this vital subject? But I have usually dismissed the question with the thought, It is not a subject for lectures. Even if I were so familiar with it myself as to believe that I could teach it (of which I have great doubts), of what use would that be, seeing that if men do not learn it from their own experience, it is vain to dream of their learning it from the instructions of another? Nay, might it not be a snare to them, making them think they know the whole when they only know some of its signs or formula? Of all things to be deprecated, in connection with the pulpit, the worst is, preachers inculcating an experience which is not their own. Would not this be a probable, or at least a possible, result of a course of lectures on the life of the soul? But as often as the question has been dismissed in that form, it has come up in another. Without lecturing on it, might not one

*Delivered before the Class of Pastoral Theology, New College, Edinburgh, December 4th, 1891.

DIVISION OF THE PRESBYTERIAN CHURCH IN KENTUCKY.

COL. BENNETT H. YOUNG.

This article is written with no desire to recall, or to reanimate, either the antagonisms or the bitterness of the civil war. The division of the Presbyterian Church in Kentucky and Missouri was marked by great courage and great fidelity to principle and great love for Presbyterian faith and order. The lapse of a quarter of a century has removed from earth a large majority of those who took part in that memorable struggle, and it is due these men who suffered and contended in that conflict, that the world should fully understand their motives and the principles for which they so bravely contended, and the grand truths for which they so loyally testified.

It is very frequently said, even by people connected with the Southern Church who do not understand the real causes which led up to it, that this division was the outgrowth of political differences, and is now maintained because of passions and prejudices, the outgrowth of the war; and that it would be healed were it not for the bitterness of such of its actors as now remain.

I think, however, on the contrary, that those who have studied the subject, if candid, will be compelled to admit that the controlling reasons in this division had no political basis at all, but arose from strong adherence to the true principles of Presbyterianism, and that the conflict was marked by profound attachment and steadfastness to the honor and purity of the kingdom of God and by an ardent zeal for the highest of all individual christian rights, the right of private judgment, and by a fervent desire to magnify Jesus Christ as the great Head of the Church.

In many of its aspects it represented a *higher degree* of self-sacrifice and as thoroughly noble a type of christian manhood and christian courage as that which marked the Free Church movement in Scotland in 1843, and when the motives of the participants and the results of the principles are analyzed it loses nothing in comparison with that superb manifestation of the heroism and faithfulness of men who are brought up under the influence and control of Presbyterian doctrine and instruction.

The separation into two branches, of the Church in Kentucky, in 1866, had an important bearing on the future of Presbyterianism in the whole South. Its effects on the orthodoxy as well as the strength of the Southern Presbyterian Church will be appreciated by the thoughtful student of Church history.

It required five years to produce the conditions of this conflict, as well as to train the men who were to take part in the struggle. Beginning in 1861, at Harrodsburg, the Kentucky Synod had held fast to the non-political character of the Church, and amid the dangers and troubles and the passions of the civil war, that Synod had never failed to exalt the character and mission of the Church of God, and to affirm that its only duty on earth was to deal with man's spiritual interests and relations to God; that with all secular and political questions it had naught to do, and that on such subjects it had no right to make deliverances of any kind whatever.

It is valuable now and then to look backward and thus by retrospection, gain a better and truer perception of the past and a broader and more sagacious conception of the future.

Among Kentucky Presbyterians there was a State as well as a Church pride, and the Old School Presbyterian Church in Kentucky had a right to feel proud of its orthodoxy and its unchanging willingness to defend the truth and to resist all assaults upon Church doctrines from within and without.

Quite a number of the men of 1861, who composed the Synod of Kentucky, had shared in the conflicts of 1837 between the Old and New School; some had also lived close to the days of the agitation which produced the New Light defection and the Cumberland Schism. They loved their Church with an unfaltering affection. Along the lines of doctrinal contest they had been close observers; they believed themselves to be an ecclesiastical "Old Guard", and, when it came to doctrines, yielded to no voice but the voice of God.

There was in 1861, little difference among the men of Kentucky on the questions which affected the church at that period. Some of those who afterward became the apologists and even the defenders of the General Assembly, had been most earnest and vehement in their condemnation of its actions and it is a remarkable illustration of how, not only men's principles, but men's views of these principles change, when the circumstances surrounding them at the time of such declarations have been changed. The majority of the people of Kentucky at that

time were not in sympathy with the South. The idea of political neutrality was maintained and defended in Kentucky at that period with the most absolute sincerity and confidence, and nearly all its inhabitants believed that the declaration of its Legislature, by which it resolved to take no sides in the great struggle between the North and the South and give neither aid nor assistance to either, would be carried out. It was a delusion not at all worthy the sagacity and acumen of men distinguished for statesmanship and learning; nor did it require very long for the "stern logic of events" to break this dream and dissipate this fallacy and to reveal the truth that in civil war there can be no neutrals.

Both the Federals and Confederates at the time of the session of this Synod, were busy recruiting in different sections of the State, and the armies on both sides were laughing at the demands of the authorities for their removal from "Kentucky's sacred soil".

To have a clear perception of the surroundings of this Synod a few historical data will be necessary :

Mr. Lincoln was inaugurated March 4th, 1861. Sumpter was fired on April 12th, 1861; Virginia had seceded on April 17th, and on April 15th Mr. Lincoln had called for 75,000 troops to quell the rebellion. On May 16th, 1861, the Kentucky Legislature had declared that the State should be neutral in the civil war; on May 20th, Gov. Magoffin issued a proclamation notifying and warning all other States, whether separate or united, and especially the United States and Confederate States, that he solemnly forbade any movement on the soil of Kentucky or occupation of any post or place within its boundry or jurisdiction. In face of this proclamation, in August, 1861, large numbers of Federal troops were recruited and organized in Central Kentucky and in September a large Confederate force had entered the southern part of the State. Thus, surrounded by armies, in the midst of the fierce passions and prejudices engendered by civil war, the Synod met.

Five months before, the General Assembly of the Presbyterian Church had met at Philadelphia. It had enacted what is known and has since become famous as the Spring Resolution, which was as follows :

"Resolved That this General Assembly, in the spirit of Christian patriotism which the Scriptures enjoin and which has always characterized this church, do hereby acknowledge and declare our obligation to

promote and perpetuate so far as in us lies, the integrity of these United States and to strengthen, uphold and encourage the Federal Government in the exercise of all its functions in our noble constitution; and to this constitution in all its provisions, requirements and principles we profess our unabated loyalty and to avoid any misconception, the Assembly declares that by the term Federal Government here used, is not meant any particular administration or the peculiar opinions of any party, but the central administration which being at any time appointed and inaugurated according to the forms prescribed in the constitution of the United States, is the visible representative of our national existence".

