

An Appeal to the Young Men of the Presbyterian Church

by George Howe (1802–1883)

Transcribed by Barry Waugh, Ph.D.

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TO THE READER

THE writer of these pages has been induced to throw out the few hints now presented to the public, by witnessing, as he has with great pain, the indifference felt by most young men of our church, to the claims of the ministry. He has seen with grief, our pious youth choosing other professions and employments, and leaving the ministry out of view, as if it were unworthy their notice. Or, they may have been deterred by other insufficient reasons from entering it. He invites all young men who love the Savior, and especially the pious students of our colleges, to give this subject a thoughtful and devout attention. And will not the ministers of the gospel, and the elders of the churches, not only pray the Lord of the harvest that he would send forth more Laborers, but look up, encourage, and call forth pious, suitable,

CONVENTIONS OF THE TRANSCRIPTION: In the following transcription the numbers in brackets and underlined, [27], are the page numbers from the published original, and the text of the page follows its original number. The same is true of the bracketed and underlined numbers in the notes. It may seem that some of the pages are very short and the page numbers are too close together; this is because the original had large portions of some pages filled with footnote material. The original footnotes designated by symbols have been converted to numbered end notes. For clarity in rare cases the transcriber has made minor alterations in the text, but these modifications have only been done when necessary and effort has been made to present this text as it was written. Some spelling has been updated to current American usage (e.g. "Saviour" to Savior; "favour" to "favor"). George Howe's book used for this transcription has been graciously provided by the staff of the South Carolina Room of the Hughes Main Library, Greenville County Library System, Greenville, South Carolina. The title page was reproduced and facsimiles of the original statistical charts created by the Editor from an example of Howe's book in his possession.

and deserving young men, to be trained up for the ministry of reconciliation. It is not the worthiest, in most instances, who *soonest* offer themselves for the sacred office: modest worth and humble piety seek retirement and obscurity. Those who possess these desirable traits of character must be sought after. Their doubts must be removed, [iv] the hand of fraternal kindness must be extended to them, and their minds must be assisted to feel the obligation of devoting themselves to the work of promulgating the gospel. That these pages may be instrumental of accomplishing their desired object, is the prayer of

Your sincere friend,

GEORGE HOWE.

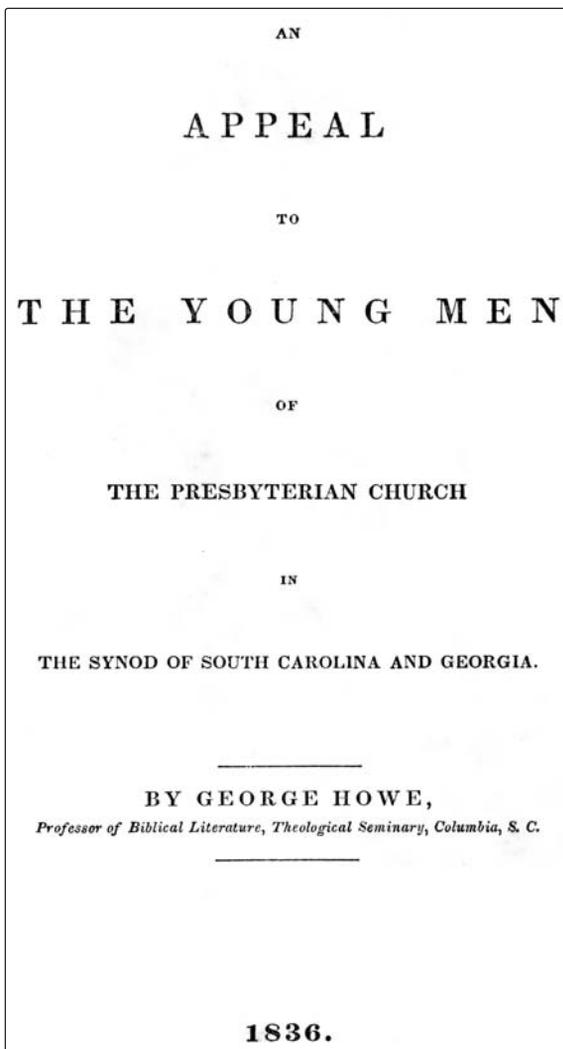
THEOLOGICAL SEMINARY }
Columbia, July, 1836. }

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APPEAL TO YOUNG MEN.

I.

AMONG the many evidences of a low state of religious feeling in this portion of the church, is the small number of young men of piety who are selecting the ministry as their field of labor. Many of our churches lie waste and unoccupied; a large extent of country in which the doctrine and discipline of Presbyterianism would find ready support, is unvisited by the feet of our ministers; our



theological seminary, reared thus far with much land sacrifice, is frequented by comparatively a little band of students; our missionary, education, tract, and Sunday school organizations languish, because we have not men coming forward for the ministry in numbers sufficient to meet the demand and to secure the best good of society. While the church elsewhere is instinct with life and action, and is rousing herself with surprising energy to the work of converting the world, a gloomy lethargy has crept over our Southern Zion, which makes the heart sad, [6] and damps the zeal of those in whose bosom the desire of a better day arises. The fathers are passing away, and few, lamentably few are the young Elishas who shall take up the fallen mantle of the ascending prophets and fill the places they have occupied.

The American Education Society has under its patronage 1,040 beneficiaries preparing for the ministry,

mostly from the Presbyterian and Congregational churches. The Assembly's Board of Education has 600 whom it is assisting to enter the sacred office. The whole number of candidates for the ministry in the Congregational and Presbyterian churches receiving charitable aid is 1,640. Perhaps as many more are pursuing their studies sustained by other means than public charities. The whole number therefore now preparing in these United States for these two churches, is 3,280. But the population of South Carolina and Georgia, at the last census, was 1,098,000, or more than one thirteenth of the population of the Union. To give us our due proportion of candidates, one thirteenth of 3,280, or 252 young men ought to be studying for the ministry within the bounds of this synod at the present moment.

Again, there were in the theological seminaries of the Congregational and Presbyterian churches in the United States in 1834-5, 608 students. There ought then to have been in the theological seminary at Columbia the last year, one thirteenth of this number, or 47 students, in order to have the same proportion of young candidates for the ministry within the bounds of this synod as existed elsewhere through our country.

Again, of the 3,280 students preparing for the ministry in the Congregational and Presbyterian churches in the United States, 630 are computed to be in theological seminaries; 1,695 in colleges or elsewhere in the second [z] stage of study; and 943 in academies. In nine years, all these will have passed into the ministry.

In the year	1836	210	will enter the sacred office.
	1837	210	
	1838	210	
	1839	423	
	1840	423	
	1841	423	
	1842	423	
	1843	471	
	1844	471	

If the synod of South Carolina and Georgia had her proportion of young men in training for the ministry, in 1836 she would have 16 assuming the sacred office, and 48 in her seminary.

In	1837	16	licensed &	48	in the seminary.
	1838	16	"	48	"
	1839	32	"	96	"
	1840	32	"	96	"
	1841	32	"	96	"
	1842	32	"	97	"
	1843	36	"	99	"
	1844	36	"	99	"

Even this is measuring ourselves by the efforts of our brethren and the devotion of young men to Christ as they are elsewhere exhibited, and not by the rule of our duty, nor by the pressure of our obligations to advance the cause of the Redeemer.

Two considerations will be thought of which will operate to diminish the proportion of these calculations. Half our population only can furnish candidates for the ministry. Still, though this is the case, the number of our ministers should not be less when compared with the whole population, than in the free States. Our slaves must have the gospel, and as they are more blind [8] and needy, they require more labor to teach them the religion of Christ; and where the labor is greater, more men are required to perform it. So that if one man in 500 ought to enter the ministry where all are free, two among every 500 free-men ought to enter it where half of the population are slaves. Our ability to have a numerous ministry may be diminished in this state of society, our feelings remaining as they are. But we ought to feel a deeper interest in this subject, make greater efforts, and place a greater proportion of our young men in a state of preparation for the sacred calling, than Christians at the north.

Again: Though other denominations are numerous in other States, and ours in some others is small, yet in few of these States is the number of Presbyterians as small as within our bounds. While this is freely admitted, and while it should diminish from the calculations we have made, it is still sufficiently plain that we fall far, far below the measure of our duty, and of our privileges. We should lift up our eyes on the lands stretching far to the south. The newer portions of Georgia; the whole of Alabama, Mississippi, Florida, and Texas, are filling up with astonishing rapidity, and by our own sons and brethren. We reside in the midst of the broad stream of emigration setting thither. It sweeps away our neighbors and kindred on the right hand, and on the left. It bears from us ministers, elders, and people. On whom does it fall more than upon us, to supply these regions with preachers of the gospel. And how should our exertions be increased, that we may meet the cry sent back to us for the bread of life.

But what are we doing to supply the wants of our own population, and to send the gospel beyond us?

On diligent inquiry, there are not found within the bounds of this synod more than 40 young men in all, in [9] any stage of preparation for the ministry. In our seminary there have been but sixteen this present year, and in the other seminaries of the United States, but six more who belong within the bounds of our synod. Of these twenty-two, eighteen only are natives of our soil.

Massachusetts, with but little more than the population of South Carolina, has 300 preparing for the ministry in her Congregational and Presbyterian churches. And if Massachusetts should not be compared with us, we may find an example to stimulate us nearer home.