This resolution had been passed five months prior to the meeting of the Synod in Kentucky, and when the Synod met, considering the public sentiment in regard to this action of the General Assembly determining for all Presbyterians the side which they should take in the civil contest, it was but natural that the most important committee should be that on "Minutes of the General Assembly".

The General Assembly of the Confederate States was not organized until December 4th, 1861.

When the Synod of Kentucky met, the Moderator, Rev. A. A. Hogue, whether by design or accident, named as ministerial members on this Committee, three men who were not only then but long afterward, prominent, learned and distinguished theologians: Drs. R. J. Breckinridge, W. C. Matthews, R. W. Landis, all of whom were pronounced in their political opinions, and all of whom then, with one exception, and he afterward, were marked by strong Northern sympathies.

Synod met Wednesday night; this Committee was appointed Thursday morning, and by Friday its report was in, was amended, and, so far as the record shows, adopted without dissent.

The first paragraph of this report announced the position of the Kentucky Presbyterians on the loyalty resolution of the previous General Assembly and carried with it a protest against the course of that body which had determined to create a new condition of Christian service by requiring all men who were Presbyterians to be loyal to the Federal Government, independent of their surroundings or political views, and to demand as a condition of Southern Presbyterians remaining in the Presbyterian Church, treason to their States and treason to the Government under which they lived. A portion of this report was as follows:

"The Synod deeply regrets that part of the action of the last General Assembly touching the order for a day of general prayer which was liable

to be construed and was construed into a requisition on all the members and office-bearers of the church living in the numerous States which had seceded from the United States and were in a state of war with them, as bound by Christian duty and by the authority of the church to disregard the hostile governments which had been established over them and in defiance of the actual authority of those governments, to pray for their overthrow. . . . And still further, it was neither wise nor discreet for the Assembly of the whole church to disregard in its action the difficulties and dangers which rendered it impossible for large portions of the Church to obey its order without being liable to the highest penalties. The action of the Assembly being exhausted . . . this Synod contents itself with this expression of its grave disapprobation of this action of the General Assembly *which the Synod judges to be repugnant to the word of God as that word is interpreted in our Confession of Faith*".

The second resolution deplored the withdrawal of the Presbyteries of the Southern States, and said further :

"Concerning the posture of the Synod, it seems timely to declare that it adheres with unbroken purpose to the Presbyterian Church in the United States of America".

It also advised the Presbyteries, until the present evil times were overpast, to take charge of the funds of the cause of Domestic Missions and the cause of education and to distribute such within the bounds of the Synod.

For the Synod to thus declare at that day and with its military surroundings and dangers to personal liberty, that this loyalty resolution was "repugnant to the word of God" as that is interpreted in our Confession of Faith, required a high degree of both physical and moral courage.

It is instructive to recognize that in these early days of this ecclesiastical struggle, the position set forth in this resolution was endorsed by such men as Dr. R. J. Breckinridge, Dr. E. P. Humphrey, Dr. R. W. Landis, Dr. J. Lapsley McKee, Dr. William Matthews, Dr. S. S. McRoberts, Dr. J. T. Lapsley, and many others who five years later were clamorous for the ejection of their brethren from the communion of the Presbyterian Church for still maintaining that these deliverances were "repugnant to the word of God" and were such as they could not conscientiously receive or perform and joined in a vote for their excommunication and for the denial of representation to such as steadfastly adhered to those doctrines now so vigorously proclaimed by the Synod.

Another year brought amazing changes in Kentucky. Gen. Bragg had invaded the State. By September of 1862, the Confederate forces were in possession of half the territory of

Kentucky and a provisional Confederate government was organized at the State Capital.

Synod was to meet on the 8th of October at Paris. The camp-fires of the Confederate army, then retreating, had barely died out around the city in which the Synod was to meet, and within fifty miles of the spot where the Synod assembled there was being fought the bloodiest battle of the war which was to take place on Kentucky soil—the battle of Perryville, and the thoughts and minds of even Christian men were full of that uncertainty and distress which come from the immediate presence of war.

When the Synod assembled there were six ministers from one Presbytery and one from another, and only three elders from the whole Synod put in an appearance. They adjourned to meet at the same place in May 1863, at which time they held a three days' session and then again adjourned to meet in Frankfort, the Capital of the State, on Oct. 14th, 1863. At this latter meeting the Committee on the Minutes of the General Assembly reported that they found nothing in these Minutes requiring attention.

The next meeting of Synod was at Danville on the 4th of October, 1864, and here first appeared those differences which in the end were bound to split the Church, unless a majority of the Presbyterians in the State were willing to stifle their convictions, ignore their consciences, and submit to any ecclesiastical tyranny a majority of the General Assembly might be willing to impose.

Calling to mind that the Spring Resolution was adopted in 1861, it is easy to see how the General Assembly of the Presbyterian Church had by a system of patriotic evolution made very rapid strides in the development of a political church. Having commenced with the Spring Resolution in 1861, in 1862 they declared, "It is the clear and solemn duty of the national government to preserve at whatever cost the National Union and Constitution and it is the bounden duty of the people who compose this great nation, each one in his several place and degree, to uphold the Federal Government".

In 1863, the General Assembly had again declared, "No causes now exist to vindicate the disloyalty of American citizens toward the United States Government".

Again in 1864, they decreed that, "In our present situation the interests of peace and social order are identified with the success of emancipation."

In 1865 the General Assembly *ordered*, that "all ministers applying for admission from any body in the Southern Church should be examined whether he has in any way, directly or indirectly, of his own free will and consent, or without external restraint, been concerned at any time in aiding or countenancing the rebellion and war which has been waged against the United States, and if it be found by his own confession or his own testimony that he has been so concerned, that he will be required to confess and forsake his sin in this regard before he shall be so received." Church sessions were also ordered "to examine all applicants for church membership who may be presented from the Southern States, or who had been living in the South since the rebellion, concerning their conduct and if it be found that of their free will they have taken up arms against the United States such person shall not be admitted to the communion of the church until they give evidence of repentance for their sin and renounce their error."

The Committee on Minutes of the General Assembly at this session presented a majority and minority report. The deliverances of the General Assembly on slavery was made cause for action. The war was then at its height. The success of the Federal armies and Federal occupation of so large a portion of the Southern States, rendered it evident to thinking men that, according to the course of natural events, the result of the war would be against the South; but, even under all these conditions, by a vote of 75 to 110, a paper was adopted declaring these utterances of the General Assembly "unnecessary, unwise and untimely," and that "the mission of the Church of Christ is spiritual, and any interference with matters purely political is a departure from her duty and without the pale of her authority as conferred upon her by her divine head."

In the midst of war, surrounded by Federal armies, thus assailing the declarations of the General Assembly nearly two years after the emancipation proclamation, in a State where the writ of habeas corpus had been suspended, where military law had been declared, where men were not allowed to assemble without certificates of loyalty; where loyalty was construed as unqualified support of all measures and means, constitutional and otherwise, to uphold the Federal Government, it was a brave, noble and heroic stand for Presbyterian men to

take—many of whom sympathized with the North in the struggle, but who rose higher than their political sympathies and stood fast for the non-political character of the Church and for its purely spiritual mission.

Synod met again, at Louisville, on the 11th of October, 1865. The war was ended; reconstruction had begun in the South. The day after Synod met, martial law was declared to be no longer in force in Kentucky, but during the twelve months which had elapsed since the meeting at Danville, the division in sentiment and feeling had been greatly strengthened. Both sides had become more determined. Those who sympathized with the General Assembly had become more accustomed to its deliverances, and more indisposed to cut themselves loose from the Church of their fathers. The ten people who voted against the resolution which had been passed in '64, had largely increased in numbers, and both sides prepared for a fierce struggle.

The Presbytery of Louisville, at its Session at Bardstown, Ky., a few weeks before, on the 2nd of September, '65, had adopted what was known as the Declaration and Testimony. This was a document signed by 119 elders and ministers, and was styled—

"DECLARATION AND TESTIMONY against the erroneous and heretical doctrines and practices which have obtained and been propagated in the Presbyterian Church in the United States during the last five years. (1861 to 1865, inclusive.)"

It was at the Session of the General Assembly in 1865, that the action had been taken requiring all ministers and members coming from the South, who had been in any way connected with the Confederate service, to express their sorrow and repentance for their course, and admit it was a sin, before they would be admitted into the Presbyterian Church, and this was really the final moving cause which induced the signers of the Declaration and Testimony to send that document forth to the world. This paper did not mince words or choose smooth phrases. It declared that the Presbyterian Church had been recreant to her principles; that the doctrines it had declared were contrary to the teachings of the Word of God; that they were the doctrines of despotism, and they would make Christ the tool of tyrants and his teachings the bulwark of unlimited arbitrary power. That these teachings were a total abandonment of God's written word; that they had made the Church a

subordinate agent to enforce ecclesiastical pains and penalties at the demand of the State, declaring that they would refuse to support ministers who held these heresies; that they would not take part in the discussion of political matters in an ecclesiastical court; that they would recognize no authority in determining Christian doctrines or morals, except the Word of God; that they would not take any oath as a qualification for sitting in a church court, or for preaching the gospel; that they would not sustain, or execute in any manner, the orders passed by the Assembly of 1864-65, on the subject of slavery and loyalty, and that they would make no contributions to the objects of the Church except that of Foreign Missions, and called a convention of like-minded persons from all Presbyterian bodies, to adopt such measures as might seem best suited to restore the Church's prosperity and strengthen and vindicate the pure and peaceful religion of Jesus from the reproach which had been brought upon it through the faithlessness and corruption of its ministers and professors.

These were strong words, uttered evidently by men who were deeply in earnest, who had convictions and were not afraid to express them and to publish them to the world, and by which the signers had resolved to stand or fall.

The Presbytery of Louisville had adopted this Declaration and Testimony by a large majority of its members.

The Synod met in Louisville on the 11th of October, 1865, and elected as Moderator, Dr. R. L. Breck, a selection which future events demonstrated to be wise as well as fortunate. It was one of the largest meetings that the Synod had ever known. Three Presbyteries alone, on the opening night, had in attendance 53 ministers and 54 elders. At one time, early in the Session, there were 134 votes recorded. Both sides seemed well aware that this Synod would furnish at least the preliminary struggle of the final contest in the State.

Before the Synod had been organized, Dr. R. L. Breckinridge offered a resolution, that all those who had signed the Declaration of Testimony "did and do, every one, by said acts assume such a state of open rebellion against the Church, and open contempt and defiance of her scriptural authority, and such contempt of her faith and order and acts, as to render each and every one of them unqualified, unfit and incompetent to sit and act as a member of this or any other court of the Presbyterian Church."

After several days of parliamentary diplomacy and some ecclesiastical fillibustering, which consisted in the reading of all the offensive acts of the General Assembly, and many other reports and deliverances and protests, necessary to consume time and allow still further attendance of members, for whose presence urgent messages and messengers had been dispatched, the vote was finally had upon the paper offered by Dr. Breckinridge. It had 22 votes in its favor and 107 against it, and five declined to vote.

The ninth day of its Session, the Synod passed what was in the nature of a compromise paper, offered by Judge Sampson, touching "some of the recent acts of the General Assembly and in regard to the late act of the Presbytery of Louisville, called the Declaration of Testimony."

First, "That the Acts of the General Assembly . . . in the judgment of this Synod, are unwise, as tending to destroy the peace and harmony of the Church, and in some of thier provisions unconstitutional," and indulging the hope and belief that, in calmer times, the General Assembly will review and correct these deliverances.

Second, Again expressing the opinion that they "should adhere with unbroken purpose to the Presbyterian Church in the United States."

Third, Disapproving of the terms and spirit of the Declaration and Testimony, and

Fourth, Earnestly begging that all would study the things which make for peace, and exercise liberality and forbearance toward each other.

Against the action of the Synod, Dr. Breckinridge and others appealed. This discussion and these deliverances had a tendency to form the forces in the Synod. The Presbyterian people were ordained yet to have other deliverances of a more radical and offensive nature from the General Assembly, but future discussions changed very few ministerial opinions and the alignment of forces made at this Synod, on this subject, was pretty thoroughly sustained throughout the future troubles and divisions in the Synod.

It was a remarkable fact that all the professors and a very large majority of the ministers without charges stood on the side of the General Assembly, while three-fourths of the active ministerial force in the State protested against the deliverances of the General Assembly and ranged themselves on the side of

the freedom of the Church from secular and political ecclesiasticism.

The General Assembly in 1866, met at St. Louis, Missouri. A convention, composed in large part of delegates, had been called a few hours previous to the meeting of the General Assembly which had passed a memorial, praying certain action on the part of the General Assembly in regard to the condition of the church and its political deliverances. Dr. R. L. Stanton; who had taken some part in the troubles in Kentucky and had been one of the participators in its Synod, was elected Moderator.