North Carolina is said to have 100 in our church alone. South Carolina and Georgia, with a population nearly double, from their Presbyterian and Congregational churches, show but about 40 young men who have answered affirmatively to the call from heaven, "Whom shall I send, and who will go for us?" Fifty churches this moment stand destitute of stated pastors, while others are but partially supplied. Our benevolent instructions languish for the want of men to manage their concerns. And what is worse, the destitutions are increasing, and the new recruits for the Master's service apparently diminishing in number.¹

Where shall we seek for the causes of this alarming state of our church? Shall we say that the Presbyterian church within our bounds is less pious, prayerful and devoted than elsewhere? Shall we say that she is more strongly bent on the acquisition of wealth? Shall we say that her sons are less self-denying, that she sustains, values, and esteems the ministry less? Or shall we find the reason in the alleged fact that the seminaries of learning within her limits have not heretofore been governed sufficiently by religious principle, and that Christian [10] young men, while members of those institutions, have not felt the claims of religion pressing upon them as elsewhere they do? Or, is it that the wants of the church are not understood, and that the true dignity of the ministerial office is not appreciated? Or is it that mistakes prevail among our pious youth as to the nature of a call to the ministry? We do not assign any of these as the reason. But it is certain, that young men of piety educated in our colleges and academies, turn their backs on the ministry, and assume the law, or medicine, or the occupation of the planter, as their business for life, without raising a doubt in the community as to the propriety of their conduct. It is well known that the spirit which actuates the Christian students in colleges and academies elsewhere, greatly differs. *That almost every educated youth of true piety, unless laboring under some disqualification for the sacred office, of which he is advised by judicious friends, feels himself bound by his obligations to the Savior, to spend his life in preaching the gospel.* The vow to be entirely Christ's, he feels pressing upon him. The voice "Go preach my gospel," sounds in his ears. The cry, "Whom shall I send?" penetrates his heart, and he replies, "Here, Lord, am I; send me."

Many have deplored the state of things on this subject,

which exists amongst us. We have mourned and prayed over it with brooding sadness, in secret places. We have sought diligently for the causes of the fewness of the ministry in the wide and still enlarging harvest. We have prayed the Lord of the harvest to send forth into it an increase of laborers. And now we lift our voice and call upon the ministry, the eldership, the members, *especially the young men of the church*, to give this subject a place in their thoughts, their prayers, and labors.

Young men, we speak to you. From you is to come, if [11] it comes at all, the future ministry of the church. If our number is ever increased, the ranks are to be filled by you. You, therefore, under God, are our hope. And, if the church into which we belong and which we love, is to be overshadowed with sad eclipse, and the principles for which our fathers contended are to go down in this community; if Presbyterianism, which was conjoined at the reformation with civil liberty, and has ever been united with it, is to fade away, or to be less prominent than heretofore, on you will rest much of the reproach. It will be because you honor not the ministry, you have not devotion and self-denial sufficient to obey your Savior and follow him through evil as well as through good report. It is because the world has taken hold of you with a grasp so giant-like, that you *will* not follow the path of your duty. Yes, young men of the Christian church, we ask you solemnly and earnestly why you are not serving the Master who redeemed you, in the sacred office of preaching the gospel? Pious youth in our schools and colleges, why have you not chosen with your earliest studies the ministry as your profession? Why are you not straining every nerve to qualify yourselves for its duties?

II.

That you may be able to answer these questions with your understandings, and with a clear conscience, allow us to present some of the considerations which ought to pass before your mind as you frame your answer.

1. Have you considered what God has done to redeem you? Have you thought of the immense *cost* of your redemption? Moses was raised up; miracles were wrought; the Jewish economy was established; David and Isaiah sung and wrote; the prophets prophesied; [12] were persecuted and slain, that the world might be prepared for the Messiah's coming. And then he that was to come, came; the brightness of his Father's glory by whom all things were made, and whose is the throne forever. He came, was born under circumstances which cast reproach on his very birth. He came to bear your sins in his own body on the tree. He died in bitterness and sorrow, and in his death your salvation was purchased. Ye are not your

own. Ye are bought with a price. Your Lord, your Master who stooped to save you, now speaks to you through these pages. "My son, if thou wilt receive my words, and hide my commandments with thee, then shalt thou understand the fear of the Lord, and find the knowledge of God." He bids you think of the price of your redemption, and the obligations to be wholly devoted to the Lord which this redemption imposes. And he asks you by what right you claim your time, your bodies, your hearts, your minds, your tongues, your pens, and wealth as your own; to be employed without regard to *his* glory.

2. Consider the nature of the vow you assumed in becoming a member of the Christian church. The contest man holds with God is a contest against rightful authority. It is a contest between the Creator and the created, the Preserver and those sustained in being by him; between the Redeemer and those he has purchased. And man finds neither peace nor safety till he cordially admits the claims of Heaven to entire dominion over him, and cheerfully resigns to God, the right he has hitherto striven to withhold, of using him for his glory. A profession of religion is a formal profession of entire devotedness to Christ. "Henceforth," you say, "I am his servant, to listen attentively to the voice of his word. My person, property, and time, are his." Now the Christian religion was *not designed* simply to save *you*; [13] but was intended to bless all nations. You rejoice that it has set you free from the thralldom of sin, diffused peace and knowledge around your domestic hearth, erected over your dwelling the protection of law, and shed its benign influence on your native land. God designed that these same benefits should be conferred on *all* nations. The Christian *religion* can flourish under any form of government, and in any clime. It was fitted for all people, and belongs to all. And the Christian *church* is formed, not simply to save you and the few brethren in Christ who are embraced within it now, nor simply to maintain the worship of God and transmit it to the next generation; but she was formed to spread out her arms like the sea, and embrace the continents, and cover them with the influence of truth. This is one great end of the visible church. And at the accomplishment of that end, should every generation of Christians aim, while they yet live. The church you have joined, is one division of the Redeemer's host. Its ministers and elders are officers to lead it onward in aggressive warfare, and they with you, and you with them, are called upon to be valiant and enterprising soldiers.

You have joined the church, you observe the Sabbath, attend at the sanctuary, close around the table of the Lord, pray in secret, honor and sustain you pastor, and follow in the footsteps of the flock. It is well, my

brother. You are keeping alive the piety which otherwise would die for lack of sustenance. But must all your piety and devotion be bounded by these narrow lines? Are you not thus deserting your Savior who is aiming at the world's conversion? If your religion terminates on yourself, where are your love for Christ, and your bowels of mercies for dying sinners, whose lands touch on your lands, and whose houses are within hail of yours? Where is your sympathy for a dying world? [14]

How often is it enjoined on Christians, that they should let their light shine, that they should glorify God, that for this they should eat, and drink, and do whatsoever they are called to do. *The whole aspect of a Christian's duty, as laid down in the New Testament, contemplates him as laboring constantly to produce a religious impression on the minds of men.*

3. Consider the command of Christ—his last command. "Go ye into all the world and preach the gospel to every creature." This command was addressed to the first generation of Christians, and they strove to obey it. It stands on that *sacred* page, where you have read it. Christ has not spoken to you as to Saul of Tarsus, gleaming upon your eyes in a light from heaven above the sun's meridian splendor. But *there* is that sacred command, heaven-sent, clear, pointed, speaking to you with the awful authority of God. And we ask you now in the name of the ascended Savior, Have you ever laid it to heart and said with Saul, "Lord, what wilt thou have me to do?" Look at the place this command occupies in the history of our Master. Its juxtaposition is remarkable. It was after his atoning death; at a solemn meeting of the disciples, and next before his visible ascension. Go ye out, says he, into all the world, and preach the gospel to every creature. I ascend to your Father and mine, and assume my seat on the throne of God, and wield the power of God that I may establish my kingdom. Lo, I am with you always to the end of the world. The command embraces not that generation of disciples only, but every generation, till the last heathen shall have heard the gospel. You cannot escape from its authority. If you think it addressed to the church in its collective capacity, and therefore not to you individually, you should recollect that the church is but the individuals who compose it, and that unless *individuals* obey the command, [15] obedience to it is impossible, and that *you*, with other individual members, are called to obey it. Do not suppose it addressed alone to ministers of the gospel. Could it be a possible thing that the church should be deprived of her ministers to a man, the command would still be binding on her. It would still be her duty to lengthen her cords till she gradually embraced

the human family within her enclosure. And it is not by pressing the command upon ministers already in the field, that God provides laborers for carrying abroad the means of salvation. But he brings before the mind of *young* Christians such passages as this from his holy word, and thus awakens within them the desire to become instrumental in the conversion of men. They give themselves to God as missionaries of the cross, and then leave it to his overruling providence to decide whether they shall labor on these shores or in a foreign land. Every true minister is a missionary of the cross, and is striving to obey that command of the Savior; and, in deciding where he shall labor, asks, or ought to ask, where he can most advance the glory and kingdom of the Redeemer; and whether that place be at home or abroad, there he seeks his abode. How clear it is, then, that the price paid for your redemption, the vows you have assumed, and the command of your Savior, bind you to live to the glory of God, and to put forth an influence for the world's conversion. In every part of our lives, and in every step we take, we are to do all with the divine glory in view.

How clear it is that *every young* man, when he chooses his business and walk in life, *is bound to choose that pursuit which will enable him most to advance the cause of Christ.*

It is for you, young disciple of the Redeemer, to say whether you will be wholly the Lord's, and what course of life you will choose that you may glorify him. With you, [16] my brother, rests the fearful responsibility of disowning, or acknowledging, the authority of Him who redeemed you, and who on his throne in heaven is now looking upon the decision you will make. And, with you rests, thanks to the Redeemer, the delightful privilege of laboring in that glorious cause, by promoting which, the elders in past times, obtained a good report.

III.

How then with this object in view, will you dispose of yourself for life? Can you doubt at all, that of all the callings in which men engage, that of the sacred ministry, if one is qualified for it, is more suited to advance the kingdom of Christ than any other. The ministry is the gift of God.