The Presbytery of Louisville had sent to the General Assembly four delegates, which, taken as a whole, was probably one of the most remarkable sets of commissioners ever sent from a single presbytery. It consisted of Dr. Samuel R. Wilson and Dr. Stuart Robinson, and as elders, Gov. Charles A. Wickliffe and Mark Hardin. Dr. S. R. Wilson possessed one of the most acute and logical minds in the Presbyterian church of that period. He was a calm, bold, brave, fierce fighter. Dr. Stuart Robinson, one of the most distinguished men the Presbyterian church ever produced, was an all-around man; a man of earnest convictions, gigantic intellect, comprehensive mind, wide experience, a brilliant debater, full of Irish enthusiasm, magnetic, and a tremendous power, whether right or wrong, on any question. Gov. Charles A. Wickliffe was one of the strong men of Kentucky. He had been Governor of the State, member of Congress ten years, Postmaster-General of the United States, and was distinguished both as a statesman and a Presbyterian elder. The other delegate was Mark Hardin, a cousin of Gov. Wickliffe, and one of the most faithful, learned and prominent men who ever held the office of elder in Kentucky. These gentlemen presented their credentials, were enrolled as Commissioners to the General Assembly and voted in its organization.

Dr. Stanton, when elected moderator, had foreshadowed the action of the General Assembly. He had been elected by a large majority and was the choice of the extreme men of that body. The words which he had spoken were still echoing within the walls of the church, when Dr. McLean arose and offered the following resolution:

"WHEREAS, it is understood that the presbytery of Louisville has openly defied the General Assembly and refused to

submit to its orders, in the pamphlet adopted by it, (Declaration and Testimony), * * *

Resolved, That until the Assembly shall have examined and decided on the conduct of said Presbytery, the Commissioners thereof shall not be entitled to seats in this body."

This resolution was subsequently passed and thereafter these commissioners declined to defend themselves or their Presbytery further in the General Assembly, although invited to speak on this resolution. Subsequently the General Assembly

"*Resolved*, That the signers of the Declaration and Testimony and the members of the Presbytery of Louisville who voted to adopt that paper be summoned, and they are hereby summoned to appear before the next General Assembly to answer for what they have done in this matter, and that until their case is decided they shall not be permitted to sit as members of any church court higher than the session."

"*Resolved*, That if any Presbytery shall disregard this action of the General Assembly and at any meeting shall enroll as entitled to a seat or seats in the body, one or more of the persons designated in the preceding resolution and summoned to appear before the next General Assembly, then that Presbytery shall, *ipso facto*, be dissolved, and its ministers and elders who adhere to this action of the General Assembly are hereby authorized and directed in such cases to take charge of the presbyterial records, to retain the name and exercise all the authority and functions of the original presbytery until the next meeting of the General Assembly."

"*Resolved*, That the Synods, at their next stated meetings, in making up their rolls, shall be guided and governed by this action of the General Assembly."

It was under these circumstances and in face of these proceedings of the General Assembly, to which the Synod in Kentucky belonged, that that Synod was to meet in Henderson, Ky., on the 10th of October, 1866. Henderson was in the extreme western part of the State, at that period without railway communication and could be reached only on the Ohio river by steamboat. Excitement ran high, but personal relations had, up to this time, not been severed. Almost the entire Synod went down from Louisville on the steamboat, "Morning Star," and there was the most kindly and pleasant intercourse between the members of the Synod, but concerning the plans of either side there was the most impenetrable mystery and

absolute silence. It was evident to every thinking and well informed man that the crisis had come, that the hour for decisive action was at hand.

The Synod arrived at Henderson on Tuesday afternoon, twenty-four hours in advance of the meeting. On Wednesday morning, both sides were up bright and early, discussing the situation, and in caucus arranging for final action. Few doubted that a rupture would come, but how or when no one dared attempt to foretell. The adherents to the General Assembly formulated every conceivable plan of battle. They spent the whole day in earnest, anxious effort to map out a method of operation, but finally they could come to no satisfactory decision and they appointed a committee consisting of Dr. R. J. Breckinridge, Dr. E. P. Humphrey and Geo. T. Wood, to lead and direct the movement on their side.

Those who had resolved not to obey the order of the General Assembly also had a full discussion, and after the most earnest deliberation, they concluded that all they could do was to trust to the occasion and be guided by the necessities and emergencies of the hour, as developed.

Those who were opposed to the action of the General Assembly had one great advantage and that was in the Moderator, Rev. R. L. Breck, who alone could call the Synod to order as its last Moderator. He was a member of Transylvania Presbytery and that body had not been dissolved by the *ipso facto* proceedings. The General Assembly had met in May and the Presbytery had no session until the succeeding September. Three Presbyteries had been dissolved by these *ipso facto* proceedings, under the order of the General Assembly of 1866. When the Presbytery of Transylvania had Assembled a few weeks before, those who sympathized with the Declaration and Testimony men had counted noses, and they found in that Presbytery which included Center College and Danville Theological Seminary, the Assembly men were in the majority and therefore they would promptly reject the signers of the Declaration and Testimony and there could be no dissolution of the Presbytery. When the Declaration and Testimony men appeared they were immediately ejected and their brethren complained and appealed to the Synod. The Presbyteries of Louisville, Ebenezer and Muhlenburg had all been *ipso facto* dissolved, but Transylvania had a clean bill under the orders of the General Assembly. It, therefore, followed that there was no way to get rid of Dr. Breck.

Few men were better suited for the trying ordeal through which the Synod and the Moderator were now to pass. A man of superb physique, calm judgment, steady nerve, quick in thought, of strong conviction and with a courage that was equal to any emergency ; well versed in ecclesiastical and parliamentary law ; a man of perfect self-control and a will as strong as adamant. Of his conduct on this occasion, after the lapse of a quarter of a century, the most censorious critic must admit that it was impartial and the rulings lawful and fair.

The Synod convened at half-past seven in the evening. The excitement was intense ; the church was full to overflowing. A very large majority of the people of the congregation sympathized with the Declaration and Testimony element.

The opening sermon was preached by Dr. Breck, from the text, "The next day, John saw Jesus coming to him and saith, behold the Lamb of God which taketh away the sin of the world."

It was not to be presumed that however profoundly logical this discourse, it could be followed very closely or very highly appreciated. The Synod was even larger than the one at Louisville the year previous. The house was full to overflowing ; not only the Synod but the congregation sat through the sermon in suppressed anticipation and with the earnest hope that the sermon would be brief and that the real battle would be on as quickly as possible. Suspense and anxiety filled every heart. Great men had met on a great occasion ; they were to defend and maintain a great principle, and one that in their judgment was vital to not only religious but civil liberty. In those hours, Presbyterians talked of little but church policy, church doctrines, church rights, church remedies, and it was for the liberty of the church and for the defense of Christian men and women against ecclesiastical tyranny and oppression that these ministers and elders were now to take a stand. No assemblage of men ever went into a struggle animated by higher motives, or to engage in a conflict for nobler truths.

On the one side was the authority of the church, its orders and its decrees. Would Presbyterians dare repudiate the deliverances of the General Assembly, deny its power, refuse to obey its mandates ? The General Assembly had given explicit directions how the roll should be made up. It had said the names of certain ministers and elders should not appear there-

on. Could the Synod question this command of the highest Church Court? Would it then and forever renounce the jurisdiction of the General Assembly?

On the other side, strong, earnest men said, we are free men in Christ. You have laid upon us restrictions and imposed upon us terms we cannot accept. You have ordered us to do things which are "repugnant to the word of God," which violate every doctrine of religious liberty, which degrade our Christian manhood and which, if we accept, we should be traitors to Christ our King, and unfaithful to our consciences as instructed by the divine Lawgiver. You have brought political questions into the church courts and you have added new terms to Christian communion and have demanded that Christians should subscribe to political dogmas before being entitled to church membership. You have insisted that loyalty to the Federal Government is a condition precedent to church membership. You have declared it as a law of the Presbyterian church that any man who, directly or indirectly, willingly took part in the war on the Confederate side cannot be received into the church until he confess that such action was a sin and express repentance therefor. You have excluded representatives lately elected to the General Assembly, from the right to sit in that body, because they had protested against and denounced those unscriptural utterances, and because they refused obedience to that which they declared to be in violation to God's teachings, and because we had said, "We will not sustain nor execute, nor in any manner assist in the execution of the orders passed by the two last Assemblies on the subject of loyalty and freedom and with reference to the conduct of matters in the Southern States and with regard to the ministers and members and churches in the seceded and border States." These things we resented, not because of any political sympathies with the Southern people, but we resented and repudiated them because they introduced into the church questions of a purely social and political nature, which have no warrant in the Bible. Christ did not recognize any such terms, therefore they are unscriptural and we cannot and will not obey any General Assembly which requires the execution of any such provisions.

These were matters which, viewed from both standpoints, demanded zealous advocacy, steady adherence and unwavering support, and the result soon showed that both parties were

thoroughly in earnest, the one to enforce the other to resist the Assembly's orders.

No sooner had the retiring Moderator concluded his sermon than the Synod was constituted with prayer by Dr. W. W. Hill. The Stated Clerk, Rev. S. S. McRoberts, who had been elected to that office in 1841, and had now filled it for twenty-five years with fidelity and acceptance, began to call the roll. His sympathies were with the General Assembly. The retiring Moderator was standing in the pulpit, declining to be seated lest by some unforeseen action some advantage might be obtained.

By a standing rule in the Synod, passed in 1848, it was provided that, "Previous to each meeting of Synod, the Stated Clerk of Synod should procure from the Stated Clerks of the several Presbyteries recent and correct lists of the names of their members." The Presbytery of Louisville had been shut out by the direct order of the General Assembly, and, therefore, nearly three-fourths of its members would be excluded, either because they had signed the Declaration and Testimony, or because they were not on the list of the presbytery which was loyal to the General Assembly.

The Stated Clerk called the names from slips. The Louisville Presbytery was not the first on the list, but the Stated Clerk began with it. It did not require the watchful eye of Dr. Breck but a second to detect the omission of some of the names of the Louisville Presbytery. Quick as a flash he ordered the Stated Clerk to stop and call a correct list of the ministers as appearing in the minutes of the last General Assembly. This the Stated Clerk declined to do. Again he was directed by the Moderator to call the names of the constituent members of the Presbytery of Louisville. And this again the Stated Clerk declined to do. Whereupon Dr. Breck announced that as the Stated Clerk declined to properly discharge his duty, he himself would call the roll, and began to do so from the list in his hands. Instantly the battle was on, and there was fierce excitement. The moment for the struggle for true synodical succession had come. No one had hitherto seen where it would strike, but now it was apparent that on the parliamentary line the battle would occur. Dr. Breck requested Dr. Hill to note down the names of the Synod as he should call them. Hardly had Dr. Breck began this call when Dr. Breckenridge arose to speak. He was called to order by the

Moderator. This call he declined to obey and insisted on his right to address the body. Three times the call was made. Dr. Breck said that nothing could be in order until the membership of the Synod was determined, and upon the question of who were and who were not members, that body itself in the end must pass. The congregation and a large part of the Synod joined the Moderator in his demands for order, and from every part of the house were the cries of "Order," "Order." One strong-lunged Kentuckian, in a seat just behind Dr. Breckenridge, called in stentorian tones, loud enough to be heard several squares away, "Order," "Order." Dr. Breckinridge turned upon this gigantic friend and said, "Would the gentleman please speak a little louder," and then sat down.

Again Dr. Breck began to call the roll, when Dr. Humphrey, always polite and decorous, arose and said, as Dr. Breck had been absent from the State for a good many years and had only just returned, he would like to call his attention to a standing rule of the Synod, passed in 1848, which devolved upon the Stated Clerk the duty of preparing the roll of its members.

This was considered a poser, but Dr. Breck was not unprepared. He blandly replied that he was aware of this rule, but as the Stated Clerk had been direct in preparing the roll, he himself had seen the several Presbyterial Stated Clerks and had secured the proper list of members and was calling the roll now from those papers. There could be no very satisfactory response to this and Dr. Humphrey sat down.

Dr. R. J. Breckinridge again arose and asked if he would be allowed to give a notice; to which the Moderator replied that he would. Thereupon, he requested all who agreed with him not to answer the roll-call.

Dr. Breck completed the call and 98 persons responded; 44 ministers and 54 elders; one minister appearing the following day, making a total of 99. 29 ministers and 26 elders sat silent through these proceedings and refused to answer to their names. Towards the end of the roll-call, a most amusing incident occurred. Dr. William C. Matthews, who had not heard Dr. Breckinridge's suggestion as to refusal to answer, came into the church and addressed the Moderator. Dr. Breck asked him if he was a member of the Synod, to which the Doctor replied, "Do you ask me, sir, if I am a

member of this Synod? You have known me for more than a quarter of a century and you yourself, sir, can state whether I am a member of this Synod."

"I do not know you, sir, unless you shall enroll yourself as a member of this Synod", Dr. Breck replied; at which Dr. Matthews became much offended, but some brother better posted gave him the cue to the situation, whereupon he took his seat with great suddenness and much discomfiture.

The Moderator having announced that the house was prepared to proceed to the election of officers, it was at once resolved, "That the Synod now proceed to the election of another Stated Clerk."

This motion was carried and Rev. F. G. Strahn was elected Stated Clerk; Rev. Rutherford Douglas, Moderator; and Rev. Robert Morrison, Temporary Clerk, and thereupon adjournment was had until the following morning at nine o'clock.