"And he gave some pastors." All the gifts of God are the offspring of genuine kindness. And they are adapted to human wants, so that in the enjoyment of them, man receives advantage only. And of all God's gifts to man as a social being, the gift of the pastor to him who looks upon the face of society, and then examines deeply into its movements beneath that veil which hides its fountains of

feeling and action from the casual observer, will seem one of the most precious of all the gifts which have flowed from the great atonement—abounding source of all our mercies!—well deserving to be among the first ascension gifts of Christ;—one that must have come from the *heart* of that God—Man whom we reverently adore, while we affectionately love him. Well worthy is that Jesus to occupy the mediatorial throne; well worthy the name given him in prophecy, *פֶּלֶא יוֹעֵץ* Wonder! Counselor! His plan of government as mediator; his officers, ambassadors, and agents; the means he uses to spread wide [17] his reign, and to lead many sons unto glory, speak forth his consummate wisdom. There he sits, our Head! our Lord!—partner of our nature, sharer of our sorrows, man that he may feel for man—God in his humiliation, that he might have power to atone—God in his exaltation, that he may have power to rule. Beneath his feet the universe lies spread out and subject to his eye, upheld, influenced, controlled, so that ultimate good shall be evolved from its darkest, and to man most perplexed and inexplicable action. And *through the pastor is the Savior putting forth the greater share of that influence he is exerting, to extend the church and to save his people.*

See the pastor's place in the social system: Then examine his means of influence: Then the actual result of his labors.

He comes among his people, we will suppose, an educated, enlightened, devoted man. They bestow on him their confidence. He goes in and out before them. He is their adviser and friend in seasons of difficulty, their comforter in affliction. He baptizes the child; he marries the youthful couple; he speaks in accents of consolation over the departed, and consigns the mortal dust to the house of all the living. The many situations of interest in which he is placed, cause him to find a way more readily to the warm affections of the many, and give him the opportunity, if he be a judicious man, of doing them good, in leading their souls to God, and in elevating and improving their characters. There is no man who has in his hands so many sources of influence, as the talented and devoted clergyman. "The pulpit is the preacher's throne." From it he sways an influence, the elements of which are his own talents, piety, and moral worth;—with the powerful, ennobling, thrilling, saving truths of revelation, and that superadded Spirit by whom, sent forth as he is by God, the mind is convinced, the [18] affections are purified, and the desires changed. The congregation assembled to hear him, is in many respects the best selected to receive the impressions he would desire to give. They are the young and tender youth; they are the wives, and mothers, and daughters—that sex which is

most susceptible of religious emotion, and most retired from the hardening influence of a worldly spirit.—They are men, not taken amid the occupations of the shop or plantation, nor amidst the din of the forum, but on a day, when by universal consent of Christian people, the cares of this world are suspended, with the ostensible design of serving the Deity in religious worship. With the day itself the most interesting events are associated: the rest of God from the works of creation; the resurrection from the dead of the mighty Savior; his glorious ascension, and irresistible government now that he is king; and the opening glories of immortality. The thousand associations which cluster around the sanctuary, the sacred place where our fathers have worshipped, and where their ashes lie, all heighten the effect of the preacher's ministrations. Thus, once in every week, and oftener even than this, under the most favorable circumstances, he can bring forth the fruits of his private study and the rich results of early intellectual and moral discipline for the benefit of thousands. Who, then, that is fired with the desire of being useful to others, and is endowed by God with the requisite talent and with glowing and stable piety; when he is looking around him for a vocation in which he may serve God and exert a saving influence on man, can permit himself to overlook or lightly esteem the sacred office of the ministry?

But not in the pulpit only, nor alone by the bed of the sick and dying, or in any of those many efforts which the clergyman makes for the spiritual good of men, is his influence felt. The educated clergyman is the instructor [19] of society even in secular knowledge; the devoted friend, advocate and founder, and best promoter of all our institutions of learning and charity. To no profession is our country so much indebted for her institutions of learning, from the primary school to the university. For it has been true, that nearly all our colleges were projected, urged onward, and founded, and have been conducted, by the efforts of this class of men. Harvard, Yale, Dartmouth, every New England college, and most of those out of New England owe their origin to the laborious and watchful care of these men, ever solicitous for the advancement of society in all those things which humanize and adorn it. It is they who are carrying the gospel with its rich blessings, to the heathen; who are encouraging and sustaining with their intellectual efforts those numerous periodicals, which are bringing the sanctions of religion, and the heart-stirring incidents of religious life and missionary effort, home to the fireside of every man.

How great, then, is the privilege of being a minister of Christ! The apostle calls it *τὴν χάριν τὴν δοθεῖσαν*, the gift conferred, and always speaks of it as a privilege

and favor (*χαρις*) which man could never anticipate, that he should be permitted to preach the everlasting gospel. How alluring to the distinguished civilian of our country is the office of ambassador to a foreign court! But how much higher the honor, and how ample and solemn the office of being the ambassador of that King of kings, our Lord Jesus Christ.

And if the office is so noble, how noble the studies which are pursued by all those who prepare themselves duly for its assumption. The field of knowledge opened before the lawyer and statesman, is wide in extent: the pursuits and studies of the physician, whose office it is to relieve physical suffering, are well worthy the efforts of the human understanding; but far above them all are the [20] studies and pursuits of the clergyman. The subjects he has to investigate are more noble and commanding; the ends at which he is obliged to aim, more godlike; and the associations in which God places him in society, more interesting and affecting. The physician, lawyer, statesman, and king, are concerned with man's condition and well-being in this his earthly abode alone. The one is occupied with the diseases of this mortal body and their cure; the other, with the relation in which man stands to his fellow man during the few years of his present life. The clergyman is bound by his sacred profession to regard man as born for immortality, as having relation not to earthly society only, but to the greater society of the universe, which includes within it the great God himself, man's sovereign and father, and Jesus our elder brother, atoning sacrifice, and interceding friend. To a perception of these relations which we hold to the vast company of immortals, is it the business of the clergyman to awaken the mind of man. To raise him from the low vale of earthly pursuits, which as a final object of effort are unsuited to his destiny, and therefore incapable of rendering him permanently happy, and to introduce him to the nobler society of the universe, whose existence and elevation he has not allowed himself to perceive, is the aim of the minister of truth. He indeed hath not the power of himself to do it, but is the instrument only of the Holy Spirit. Yet his agency is the means God has appointed to use, and in the noble and soul-exciting truths of *religion*, superior far to all the vaunted doctrines of man's philosophy, God has furnished him with those motives by which the soul is to be aroused to the consideration of its duties, and destinies, and its true wisdom. *Religion!* And what is *religion*? It is that which binds.² It is the restoring of those bonds [21] sundered in the apostasy by which man was united to his Creator. It is the retracting of the soul from the distant and wintry void in which it has been wandering, lost in ray less night, far

from its center of life and joy. It is the binding that soul within its appropriate orbit, by grateful yet constraining influence, and teaching it to revolve as God intended it should move, around the Sun of Righteousness; and beneath his glad and living power. And is this a vocation that man should think beneath him? Nay! let him plant his foot on the loftiest height and stretch himself to the most gigantic dimensions to which the mind and heart can reach, and it will still be an act of condescension in God to employ him as his ambassador, as the recipient and conduit of the living waters of salvation.

And yet it is a fact most astonishing, that the young men of the church, in this southern country, do so undervalue the Christian ministry as a field of labor. How they can believe that "man's chief end is to glorify God," and can neglect the most direct means of glorifying him; how they can make this world their only care, and allow the mad pursuit of wealth to draw them away from Christian duty, how, when they have obtained a collegiate education, and are about choosing their profession for life, they can look down on the ministry as beneath them, and seek the law or medicine in preference to preaching the gospel, is an enigma, the solution of which, in consistency with an admission that they are doing their duty as Christians, would be difficult indeed.

Instances, it is said, have occurred of young men who have obtained an education, in part, for the sacred office, who have even been sustained through their college course [22] by the charity of the church, and who yet, when they have looked upon the ministry as they were about entering upon the active duties of life, have seen in it no form or comeliness that they should desire it.

The noble office of the ambassador for God, the sacred duties devolved upon him, the sublime employment of building up the church and promoting her purity, and of gathering in the wandering to the sure covenant of David, have had for them no attractions. It has been deemed no privilege to put forth an agency, beneath the divine omnipotence, and in a line with its operations, for the recovery of men. Where were the hearts, where the understandings and the piety of those young men? Where their love to the Savior? Where that assumption of the cross required in the gospel?

Ambrose is said to have fled and concealed himself when the guardians of the church would ordain him to the holy ministry.³ And Chrysostom⁴ professes, that when he was chosen to a bishopric, his soul and body were almost parted asunder, so great was the grief and fear that seized upon his spirits. But this was not because he despised the office, but because in his heart he felt himself unequal to it. The most eloquent of all

the Greeks who embraced Christ, he yet felt that the responsibility which was sought to be imposed upon him was far beyond his power to sustain; and though a man of literature by profession, he knew that his utmost efforts would fail of filling up that vast idea of a faithful minister which occupied his mind. [23]

To what an astonishing height hath that young man raised himself who is on a summit so lofty that he can look down on the Christian ministry and regard it as beneath him. Verily, he hath realized the imagined elevation of the king of Babylon, he hath ascended above the clouds, and higher than the stars of God hath he fixed his throne. When these heavens and earth hasten away before the eye of the Judge and no place is found for them, how diminutive will his pursuits appear! How insignificant will that plantation, which he has spent his life in cultivating, or those merely secular stations he has occupied, seem in comparison with *his* life, who has lived for the salvation of others, and who now receives the reward of those who turn many to righteousness.⁵

If these pages should meet the eye of any Christian young man whose course for life is not determinately [24] taken; who is not so fixed that it is now impossible for him to make an election as to what path he should pursue; whose talents are such as will, if properly cultivated, make him successful as a preacher of the gospel, and who is earnestly desirous of doing something for the divine glory; let me beg him to ask how he can accomplish more for God his Savior, than by preaching the everlasting gospel which has been bestowed on man for his eternal happiness, and on the world for its renovation.

IV.

You will perhaps object to this request that you have not been *called* to the ministry. To what then have you been called, my friend? Have you been called to the law, to medicine, to the mechanic's shop, to the plantation, to a life of leisure? *Your duty plainly is, to put yourself into that situation in which you can subserve, on the whole, the best interest of Christ's kingdom.* And whenever you can reasonably decide on the station in life in which you can glorify God the most, that, you may be persuaded, is the station to which God hath called you. The Savior is not now on earth to say to you in an audible voice as he did to the sons of Zebedee, "Follow me." The day of miraculous calls and supernatural visions has passed away. It is an abuse of the doctrine of divine influence, to suppose that an irresistible and sensible impression, *capable of being distinctly separated in our consciousness from the influence of motives*, is made on our minds by the Holy Spirit. This error has been the fruitful source of most of

that fanaticism which has disturbed the world.⁶ If God has led you by his providence [25] to reflect on your duty to your fellow men, if it has seemed to you that it would be your highest enjoyment to contribute to the divine glory, and to be made instrumental of advancing the kingdom of Christ; if you are willing to labor industriously and to suffer much for the [26] Redeemer; if you have a desire for the ministry, and your most judicious friends judge you to have the character and talents requisite to render you useful in it, then you have reason to believe it is the will of God that you should renounce the business of the world, and join with the ministers of Christ in preaching the gospel to every creature. [27]

But you will inquire, Is there no danger? May I not enter the ministry without the requisite character? Have there not been many instances of unworthy men who have sought this sacred calling? With shame we must answer these questions in the affirmative. There are sources of mistake on this as on every question of religious duty. You may not have the requisite talents. You may not have the wisdom of the serpent blended with the harmlessness of the dove; and your piety may not be permanent and glowing enough to sustain the labors and trials of the Christian ministry.

Allow me to direct you in your inquiries on this topic, for it is the sincere desire of my heart, that the pious young man, who reads this tract, may inquire before God, in prayer, for the path of his duty in relation to the subject now presented to his meditations. It has appeared, then, to me, that the call and inauguration of Isaiah to the prophetic office, furnishes a striking exemplification of the process through which the mind now passes, of him whom God calls to the ministry of reconciliation. In the year in which king Uzziah died, the prophet's mind is powerfully affected by the Holy Spirit. It is thrown into a state of vision, and overwhelmed with a sight of Jehovah in his glory. The veil, covering the inner sanctuary, is torn away; and there, enthroned above the mercy-seat, and surrounded by cherubim, the train of his robe filling the whole temple, is the awful presence of Jehovah. Then cherubim, themselves fearful in splendor, chant his praises in alternate song, crying, Holy, Holy, Holy is the Lord God of Hosts, the whole earth is full of his glory. The posts of the door move at the voice of him that crieth, and the house is filled with smoke. Affected by this awful view of the divine Majesty, Isaiah turns the eye of self inspection upon his heart, and exclaims, "Woe is me! for I am undone; because I am a man of unclean lips; [28] for mine eyes have seen the King, the Lord of Hosts."— In these expressions, we see the mind laboring under strong convictions of sin, and a deep consciousness of

unworthiness. Fire is the symbol of purifying influence. A seraph seems to the prophet to fly, having a live coal in his hand, which he had taken with the tongs from off the altar. This he lays upon his mouth and says, “Lo, this hath touched thy lips; and thine iniquity is taken away and thy sin purged.” All this, however it may have occurred to the prophet, seems but an emblem of the renewing and sanctifying influence of the Spirit of God, and of that assurance of pardon which the sinner, under conviction, obtains, when he yields himself entirely to God. This state of mind every Christian can conceive, for every Christian has felt it. He knows the peace, passing understanding, which follows renewing grace. He has experienced, also, at such a season, a resistless impulse to make himself useful in the conversion of others. And so the prophet, at this hour of pardon and peace, hears the voice of Jehovah saying, “Whom shall I send, and who will go for us?” With cheerful haste he replies, Here am I; send me.—Here is a call to the *prophetic* office. But in what respect does it differ from a call to the ministry now, save in the single fact that the prophet was in a state of inspiration and in this state had a vision of Deity. Yet, though inspired, his mind was not bereft of its powers; nor did those powers, beneath the divine influence, cease their appropriate action, or have their free and natural flow impeded. The view of Deity produced, as it must ever do, a conviction of utter sinfulness and ruin. The regenerating act is put forth, and the convicted sinner is renewed. The peace-speaking blood of Christ brings an assurance of pardon, and with the sense of pardon, with the relief from the burden of guilt, comes the irresistible desire of being employed in the divine service. [29]

If, then, you wish to decide whether you have the character suited to the ministry *as to piety*, and whether your motives for pursuing it are right, examine your heart, and ask if the desire to be employed in the cause of Christ is accompanied with such feelings as pervaded Isaiah’s bosom. This is the state of mind which hears the voice of God crying, “Whom shall I send, and who will go for us?” This the state which echoes back the reply, “Here, Lord, am I; send me.” The desire to be a minister of the Lord of Hosts springing up in such a soil, is of heavenly growth. It will strike its roots downward, and bear fruit upwards, and lift its branches ever towards the dews of heaven.

As to the other particulars on which you are liable to err, viz., whether you have the talents, which, if duly cultivated, will make you a workman who needeth not to be ashamed; and whether you have that prudence and good sense which will aid you rightly to concur the responsible duties of the clergyman, while your own

judgment and reflections are not to be set aside in coming to a decision, you are to rely on the opinion which others form of you, who are competent judges of what is required in the ministry, and are acquainted with your character. Consult on these points a few of your most judicious and impartial Christian friends;—consult your pastor, and be guided in part by their judgments. Above all, ask counsel from God. Ask wisdom of him who giveth liberally and upbraideth not. Consult the dealings of God in his providence towards you, and follow the way the finger of God points out. Not in pride, but in humility are you to ask;—not in pride, but in humility are you to decide;—not with reluctance, but with cheerfulness are you to go.⁷ [30]

Think, meanwhile, of the *blessedness of those who turn many to righteousness*. They shall shine as the firmament forever and ever. Such as have been so distinguished, have shed behind them a splendor which has marked their pathway in the history of the church, and will make it visible and luminous forever. How many have Brainerd, Tennent, Whitefield, Wesley, and Baxter, been instrumental in saving, and how dear are these honored names to the Christian heart. He that converteth a sinner from the error of his way, shall *save a soul from death*, and [31] hide a multitude of sins. Whosoever doeth one of the least of these commands and *teacheth men so*, shall be called great in the kingdom of heaven. Think of the salvation of one soul. If you are instrumental of saving it, you will prevent all the evil that soul may do in time. And it may become gigantic in wickedness, infecting thousands with its ruinous errors. You will prevent all the dishonor it will cast on God, and all the pains and anguish it will suffer in eternity. And, as the instrument, you will fill it with those pleasures which piety brings with it on earth;—you will enlist one more immortal mind in the beatific service of its Creator. That mind may become cultivated by knowledge, and may put forth its powers in defending, recommending, and advancing the religion of that Jesus to whom you owe your redemption. When your head lies low on its dusty pillow, it will be actively employed in teaching the religion dear to your heart—in advancing the reign of the glorious Savior. And if it should be clouded with ignorance on earth, and move but in a lowly sphere, it will yet praise God in the sphere in which it moves as acceptably, if not so loudly; and in heaven it will swell into gigantic proportions, and rejoice in felicity, overflowing more and more as eternity rolls its unceasing stream.

To be employed in the work of saving souls, is to be associated with prophets and apostles, whose business it was to advance God’s truth on earth;—it is to be

associated with the Lord Jesus Christ, who descended from his celestial throne on this embassy of love, and to secure it, underwent the contempt of men; gave⁸ his back to the smiters, and his cheek to them that plucked off the hairs, and his body to the cross, and his soul⁹ to unutterable agony. [32]

V.

And now, youthful servant of God, redeemed and brought into the fold of the Savior, what have you resolved to do? You pray daily, "Thy kingdom come." It is well. But the husbandman, who only *prays* for the early and latter rain, will be like him who regardeth the winds and observeth the clouds. To him no harvest comes, though the golden crop on the lands of his industrious neighbor rustles like Lebanon.¹⁰ What will you do to bring in, with greater power and in wider extent, the Messiah's kingdom? Can you not, should you not, and will you not, employ all your youthful vigor, and the maturity of your manhood, and the wisdom of your age, in hastening the subjugation of the world to the Savior? In the Psalms of David, the Messiah is represented as a victorious king. He appoints a day for the mustering of his forces, and his beloved people, with joyful haste, rush to his banner, eager to be led on against the foe. But the most interesting sight of all, is the ardor with which the *young men* of the church hasten to join him. The figure which the prophet chooses with exquisite beauty to describe their number, freshness, and purity, is borrowed from the thick, clear, clustering dewdrops of early dawn. *More numerous than the dewdrops from the womb of the morning, is the dew of thy youth.* When we see the young men, the flower of the church, coming forth to the Savior's banner in frequent bands, we may know that he is preparing for battle with the powers of darkness, and that signal triumphs will shortly grace his standard. We may know that the millennial day approaches. Such evidence of its propinquity exists, and this too in a high degree. But principally it is to be gathered up not in *this* [33] section of our land, but in the northern and north-western States. From the number of pious youth in the several colleges and theological seminaries, and under the care of the several societies for the education of indigent young men for the ministry, it is plain that *there* this is the day of the Redeemer's forces; that he is now mustering a numerous, young, and well-appointed army, and is preparing for splendid victories. But within the limits of this synod, how sad the prospect! How few the laborers in the field! How depressed often their condition and how few are coming forth to their help against the mighty! Is the church advancing or receding? The number of her youth, who consecrate

themselves to Christ in the work of the ministry, is a fair test of her state and progress.¹¹ [34]

Who will go and preach the gospel? Who of all that read these pages, will hear the voice of God crying,—“Whom shall I send, and who will go for us?” What reply, my young brother, are you willing to have recorded in heaven as coming from your heart? Will you not sit down and think with yourself whether you cannot, whether you ought not, like James and John, the sons of Zebedee, to leave the occupations you are engaged in, and commence a course of preparation for the ministry? Witness the numerous churches entirely destitute of the [35] preached gospel, within the bounds of this synod. See our ministers continually removed from us by death and emigration. The yearly increase is little more than sufficient to fill their places. At our present rate of progress, one hundred years will not suffice to remove our destitutions. Till they are mostly supplied, our church cannot be in a healthy and prosperous state. Even where ministers are found, the organization which our church contemplates has been but partially formed. The ministers are *stated supplies* only, not regular pastors. Their [36] churches, in many instances, hear the gospel at intervals of two, three, or four weeks, instead of on every Sabbath. Until we have more clergymen, until our young men come forward and join our band, we shall be too few and feeble to cover the ground which God has opened before us. Our churches and benevolent efforts will be of diminutive stature and sickly constitution.