Immediately after this adjournment, Rev. Dr. J. Lapsley McKee, the last Moderator present, took the chair and under his direction the Stated Clerk called the roll, omitting the names of all who had signed the Declaration and Testimony, or who had participated in the dissolved Presbyteries, and thus carrying out in full the constitutional outrage devised by the Assembly of 1866.

Rev. J. T. Lapsley was elected Moderator. 29 ministers and 26 elders answered to their names; which number was afterward increased to 31 ministers and 27 elders—quite a number of the latter being duplicates from divided congregations.

Some of the most distinguished members of the General Assembly side sought to claim public sympathy by saying they had no place to meet and would have to adjourn to the court-house yard. This effort proved a dismal failure and greatly offended the people of Henderson, who, while sympathizing with the people of the Southern side, had exhibited an impartial hospitality to both parties. Then and there the Cumberland Presbyterian Church was tendered for the use of the new Synod, but some of the delegates still insisted that the court-house yard was their only place of refuge, and then the body adjourned to meet at 8 A. M., the next day.

The idea had gotten abroad that, as property rights would be involved, the true succession, not only as to officers but as to place, was of moment and would play some part in case a legal contest should arise over property. The session of the

church did not have the title to the property ; this was held by the board of trustees, not one of whom was then present and only one of whom was then in the county and he lived about twelve miles from the city. In those days men acted promptly and vigorously. It had been rumored around that the adherents of the Assembly intended to get the keys and take control of the building and thus get in possession and turn out their brethren and hold fast to the place of synodical meeting.

At this period, there was in the Synod, from Bowling Green, Kentucky, a young minister, Rev. R. K. Smoot. He was a born general, with a quick and comprehensive intellect, brave, a tactician, and a strategist ; and a man too, who never went very far out of the road when another man wanted to have a quarrel. He knew the country, he knew the people ; he knew the country trustee ; he had been with him five days before at the Presbyterial meeting when the Presbytery of Muhlenburg had been *ipso facto* dissolved by one young man who had held his license only six months, and had disrupted the Presbytery of Muhlenburg because it had called the name of Dr. W. G. Rice, a brother of Dr. Nathan L. Rice, and who had performed the hardest missionary labor in that part of Kentucky for the third of a century and who was absent from the meeting, but who had signed the Declaration and Testimony and whose name simply appeared on the rolls of the body.

Concluding that the key of the Church was in some way the key to the situation, and having its importance magnified because he knew the other side wanted it, he went at once to a livery stable and hired a span of horses with a driver, for the purpose of going to the home of the only trustee who could now give an order concerning the property. He was quickened in his movements and confirmed in his resolve, when the liveryman kindly suggested to him that a reverend gentleman on the other side had ordered a team to be ready at daybreak on the following morning to drive out to the same trustee's house. With these facts in his possession, few men ever more thoroughly enjoyed a twenty-five-mile night ride. It was a clear, crisp October night in Kentucky—a month in that State which produces perfect weather. Over the hills, across the ridges and down the streams, along the dirt road he hurried, anticipating with the keenest delight the success of his mission and inspired with the joy that would fill his breast when, at early morn next day, he should behold the discomfiture of

his enemies. Arriving at the trustee's home, his hail was quickly answered, his voice being recognized, and but little explanation was necessary. The trustee knew exactly what was wanted ; a few days before he had seen the facility with which the Muhlenburg Presbytery was dissolved. The order was promptly and fully written, and Mr. Smoot immediately started on his homeward journey. As he reached the edge of the city next morning, while the chickens were crowing at the break of day, he heard a familiar voice proceeding from a buggy driving rapidly down the same road over which he had come. The reverend occupant was expounding to the driver his theories on church government, the power and functions of the General Assembly, and the rebellious spirit which marked the members of the Synod, among whom was R. K. Smoot. Neither party spoke, and the out-going man did not, apparently, recognize the in-coming one. Mr. Smoot quickly delivered the order to the sexton, placed the key of the church in the hands of his Moderator, Rev. Rutherford Douglas, and then sought his bed for needed rest ; but the excitement of the night had been too much to allow of sleep, and when the Assembly party, at eight o'clock in the morning, met on the church steps, tried the door and found it locked, after some caucusing and brief speeches, the reverend gentleman, who had been some four hours late in reaching the trustees home, said he "strongly suspected there was being some foul work, much akin to 'treason, stratagem and spoils.'"

The seceding Synod then organized on the church steps and adjourned to the Cumberland Presbyterian Church, which had been offered it, and whence, after two short sessions, it adjourned to meet in Lexington, Ky., on the following 20th of September. They left in a body the same evening, and the Southern Synod had not only possession of the church but of the field.

War had now been declared. The Synodical Rubicon had been crossed and the General Assembly had been defied. The Synod of Kentucky had refused to obey its mandates, and it was now in order to fix a policy and to prepare a plan for the conservation of those forces and elements which sympathized with the disobedient Synod.

Many of the members, and not a few of the ministers, who now took this position on Church questions, had no sympathy with the Southern people in the war which had just ended.

It was true that a vast majority of all the men in this Synod which had now renounced the General Assembly, were in the deepest sympathy with the Southern Presbyterian Church, and many of its ablest men felt that the time had now come for organic union with the Southern General Assembly. The five years just passed had been a period of thorough education, not only in Church policy, but in doctrines and maintenance of principles.

From the hour the General Assembly in 1861 had passed the Spring resolution, which the Synod had declared, in the same year, to be "repugnant to the word of God," on down through the years to 1866, when the action of the General Assembly had been more aggressive on political questions and marked by a wider departure from the provisions of the Confession of Faith concerning secular matters; the Synod of Kentucky had prided itself upon standing close by the constitution and on fighting with earnestness and zeal for this great principle, so essential to Christian liberty, viz: that the church must be completely and thoroughly non-political and non-secular in its deliverances and that on all questions concerning the political allegiance or opinions of its members on purely social questions, the church had neither the right nor the authority to bind the consciences and that all such deliverances were not only unconstitutional, but were absolutely null and void and of no binding force whatever.

While it was true that many of the men who thus stood by this great doctrine were not in political sympathy with the South, they took that higher stand that politics had no place in the Courts of the Lord and in this matter they were contending earnestly for doctrines which lay at the very root of Christian liberty and faith. Testifying thus for a great principle for which they had so bravely stood for five years and while convinced that the destination of the Synod was practically settled, a majority did not believe that union with the Southern General Assembly was at that time the wise or expedient thing, and that the great principle for which the struggle had been made required still further witness.