And how shall we meet the claims of the heathen world upon the Christian church? God has of late opened its most impenetrable regions to the Missionary, and has given him the power, by learning a single language, of preaching Christ to 300,000,000 of immortal beings. Into these regions the church must pour her men, and for their conversion expend her treasures. Some of the Southern young men who enter the ministry, must and will leave our shores, and labor amongst these heathen. How can we spare them, when *our* wants are so many; how can we withhold, while *they* perish for lack of knowledge.

On whichever side we turn our eyes, therefore, we see the necessity of more *men*—more ministers of the cross of Christ. The church is rich and increasing in goods. With her ability, her disposition to do good increases also. Let but a great and practicable scheme of usefulness be presented, and she furnishes with becoming liberality the silver and the gold. The church calls for *men*—men for the service—men who will enlist for the war. Jesus Christ is collecting his spiritual forces for an attack on the

kingdom of darkness. He wants men, *young, vigorous, and strong*. Some of you who read these pages, cannot yourselves occupy the pulpit as preachers. Some belong to the sex which the arrangements of Providence permit not to teach in public. Some of you are too far advanced in life to acquire the knowledge which the professed teacher of others should possess. Some are so occupied with other [37] and important duties, that leisure and opportunity is not allowed you. But what you cannot do in your own persons you may do with the lips and talents of others. You can encourage worthy young men of piety and talents to prepare themselves for the ministry: You can furnish them the pecuniary means, if need require, to sustain them through their course of study. And perhaps you are a father or mother, and have a son whom you will, in your heart, consecrate to Christ for this service. He has received from God the renewal of the Holy Ghost, and been brought into the church. Why should you desire for him so ardently the wealth and honors of this world? Why not be more anxious to secure for him that glorious splendor which the prophet describes? "They that turn many to righteousness shall shine as the stars in the firmament forever and ever." Perhaps he may be instrumental of revivals of religion in which hundreds will be converted. Or he will gather new churches. Perhaps he will not labor in another's line, nor build on another's foundation, but will go far hence to the Gentiles bearing precious seed. Perhaps genius hath enstamped her impress on him and God hath sanctified that genius and will use it for his glory. In the sweet melody of sacred song, or on the page glowing with piety and powerful in talent, he will, like Heber, Cowper, Edwards, and Baxter, perpetuate the pious emotions of his own soul and the clear perceptions of his mind, and reproduce them in others through future generations. That son whom God hath given you, will you not give back to the Savior, to be taken by him and taught, consecrated, and sent forth, that he may beseech men in Christ's stead to become reconciled to God?

Every particular church ought to have some of her sons in training for the ministry. Christian reader, you belong [38] to a Christian church. Who among *her* sons is preparing to preach the gospel? Let every church member, especially every elder, and most especially every minister of Christ, think and pray over this subject. It is high time to awake out of our sleep, and high time for our Christian youth to come forward and dedicate their persons to Christ. It is time that *we go to them and demand their services, in the name of the Savior*, and tell them that if they will not forsake houses and lands, and if need be, fathers and mothers, and brothers and sisters, for Christ's sake, they cannot expect a blessing from his

hand. Should we faithfully do this work our youth would respond to the call of the church. We should have a noble band of soldiers of the cross, coming up to the help of the Lord. Then shall the church no longer sit solitary, she that should be "full of people." Nor shall we say any more,—“Our adversaries have trodden down Thy sanctuary;” or of our Jerusalem,—“There is none to guide her among the sons whom she hath brought forth; neither is there any that taketh her by the hand, of all the sons that she hath brought up.”

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STATISTICAL TABLES.

THE following tables have been compiled with no small labor, and are now published because it is believed they will be useful. The statistics of the church are interesting, as showing us our weakness and our strength; as pointing out what we have done, what we have neglected to do, and what we may easily accomplish.

NOTE.—These statistics are made out from the lists of churches and presbyteries printed with the Minutes of General Assembly. It is known that they are not in all respects accurate; but they are sufficiently so to give a correct general idea of the progress of the Presbyterian church in South Carolina and Georgia.

Table 1.
Statistics of the Presbyterian Church in South Carolina and Georgia, from 1803 to 1835.

1803.*

	Ministers.			Chhs.
	Min.	Lic.	Total.	
1st Presbytery of South Carolina,†	11	3	14	34
2d Presbytery of South Carolina,‡	12	2	14	25
Presbytery of Hopewell,	4	§	4	§8
	27	5	32	67

*In 1803, all the presbyteries in North Carolina, South Carolina, East Tennessee, and Georgia, and one presbytery in Virginia, formed "the Synod of the Carolinas." The presbyteries were the presbyteries of Orange, 1st presbytery of South Carolina, 2d presbytery of South Carolina, the presbyteries of Abingdon, of Union, of Grenville, and of Hopewell. The presbytery of Abingdon was set off to the synod of Virginia in 1803.

†Afterwards the presbytery of Harmony.

‡Afterwards the presbytery of South Carolina.

§There was no report from the presbytery of Hopewell until 1825. In the minutes of the General Assembly for 1803, the ministers are stated to be Robert Cunningham, William Montgomery, Thomas Newton, Edward Farr.

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1809.*

	Minist'ers.			Chhs.
	Min.	Lic.	Total.	
1st Presbytery of South Carolina,	16		16	31
2d Presbytery of South Carolina,	9		9	23
Presbytery of Hopewell,	4	§	4	8
	29		29	62

*In 1809, the Synod of the Carolinas contained 6 presbyteries. The presbytery of Grenville has disappeared from the minutes.

1813.*

	Minist'ers.			Chhs.
	Min.	Lic.	Total.	
Presbytery of Harmony,	15		15	27
do. of South Carolina,	10		10	28
do. of Hopewell,	4	§	4	8
	29		29	63

*In 1813, the Synod of the Carolinas was divided into the Synod of North Carolina, and the Synod of South Carolina and Georgia.

1814.

	Minist'ers.			Chhs.
	Min.	Lic.	Total.	
Presbytery of Harmony,	15	3	18	27
do. of South Carolina,	10	2	12	26
do. of Hopewell,	4	§	4	8
	29	5	34	61

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1819.

	Minist'ers.			Chhs.
	Min.	Lic.	Total.	
Presbytery of Harmony,	19	5	24	28
do. of South Carolina,	15	2	17	30
do. of Hopewell,	4	§	4	8
	38	7	45	66

1825.*

	Minist'ers.			Chhs.	Comm.
	Min.	Lic.	Total.		
Presbytery of Harmony,	9	3	12	17	† 527
do. of South Carolina,	16	4	20	34	1,863
do. of Hopewell,	12	2	14	23	195
do. of Charleston Union,	13	1	14	10	‡ 411
do. of Georgia,	6	1	7	6	† 291
do. of Bethel,	8	3	11	21	1,486
	64	14	78	111	4,773

*In 1825, the Synod of South Carolina and Georgia contained 8 presbyteries: the presbyteries of Alabama and North Alabama being connected with it.

†Taken from the report of 1823.

‡Taken from the report of 1824.

||Connected with the Synod of North Carolina.

1826.

	Minist'ers.			Chhs.	Comm.
	Min.	Lic.	Total.		
Presbytery of Harmony,	10		10	18	797
do. of South Carolina,	15	5	20	35	1,893
do. of Hopewell,	15	4	19	29	696
do. of Charleston Un.,	12	1	13	4	397
do. of Georgia,	6		6	6	291
do. of Bethel,	8		8	23	1,587
	66	10	76	115	5,661

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1827.

	Minist'ers.			Chhs.	Comm.
	Min.	Lic.	Total.		
Presbytery of Harmony,	11		11	12	716
do. of South Carolina,	15	5	20	35	1,893
do. of Hopewell,	14	4	18	33	1,126
do. of Charleston Un.,*	12		12	4	397
do. of Georgia,	7		7	3	186
do. of Bethel,	8	3	11	29	1,656
	67	12	79	96	5,974

*No report this year.

1828.

	Ministers.			Chhs.	Comm.
	Min.	Lic.	Total.		
Presbytery of Harmony,	12		12	21	1,002
do. of South Carolina,	12	2	14	35	1,933
do. of Hopewell,	15	4	19	31	1,433
do. of Charleston Un.,	11	1	12	4	626
do. of Georgia,	9		9	6	239
do. of Bethel,*	8	1	9	16	1,521
	67	8	75	113	6,754

*Bethel was detached from the Synod of North Carolina, and united with the Synod of South Carolina and Georgia in 1828.

1832.

	Ministers.			Chhs.	Comm.
	Min.	Lic.	Total.		
Presbytery of Harmony,	18		18	25	2,020
do. of South Carolina,	13	1	14	29	2,567
do. of Hopewell,	29	2	31	54	2,816
do. of Charleston Union,	15	2	17	5	827
do. of Georgia,*	8		8	5	268
do. of Bethel,	8	1	9	19	1,781
	91	6	97	137	10,279

*No report this year.

1829.

	Ministers.			Chhs.	Comm.
	Min.	Lic.	Total.		
Presbytery of Harmony,	15	2	17	21	1,185
do. of South Carolina,	11	3	14	32	2,208
do. of Hopewell,	20	4	24	46	2,020
do. of Charleston Union,	12	1	13	5	669
do. of Georgia,	8		8	7	747*
do. of Bethel,	7	1	8	17	1,751
	73	11	84	128	8,580

*This number includes the Midway Congregational church in Georgia, containing 550 communicants.

[44] 1833.

	Ministers.			Chhs.	Comm.
	Min.	Lic.	Total.		
Presbytery of Harmony,	17	1	18	27	2,236
do. of South Carolina,	15		15	32	2,832
do. of Hopewell,	26	4	30	55	2,910
do. of Charleston Union,	16	7	23	7	869
do. of Georgia,*	10		10	5	268
do. of Bethel,	9	1	10	18	1,970
	93	13	106	144	11,076

*No report this year.

[43] 1830.

	Ministers.			Chhs.	Comm.
	Min.	Lic.	Total.		
Presbytery of Harmony,	13	2	15	24	1,838
do. of South Carolina,	11	3	14	29	2,445
do. of Hopewell,	23	4	27	51	2,263
do. of Charleston Union,	11	1	12	5	701
do. of Georgia,	8		8	4	771*
do. of Bethel,	9	1	10	19	1,719
	75	11	86	132	9,737

*This number includes the Midway Congregational church in Georgia, containing 550 communicants.

1834.

	Ministers.			Chhs.	Comm.
	Min.	Lic.	Total.		
Presbytery of Harmony,	16	2	18	25	2,401
do. of South Carolina,	14	1	15	35	2,917
do. of Hopewell,	19	1	20	35	1,586
do. of Charleston Union,	19	7	26	12	936
do. of Georgia,	13		13	10	376
do. of Bethel,	9	2	11	19	2,072
do. of Good Hope,	11	1	12	25	1,420
	101	14	115	161	11,708

1831.

	Ministers.			Chhs.	Comm.
	Min.	Lic.	Total.		
Presbytery of Harmony,	17		17	23	1,836
do. of South Carolina,	13	2	15	29	2,480
do. of Hopewell,	27	2	29	51	2,625
do. of Charleston Union,	11	1	12	5	433
do. of Georgia,	8		8	5	268
do. of Bethel,	9	1	10	19	1,779
	85	6	91	132	9,421

1835.*

	Ministers.			Chhs.	Comm.
	Min.	Lic.	Total.		
Presbytery of Harmony,					
do. of South Carolina,					
do. of Hopewell,					
do. of Charleston Union,					
do. of Georgia,					
do. of Bethel,					
do. of Good Hope,					
			129		13,346

*In 1800, the population of South Carolina and Georgia was 508,277. In 1835, the population is about 1,300,000.—In 1803, there was 1 Presbyterian minister to about every 15,883 of the population, and 1 Presbyterian church to about every 8,615. In 1835, there is 1 Presbyterian minister to about every 9,352, and 1 Presbyterian church to about every 7,831.

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Table 2.

Showing the increase or diminution in the number of Presbyterian ministers in South Carolina and Georgia, in each successive year, from 1803 to 1835. The sign — signifies *diminution*; + *increase*.

1803 No.Min.32	1804 — 1	1805 — 2	1806 +0	1807 +0	1808 +0	1809 +0
1810 +0	1811 +0	1812 +0	1813 +0	1814 +5	1815 +2	1816 +2
1817 +2	1818 +2	1819 +3	1820 +5	1821 +5	1822 +5	1823 +6
1824 +6	1825 +6	1826 — 2	1827 +3	1828 — 4	1829 +9	1830 +2
1831 +5	1832 +6	1833 +9	1834 +9	1835 +14		

Table 3.

Showing the increase in the number of church members in each year, from 1826 to 1834.

Increase	in 1826,	888	Increase	in 1831,	234
	in 1827,	313		in 1832,	858
	in 1828,	780		in 1833,	749
	in 1829,	1,285		in 1834,	632
	in 1830,	1,157			

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[SEE THE FOLLOWING PAGE]

[47]

QUERIES AND SUGGESTIONS.

1. Every church requires the labors of a pastor. Should not every particular church, then, have one of her sons in training for the holy ministry? If she takes one man from the church at large, as her spiritual guide, should she not put one of her sons into the field to supply his place?

2. Should not every church, having a number of youth within her bosom, who have natural qualifications, which, if improved, would fit them for the ministry, furnish all she can for this sacred office? Should not our vacant pulpits be filled? Should we not pour a constant flood of spiritual instruction over the wide plains lying south and west of us, and send out our sons thither to preach Christ? Assimilated as we are in climate to the great body of the heathen world, have we not a solemn and important work to perform in sending the gospel to them?

3. Perhaps you are a minister, or an elder in the church? Have you ever interested yourself to lead ingenuous, prudent, and devoted young men to reflect on the duty of consecrating their lives to personal efforts for the salvation of souls? Can you recollect any golden opportunities of putting a sanctified, well-balanced mind into operation, with the sole object of doing good; opportunities which you have suffered to pass by unimproved?

Will you not now look around you, and see if there are not young men within the circle of your influence, who would be an acquisition to the effective force of the ministry, if they were educated for it? Will you not pray the Lord of the harvest to send them forth into his harvest?

4. Perhaps you have son, a brother, or some other relative, or some friend, who is a humble, sincere, devoted Christian; and who is possessed of prudence, talents, and education to do good in the ministry. Do you not stand in such relation to that young man, [48] that you can suggest to him the inquiry whether he should not be a minister of the gospel?

5. There may be a young man of your acquaintance who wishes to labor in the ministry, and who you believe ought to be encouraged to do so. Will you not put him in the way of gratifying the desire of his heart?

6. There are some young men who would be glad of the opportunity of doing good which the ministry affords, and who have the proper talents and character;

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Table 4.

Showing the number of ministers without charge, and those employed as stated supplies; also the number in respect to whom the pastoral relation has been fully constituted; the number of churches supplied with the preached word, and the number of vacant churches; also the additions to the church, and the whole number of members for the year 1834, and the estimated number in 1835.

South Carolina.

	Licentiates.	Without Charge.	Stated Supply.	Pastors.	Vacant Churches.	Churches Supplied.	Added on Examination.	Added on Certificate.	Whole Number Added.	Whole Number Members.
Pres. of Harmony,	2	3	2	9*	7	18	78	23	101	2,401
do. South Carolina,	1	3	6	5	9	26	308	29	337	2,917
do. Charleston Un.,	7	3	1	8†		12	14	3	17	936
do. of Bethel,	2	2	4	4	7	12	146	36	182	2,072
Total in S. Carolina	12	11	13	26	23	68	546	91	637	8,326

Georgia.

	Licentiates.	Without Charge.	Stated Supply.	Pastors.	Vacant Chhs.	Churches Supplied.	Added on Examination.	Added on Certificate.	Whole Number Added.	Whole Number Members.
Presbytery of Hopewell,	1	6	7	5‡	8	27	91		91	1,586
do. of Georgia,		4	6	3	2	8	36	13	49	376
do. of Fall River,	1	2	7	2	8	17	46	55	101	1,420
Total in Georgia	2	12	20	10	18	52	173	68	241	3,382
Total in Ga. & S. Carolina,	14	23	33	36	41	120	719	159	878	11,708

From 19 churches there has been no report. Estimated No., 760
 Estimated increase in 1835, 878
 Whole number of church members in 1835, 13,346

Besides these, there are at least 2,000 members in Congregational churches, under the care of ministers connected with the Synod: making the whole number in 1835, according to our estimate, 15,346.

*Also 2 professors in the seminary
 †And 1 professor, 1 editor, 1 agent, 4 missionaries.
 ‡1 President of college.

but they are distrustful of themselves, diffident and retiring. *Such persons are the very men to do good.* They need encouragement and counsel. And these you can afford them without cost.

7. You yourself may be the very young man who ought to be a minister. You are completing your education, are a child of God, a son of the church. You are about deciding on your course for life,

“The world before you where to choose your place of rest
And Providence your guide.”

Will you now listen to the call of ambition, to the call of the god of this world—or to the call of Christ and dying men?

Or, you have not obtained the light of knowledge, and yet would be happy in exercising the office in which Paul labored. Rush not impetuously to the field of battle. Hasten slowly. Are you “apt to teach?” Have you “given yourself to reading?” Remember that the church cannot flourish under an ignorant ministry. That the *Apostles* were miraculously enlightened and endowed with gifts. That God never intended that men who have never learned should set themselves up as teachers of others. That Augustine, Luther, Calvin, Knox, Wesley, Whitefield, Edwards, and those men whose memories have been most revered in the church have been men of cultivated minds. That if you enter the ministry to teach, you should be *above* the level of society in knowledge. Otherwise you will degrade the office you assume, and will make it contemptible in the eyes of men. “Let no man despise their youth.” Enter upon an ample course of study, and unless too far advanced in life, pursue it to its utmost end before you ask your Presbytery to authorize you to preach the gospel.

If you wish for information and counsel on the subject, consult your minister, or address the Rev. Samuel S. Davis, of Augusta, Ga. who is deeply interested in the cause of education; or apply to some member of the committees appointed in each presbytery to examine young men who are seeking charitable aid for the purpose of obtaining an education for the ministry.

ENDNOTES

1. [9] The Theological Seminary in Columbia, in 1834–5, had 21 students. In 1833–4, it had 22. And both those years there was a larger number abroad than now.

2. [20] The word *religion* is derived from *religio*, to bind; because,

as [21] Lactantius says, vinculo pietatis obstricti generanti nos Deo et religati sumus. Laet. *Inst. div.* L. 8. So Augustine *De vera rel.* c. 41.

3. [22] Milner, Church History, Cent. IV. Chap. xii.

4. [22] John, called Chrysostom χρυσοστόμος, *golden-mouthed*, because of his eloquence. His master Libanius, a rhetorician of Antioch, being asked who would be capable of succeeding him in his school replied, “John, if the Christians had not stolen him from us.” Milner. Cave.