The determination to resist the decrees of the General Assembly and if need be to renounce its jurisdiction under certain conditions was a decision of slow growth. To leave the church endeared to them by so many memories and tender associations was a most distasteful proceeding and through all these de-

partures from what they believed was the word of God, there was always mingled a sincere hope that time would rectify the wrong and the conservative element again resume control.

True they had denounced the General Assembly; true they had defied its positive instructions and refused to execute its decrees; true they had protested in language emphatic and at times tinged with vehemence; yet they had always quieted their consciences and allayed their fears of ultimate withdrawal, by saying in 1861 (though asserting that the deliverances of 1861 were "repugnant to the Word of God") yet, "as concerning the posture of the Synod, it seemst timely to declare that it adheres with unbroken purpose to the Presbyterian Church in the United States of America."

This declaration was substantially repeated in 1863, literally reaffirmed in 1864, with the proviso, "while we have neither the will, nor the authority, nor the purpose to exact from our people assent to all the judgments pronounced from time to time by our Church Courts, we exhort them to cultivate forbearance". . . . The lines were fairly drawn in 1865, yet the Synod that year had said, "and we here again assert we will adhere with unbroken purpose to the Presbyterian Church of the United States and will oppose every effort to interrupt our ecclesiastical relations with the General Assembly, or to produce a schism or division on the ground of said acts and deliverances".

This resolve had become a little tattered and torn by 1865, but the men of the Synod were very reluctant to forever sever their relations to the old church and had an unexpected but delusive hope that the Kentucky Synod might become a middle man toward which the orthodox Presbyterians both North and South would gravitate and in furtherance of this idea they resolved as follows, in 1866 :

"It is not the purpose of this Synod to make any change in its ecclesiastical relations but to continue to stand in its present position of open protest and resistance to the enforcement of the Acts of the General Assemblies of 1861-66, concerning Doctrine, Loyalty and Freedom, as unconstitutional and therefore null and void".

"This Synod also hereby expresses on the one hand its sympathy and its readiness to co-operate with such conservative brethren in the Northern Assembly as desire to return to the old paths; or on the other hand its sympathy with and readiness to assist to the utmost of its ability the brethren of the Southern churches and at the same time expresses the hope that they will evince readines to co-operate with all conservative men North and South in a common effort to restore the General Assembly

as it was before the war on the basis of those ancient conservative principles of Presbyterianism for which this Synod is contending".

Prior to 1866, these resolves had been both useful and effective. Many thought a protest sufficient and it stilled the consciences of a large majority and prevented an open rupture so long as the deliverances of the General Assembly were backed up by no overt acts and could be met by the counter resolves and declarations of the Synod.

However the present break with the General Assembly ultimately would settle the destination of the Synod, certain it was that a majority preferred an independent position. With much and valiant contest had come some pride of both opinion and position. The great struggle through five years had made almost every minister and elder in the Synod a defender of some of the greatest and noblest truths for which a Christian man could battle and this general ability to perceive and defend the truth had created an impression that the Synod of Kentucky was a great moral, social and doctrinal power and the flattering belief was abroad that around so faithful a cohort of Presbyterians the scattered forces of orthodoxy throughout the entire land would in the near future be eager to assemble.

But while they indulged these hopes they were not unmindful of the fact that their present action meant war. Though a large majority of church members and ministers sided with them, they were fully impressed with the truth that vigilance and activity were necessary to maintain their supremacy. A full treasury at Philadelphia stood behind the Northern Synod. Men and money would be forthcoming; churches would be divided; property sued for, and to defend their adherents required most earnest and diligent organization and leadership and effective education. They resolved to raise \$20,000 to assist feeble churches, to instruct the masses and to marshal their adherents among the Presbyterian element.

The ablest men of the Synod were appointed on the Committee of Domestic Missions; public meetings were held in many parts of the State; pastoral letters and statements of doctrine were printed and widely distributed, and thus, with pen and tongue, the truths for which both Synods were contending, were sent broadcast throughout the entire commonwealth.

The signers of the Declaration and Testimony and the Presbytery of Louisville had been summoned to appear before the

General Assembly to meet in Cincinnati in May, 1867, "to answer for what they had done."

These gentlemen, thus called to account for their ecclesiastical misdoings, gave themselves no especial worry about this citation. They had no idea of appearing in Cincinnati and the chief concern in Kentucky now seemed to be to organize all the sympathizers into a compact and solid column and meet the assaults of the General Assembly with a zealous, enthusiastic and united Synod.

The peace and independent ideas were soon dissipated. As the civil war had no neutrals, so church divisions had no indifferents. In a fierce battle like the one in Kentucky, almost the entire Presbyterian population ranged themselves on one or the other side. The year 1866-7 was a most active one. Dr. Stuart Robinson, Dr. S. R. Wilson, Dr. R. L. Breck, Dr. T. A. Bracken, Dr. Hendricks and many other ministers in every part of the State discussed the questions involved in the controversy, and not only gathered the Presbyterians into a harmonious and aggressive church organization, but created an outside public sentiment which did much to sustain the weak churches in their loyalty to the Southern Synod.

The people responded with alacrity as well as liberality, and \$20,000 was raised by the committee to carry on the synodical agencies.

The period between the meeting of the Synod, October 12, '66, and May, '67, when the next General Assembly would meet at Cincinnati, was spent in conserving all the forces at command, in teaching the churches the principles involved, and in protecting and defending the weak, and in encouraging the congregations where divisions were made and the rights of property were threatened.

The Presbytery of Louisville sent no delegates to the Assembly of 1867. Transylvania, Ebenezer and West Lexington did. As for Louisville, she simply notified the Assembly that some persons might appear from an alleged Louisville Presbytery, but that the true Presbytery had sent no delegates, and warning it against being imposed upon by a bogus body claiming to be the Presbytery of Louisville.

The General Assembly, of course, admitted its friends. The conservatives were permitted to speak and argue to their heart's content, but when the vote came, the men of Kentucky

and Missouri, whose consciences revolted at the political legislation of the Assembly, were denied a place in its courts.

But even in 1867, ecclesiastical passions began to cool, and the General Assembly of the Church which, in 1861-'2,-'3,-'4,-'5 and '6, had been so profuse in religious loyalty and proscriptio began to see that public opinion even a very little removed from the excitement and bitterness of war, was against the introduction of political dogmas into a religious creed, and to a committee of ten, with Dr. R. L. Stanton, the Moderator of the St. Louis Assembly, at its head, was referred all matters concerning the Kentucky and Missouri Synods. The Declaration and Testimony men had paid no attention to the General Assembly's summons. It was a little difficult to try a religious rebel where he would not attend, and could not by any known process, be forced to put in an appearance. It was necessary, therefore, to get rid of the cases, and with many and vehement protestations of a desire for peace and good will, and while justifying former deliverances, all the matter concerning those who had been thus summoned, were remitted to the lower church courts with directions to the Presbyteries to receive any ministers or elders who were willing to subscribe the following statement:

"I hereby declare my desire to adhere to the Presbyterian Church in the United States of America, and do now promise to render due obedience in the Lord to the authority of all its courts, embracing the Presbytery, Synod and General Assembly. . . . I do hereby disclaim that I had any intention to rebel against, or renounce, the authority of the General Assembly in signing the Declaration and Testimony, and hereby withdraw all language deemed by the General Assembly offensive or disrespectful in which its sentiments are expressed."