5. [23] The estimation in which many worthy men have held the ministry and its Labors, their lives and language will attest. Doddridge says, “I esteem the ministry the most desirable employment in the world, and find that delight in it and those advantages from it which I think hardly any other employment on earth could give me.” Says Brown on his death-bed, “Were God to present me with the dukedom of Argyll on the one hand, and the being a minister of the gospel with the stipend which I have had on the other, so pleasant hath the ministry been to me, notwithstanding all my weakness and fears of little success, that I would instantly prefer the last.” “I do not wish for any heaven upon earth,” exclaims Henry Martyn, “besides that of preaching the precious gospel of Jesus Christ to immortal souls.” George Herbert, the same night he was admitted to the office of the ministry, said to his friend, “I now look back on my aspiring thoughts, and think myself more happy, than if I had obtained what I so ambitiously thirsted for. My greatest ambition, henceforth, shall be, that I bring glory to my Jesus, whom I have this day taken to be my master and governor. I will always contemn my birth, and any title or dignity that can be conferred upon me, when I shall compare them with the title of being a priest and serving at the altar of Jesus my master.”

6. [24] The writer does not mean to deny the doctrine of special [25] agency of the Holy Spirit upon the mind of man, an agency immediate, direct, and separate from motives. Still it is hardly, if at all possible, for the subject of divine influence to separate in his consciousness that influence which comes immediately from heaven, from that which comes *mediately*, through the truths of nature and revelation. He can only judge the divine by the fruits produced within him and upon him. He cannot, at least at the present day, distinguish it by any inherent and sensible difference, from the effect produced through second causes. The acting from impressions, which are construed into divine suggestions by an over-active fancy and by strong and unreasoning willfulness, has filled the world with deeds which have disgraced the church and dishonored our common nature. That man has thrown away his compass and cast off his rudder who yields himself up to impulses, and baptizes those impulses with the sacred name of suggestions from heaven. Witness the atrocities perpetrated by the Mennonites of the century of the Reformation, and occasional instances of delusion which have prevailed in more recent times. This subject ought to be well understood, and cautiously pondered. Not every impression even of a religious mind, is from above; not every impulse nor presentiment is divine. So often do these vivid emotions result from our own reasoning, or from some cause existing in our

mental or physical constitution or our outward circumstances, that they are to be regarded by us as any thing else, in most instances, than the voice of God. Cecil says, in relation to the death of his child, if our memory serves us, "My passions forged impressions that she would live; but I plainly perceive that I am called to regard God and not impressions." Says the author of the Natural History of Enthusiasm, "It were a strange supposition, to imagine that this impartation of virtue and happiness" [that, viz. caused by divine influence] "may be perceptible to the subject of it, like the access of a foreign and extraordinary influence, or that, while the creative agency is altogether undistinguishable among the movements of animal and intellectual life, the spiritual agency which conveys virtue to the soul, is otherwise than inscrutable in its mode of operation. As the one kind of divine energy does not display its [26] presence by convulsive or capricious irregularities, but by the unnoticed vigor and promptitude of the functions of life, so the other energy cannot, without irreverence, be thought of as making itself felt by extra-natural impulses, or sensible shocks upon the intellectual system, but must rather be imagined as an equable pulse of life throbbing from within, and diffusing softness, sensibility and force through the soul." The true doctrine of divine influence is far removed from Enthusiasm and all its evils. The Enthusiast [who derives his name from the Greek ἔνθεος contracted ἐνθεός hence ἐνθεοσυναΐειν and ἐνθεοσυναμῶς] is one, as his name denotes, who supposes the Deity in some extraordinary way to be present within him. He looks for visible displays of supernatural power. "He asks," to use the forcible words of the writer just quoted, "some sensible evidence of the indwelling of the Holy Spirit, and would fain so dissect his own consciousness as to bring the presence of the divine Agent under palpable examination. Or he seeks for some such extraordinary turbulence of emotion as may seem unquestionably to surpass the powers and course of nature. Fraught with these wishes, he continually gazes upon the variable surface of his own feelings, in unquiet expectation of a supernatural troubling of the waters. The silent rise of the well-spring of purity and peace, he neither heeds nor values."—*Nat. Hist. of Enthusiasm*, pp. 67, 71, Boston edition.

Picet thus distinguishes between the true operation of the Spirit and Enthusiasm. Operatio Sp. Sancti quamvis ineffabilis, differt multum ab Enthusiasmo. 1. In *Enthusiasmo*, objecta quæ menti imprimuntur, non extrinsecus adveniunt, sed intus a spiritu per arcanas inspirationes suggeruntur. At hic objectum supponitur semper extrinsecus advenire, et ex verbo peti. 2. *Enthusiasmus* fit per subitos motus qui ipsam rationem antevortunt, et sæpe excludunt; at spiritus operatio secum trahit gratum voluntatis consensum. 3. *Enthusiasmus* mentem afficit, immutata sæpe manente voluntate; unde in impios etiam cedit, at operatio gratiæ necessario infert cordis mutationem.—*Piceti Theol. Lib. IX. Chap. iii.* 7. [See *Christian Theology*, 1834 ed., book 7, ch. 3, 342]

7. [29] The earnest desire for the office of the ministry is one essential [30] qualification for it. This is a true saying, "If a man desire the office of a bishop, he desireth a good work." The word ὀρέγεται, translated desire, expresses a desire of the strongest character. A desire quasi porrectis manibus prehendere et arripere. See Passow, and

Brettschneider. The desire for the ministry should be a *constraining* desire; a *disinterested* desire, free from all selfish and ambitious motives; a *considerate* desire, not hasty and fitful, but permanent and deliberate.

The reasons which should induce one to believe himself divinely called to the ministry are thus well but briefly stated by Leland, author of "View of Deistical Writers," &c. &c. "God hath been graciously pleased to give me some talents which are capable of being improved to the edification of the church. He hath disposed and inclined my heart to a willingness to take upon me the sacred ministry, and that not from worldly, carnal ends and views, but from a sincere intention and desire of employing the talents he has given me, in promoting the salvation of souls, and serving the interests of truth, piety, and righteousness in the world. And I have been encouraged by the judgment and approbation of several learned and pious ministers, who, after a diligent course of trials carried on for a considerable time, judged me to be properly qualified for that sacred office, and animated me to undertake it. Upon seriously weighing all these things, I cannot but think I have a clear call to the work of the ministry; and I verily believe, that, if I rejected it, I should sin against God, grieve many of his people, counteract the designs of Divine Providence towards me, and alienate the talents he has given me to other purposes than those for which they seem to have been intended." See *Bridges on the Christian Ministry*, Part II, chapter vi.

8. [31] I have power to lay down [my life] and I have power to take it again.

9. [31] Eli! Eli! lama sabacthani.

10. [32] Ps. lxxii. 16.

11. [33] We subjoin a translation of the 110th Psalm, according to the interpretation we have given.

A SONG OF DAVID

1. This is the language of Jehovah to my Lord—
"Sit thou at my right hand
Until I make thy foes a footstool for thy feet"
2. The scepter of thy power, Jehovah, stretches forth from Zion!
Rule thou in the midst of thy foes!
3. Thy people volunteer in the day of thy forces,
In sacred attire;
More numerous than dewdrops from the womb of morn
Will be the dew of thy youth!
4. Jehovah hath sworn and will not repent it—
"Thou art priest forever
After the manner of Melchisedek"
5. The Lord at thy right hand
Smiteth kings in pieces in the day of his anger.
6. He holdeth a tribunal among the nations!
He filleth them with corpses!
He breaketh the head through an extensive country.
7. From the brook in the way he drinks:
So he lifteth up his head.

This psalm represents the Messiah under the image of a king, a warlike general, a priest, and conqueror. As in many other specimens [34] of sacred poetry, different characters are personated within the compass of a few lines. Jehovah is first introduced as constituting, by a royal decree, the Messiah his vicegerent; which was fulfilled when the man Christ Jesus sat down on that throne as Mediator, which, in his divine nature, was his appropriate seat. In the second verse, the sacred poet addresses the mediatorial King, and speaks of that intervention of Divine Providence, by which his spiritual sway was extended from Mount Zion, the earthly palace of God, over all the nations. He calls upon him to exert his power in the subjugation of his enemies. In verse 3d, the Messianic King is introduced as mustering his forces for battle; and on the day appointed for the review of his army, his people rush to his banner. They come not in corselet and mailed armor, but in *holy array*, in garments consecrated to religious service; thus showing that the approaching contest is not to be waged with sword, and spear, and shield, but with the spiritual weapons of truth and righteousness. That the Hebrew word קָוָה in verse 3d, translated in the English version “power,” may signify *military forces*, is plain, from Exodus xiv. 28, 2 Kings xviii. 17, Obad. 20, 1 Sam. xvii. 20, 1 Kings xx. 1, xv. 20, Jer. xl. 7, 13, and many other passages where it is so translated in the English version. See also Buxtorf Heb. Concord. *in Verb.* That it *does* so mean, is shown from the whole complexion of this psalm, in which the Messiah is represented as a conquering hero. Comp. Ps. lxxii. Thy people are נְדָבָוִת *promptitudines*—they *volunteer*. So the verb $\text{נָדַב$ in Judges v. 2, 9, and the corresponding Arabic, is used of voluntary enrolments in the army. The beautiful figure by which the number of youthful volunteers is illustrated by the frequent drops of morning dew, is partially exhibited in the margin of our English Bible. *More than the womb of the morning [35] thou shalt have the dew of thy youth.* The words are best resolved in the manner of Rosenmueller נְדָבָוִת $\text{טַל יְלִדְתָּךְ יְהוָה לְךָ נִטְלָה רְהָם}$ *The dew of thy youth will be to thee more than the dew from the womb of the morning.* Compare Job xxxviii. 28, 29. Hath the rain a father? or who hath begotten the drops of the dew? יְלִדְתָּהּ *young men.* The poet having described the mustering of the Messiah’s army, and the host of youthful conscripts who offer themselves as soldiers, in the 4th verse speaks of his priesthood, since on this, all his spiritual conquests must be founded. He says it is after the order or manner of Melchisedek, that it might at once be understood that it was not successive, hereditary, and transient, like that of an Aaronic priest, but peculiar, permanent, and in its nature unlimited as to duration. In verse 5, and to the end of the psalm, the sacred poet addresses Jehovah, and describes the Messiah’s conquests. As a Judge, he institutes a tribunal among the nations, and finding them guilty, brings upon them the power of his victorious arms. The territories of his enemies lie strewn with their corpses. He rushes through the earth, carrying defeat before him. And like the hardy and eager warrior in pursuit, he stops not to regale himself with luxurious viands, but when thirsty, snatches refreshment from the brook in his path, and rises invigorated for further victories.