Sensible people would never for a moment believe that Christian men who respected themselves, or who had stood for six years contending for religious liberty and freedom, would sign such a paper, so full of stultification and cowardly retraction. This resolution, however, would prevent a trial in the absence of the accused; it would relieve the General Assembly of the dilemma in which it was placed by its former deliverances, which now, in the light of calmer moments, began to appear less heroic, and certainly less godly, and at the same time it was couched in such terms that none of the excluded parties would or could avail themselves of its proposals, and as they were required to make this declaration by the following May, and failing in this, their names would be dropped, it was

both a convenient and speedy means of getting rid of the proceedings as well as the people who had made the protest against the General Assembly's loyalty and freedom resolutions.

As was expected, this concluded the conflict. Thereafter the two parties would each walk in its own chosen path. If any Declaration and Testimony man ever signed this recantation, history has not recorded his name.

Thus the breach in Kentucky was widened and the issues sharply and unmistakably defined, and each party set out to pursue the tenor of its way and in its place to do the work it believed God had committed to its charge.

The synod met at Lebanon on the 11th of October, 1867, and then by order of a previous called meeting, held in Lexington, Ky., on the 26th of June, took up for their enactment and publication "a statement of the Doctrines and Principles" contended for by that body.

This was to be laid before the Southern General Assembly, which was to assemble in Nashville, Tenn., on the 21st day of November following.

This paper had been prepared with great care. It fully and clearly defined the position of the Synod and made not only statement but defense of the doctrines for which the body had so earnestly, so patiently and so successfully testified.

The closing paragraphs of that paper are as follows :

"Such are substantially the general doctrines concerning the church and the principles of this constitution for which this Synod and its Presbyteries have testified during the recent struggle with the General Assembly. They are manifestly doctrines and principles fundamental in the system of Presbyterianism, and the fact that they should have been so little regarded under the first exposure of our system to the storms of national revolution would seem to be a Providential indication pointing to the necessity of a restatement of them * * * to stand as a guide in the future among the historical interpretations of our constitution."

"This Synod feels unwilling to enter in organic union with any large and powerful organization again without some guarantee to its churches and people against troubles in future similar to those just passed through from the want of a clear understanding, that the church shall have no political alliance, that the constitution is supreme—not the accidental majority of an Assembly; and that this constitution not only assigns their powers to the courts, but prescribes the mode of their exercise and thus fully protects the great Protestant doctrine of private judgment and liberty of conscience."

This statement of Doctrine and Testimony was laid before

the Southern General Assembly and was approved and published in its minutes.

In the meantime most of the Presbyteries had taken action in regard to organic union with that Assembly, and when the Synod met in Elizabethtown on the 14th of October, 1868, little was left to be done to consummate this union. It was the unanimous opinion of the Synod that a longer period of independency was dangerous to the integrity of the Synod itself and that holding the same doctrines as the Southern Church, it was not only the wise and prudent, but Scriptural course, to at once become one with that body. It was therefore resolved,

"That as the final action of this Synod, the whole subject be referred to the Presbyteries for such action as may be deemed most advisable to send delegates to the next General Assembly, or not."

When the General Assembly met at Mobile, Ala., in 1869, all the Kentucky Presbyteries were represented. Dr. Stuart Robinson, of the Presbytery of Louisville, was unanimously elected Moderator, and after eight years of constant, vigorous, manly and heroic witness for the true principles of the Presbyterian Church, the Synod of Kentucky once more found itself in a General Assembly, the doctrines and practice of which were in full accord and perfect harmony with its views.

LIST OF MINISTERS AND ELDERS

of the Synod of Kentucky, who refused obedience to the directions of the General Assembly of 1866, concerning the *ipso facto* orders :

MINISTERS.

Allen, W. G.	Luckett, S. M.
Breck, R. L.	Logan, J. V.
Bogle, J. A.	Morrison, Robt.
Barnes, G. O.	Matthews, J. D.
Bard, I.	McElroy, W. T.
Bracken, T. A.	McClintock, J. D.
Brank, R. G.	Nourse, W. L.
Brown, W. R.	Robinson, Stuart
Crowe, G. C.	Rice, W. G.
Carson, R.	Rout, G. H.
Cook, J. J.	Stuart, D. T.
Cheney, S. W.	Saunders, J. N.
Duncan, W. W.	Saunders, M.

Davidson, C. B.	Symington, W. D.
Davies, D. O.	Smoot, R. K.
Douglass, R.	Simrall, J. G.
Forman, E.	Strahan, F. G.
George, W.	Scott, J. M.
Hill, W. W.	Van Lear, M.
Hobson, B. M.	Woods, W. H.
Hendrick, J. T.	Woodbridge, J.
Lea, T. D.	Wilson, Samuel R.
	Young, D. P.

ELDERS.

Berry, P.	Marshall, G.
Bullock, T. W.	Moore, Crawford
Brown, J. C.	McAfee, W. H.
Barnes, J. L.	McAfee, J. P.
Brooks, D.	McCullough, D.
Casseday, S.	McPherson, J. W.
Carlisle, W.	McGoodwin, P. B.
Coulter, D. H.	Martin, H. H.
Demaree, J. M.	Offutt, H. C.
Duerson, T. W.	Penny, Alex.
Dickey, W. M.	Paxton, J.
Easton, E. F.	Phillips, J. G.
Fulton, S. S.	Robinson, Jos.
Gault, Jos.	Shannon, S. B.
Huffman, E.	Sutton, J.
Hughes, D. B.	Stevenson, H.
Hudson, W. E.	Shuck, M. S.
Herdman, J. M.	Sharpe, J. E.
Hughes, J. R.	Stroud, D.
Hutchinson, A.	Taylor, R. S.
Johnson, W. G.	Towns, A.
Jett, P.	Urmston, T. D.
Jordan, S.	Van Meter, I. C.
Lapsley, J. P.	Wickliffe, C. A.
Morrison, W. M.	Walters, S. P.
Morris, Geo. W.	Wasson, R. H.
Moore, A. C.	Young, Robt.