This is one of a class of descriptions penned by the sacred muse of inspiration, in which the Messiah is represented as an illustrious and conquering hero, at the head of an invincible army. Psalm lxxii. contains an exquisite description of the same kind.—This, we may say, is the day of the Messiah’s forces. His banner is unfurled on the mountains. Where are the youth of these Southern churches, who will place themselves beneath its ample folds? ■

In Brief: George Howe, D.D. (1802–1883) A Bibliography of Published Works

- Howe, George. “Alexander’s Isaiah.” *Southern Presbyterian Review* 1.4 (March 1848): 129–154.
- _____. *An Address Delivered at Columbia (S.C.) March 28, 1832. At the Inauguration of the Author, as Professor of Biblical Literature, in the Theological Seminary of the Synod of South Carolina and Georgia.* Charleston: Observer Office Press, 1832. 27 pages.
- _____. *An Appeal to the Young Men of the Presbyterian Church in the Synod of South Carolina and Georgia.* [n.p.], 1836. 48 pages.
- _____. “The Baptism of Servants.” *Southern Presbyterian Review* 1.1 (June 1847): 63–102.
- _____. “Bunsen on the Bible.” *Southern Presbyterian Review* 14.1 (April 1861): 96–133.
- _____. “Delitzsch on Genesis.” *Southern Presbyterian Review* 15.2 (Oct. 1862): 161–198.
- _____. “Characteristics of the Bible. A Sermon Preached Before the Bible Convention of South Carolina, in the Washington Street Methodist Church, Columbia, September 15, 1862, by Rev. George Howe, D.D., in *Proceedings of the State Bible Convention of South Carolina*, Columbia: Southern Guardian Steam-Power Press, 1862, 14–31 pages.
- _____. The biblical text for this exposition is Psalm 119:7.
- _____. *Discourse in Commemoration of the Life and Labors of Rev. George Cooper Gregg, Pastor of Salem Church, Sumter District, S.C. Delivered in Said Church on Sabbath, January 19, 1862.* Columbia: Steam Power Press of R. W. Gibbes, 1862. 26 pages.
- _____. The Bible text used by Dr. Howe for this discourse is John 11:25, 26.
- _____. *A Discourse on Theological Education; Delivered on the Bicentenary of the Westminster Assembly of Divines, July, 1843. To Which is Added, Advice to a Student Preparing for the Ministry.* New York: Leavitt, Trow & Co., and M. W. Dodd, 1844. 243 pages..

It is believed there was only one edition of this book based on the examination of three extant copies.

One copy is in the collection of Westminster Theological Seminary, Philadelphia, another is available at the library of Presbyterian College, Clinton, South Carolina, and the third copy is Yale University's as provided in microform by the American Theological Library Association. In each of these three, the errata and the associated notes at the end of the book are the same, thus the conclusion that this work was published in only one edition.

_____. "Dr. Howe's Response," See: *Memorial Volume of the Semi-Centennial of the Theological Seminary at Columbia, South Carolina*.

_____. "Early History of Presbyterianism in South Carolina." *Southern Presbyterian Review* 8.3 (Jan. 1855): 393–411.

_____. *Early History of Presbyterianism in South Carolina: A Sermon Preached at the Opening of the Synod of South Carolina, in Charleston, S.C., November 15, 1854*. Columbia: Printed by I. C. Morgan, 1855. 22 pages.

The Bible text for this sermon was Deuteronomy 32: 7–10. The sermon was delivered in November of 1854, it was published by the *Southern Presbyterian Review*, January 1855, and then it was published in the pamphlet described above.

_____. *The Early Presbyterian Immigration into South Carolina: A Discourse Delivered before the General Assembly in New Orleans, May 7th, 1858, by Appointment of the Presbyterian Historical Society*. Columbia: Steam-Power Press of R. W. Gibbes, 1858. 41 pages.

_____. "The Early Presbyterian Immigration into South Carolina." *Southern Presbyterian Review* 11.4 (Jan. 1859): 627–665.

This sermon was first published in the 1858 pamphlet by R. W. Gibbes, then in the *Southern Presbyterian Review* reprint in January 1859.

_____. *The Endowments, Position and Education of Woman. An Address Delivered Before the Hemans and Sigourney Societies of the Female High School at Limestone Springs, July 23, 1850*. Columbia: Printed by I. C. Morgan, 1850. 22 pages and a 4 page appendix.

_____. "Ethnography and the Origin of Languages." *Southern Presbyterian Review* 3.2 (Oct. 1849): 233–258.

_____. *Eulogy on the Rev. Joshua Bates, D.D. former President of Middlebury College, Delivered on Commencement Day, August 9, 1854*. Boston: Press of T.R. Marvin, 1855. 40 pages.

_____. "The General Assembly of 1858." *Southern Presbyterian Review* 11.2 (July 1858): 264–343.

_____. "The Genuineness of the Pentateuch." *Southern Presbyterian Review* 4.2 (Oct. 1850): 256–294.

_____. "History of Columbia Theological Seminary"

See: *Memorial Volume of the Semi-Centennial of the Theological Seminary at Columbia, South Carolina*.

_____. *History of the Presbyterian Church in South Carolina*. By George Howe, D.D., Professor in the Theological Seminary, Columbia, South Carolina. Prepared by Order of the Synod of South Carolina. 2 vols. Vol. 1, Columbia: Duffie & Chapman, 1870; Vol. 2, Columbia: W. J. Duffie, 1883. 709 and 789 pages, respectively including indices. These volumes were reprinted by the Synod of South Carolina, Presbyterian Church in the United States, vol. 1–1965, vol. 2–1966.

Dr. Howe's massive research into the history of Presbyterian churches and institutions in South Carolina is greatly aided by Joseph B. Martin's, "Guide to Presbyterian Ecclesiastical Names and Places in South Carolina, 1685–1985," *South Carolina Historical Magazine*, vol. 90, combined issues 1 & 2, (January–April) 1989. Other titles addressing South Carolina Presbyterian history include, F. D. Jones and W. H. Mills, *History of the Presbyterian Church in South Carolina Since 1850*, Columbia: The Synod of South Carolina, 1926, which continues the story where Howe stopped, and more recently the book by Erskine Clarke, *Our Southern Zion: A History of Calvinism in the South Carolina Low Country, 1690–1990*, Tuscaloosa: The University of Alabama Press, 1996, presents the history of the Reformed churches within the triangle delimited by Savannah, George Town, and Orangeburg, and centered around Charleston.

_____. "Jean Calais, the Martyr of Toulouse." *Southern Presbyterian Review* 25.3 (July 1874): 413–430.

_____. "Jones's History of the Church." *Southern Presbyterian Review* 19.1 (Jan. 1868): 68–87.

_____. "The Mark of Cain and the Curse of Ham." *Southern Presbyterian Review* 3.3 (Jan. 1850): 415–426.

_____. *Memorial Volume of the Semi-Centennial of the Theological Seminary at Columbia, South Carolina*. Columbia: Printed at the Presbyterian Publishing House, 1884.

This volume contains Dr. Howe, "History of Columbia Theological Seminary," pages 131–56, and his response to James H. Saye's, "Congratulatory Address to Dr. Howe," is found in pages 11–13.

The celebration of Howe's fifty years as a professor at Columbia Seminary occurred at 7:30 PM, Nov. 4, 1881. Dr. B. M. Palmer delivered the introductory discourse. T. E. Peck, Henry M. Smith, C. A. Stillman, John L. Girardeau, and J. Leighton Wilson were the other speakers. A helpful aspect of the book is its section of memorial sketches for

deceased professors including, Thomas Goulding, J. H. Thornwell, Charles Colcock Jones, Aaron Whitney Leland, and W. S. Plumer, which is followed by a section of memorials to 135 of the alumni. The book concludes with a chronological listing of the faculty and the student membership of each class from 1833 to 1886. Dr. Howe died April 15, 1883 and the *Memorial Volume* was published posthumously. This volume is rarely available for purchase on the used book market, but some copies are available in seminary libraries.

_____. "Nott's Lectures." *Southern Presbyterian Review* 3.3 (January 1850) 426–490.

Josiah Clark Nott responded to Dr. Howe's review in, *Chronology, Ancient and Scriptural: Being a reply to an Article in the Southern Presbyterian Review, Reviewing Nott's Lectures on the Connection between the Biblical and Physical History of Man*, Charleston: Press of Walker & James, 1850, 44 pages.

_____. "The Protestant Church of France and the Pastors of the Desert." *Southern Presbyterian Review* 13.3 (Oct. 1860): 441–478.

_____. "The Raid of John Brown and the Progress of Abolition." *Southern Presbyterian Review* 12.4 (Jan. 1860): 784–816.

_____. "Renan's Origins of Christianity." *Southern Presbyterian Review* 17.3 (Nov. 1866): 301–30.

_____. "The Scotch-Irish and their First Settlements on the Tyger River and Other Neighboring Precincts in South Carolina." *Southern Presbyterian Review* 14.3 (Oct. 1861): 472–501.

_____. *The Scotch-Irish and their First Settlements on the Tyger River and other Neighboring Precincts in South Carolina. A Centennial Discourse, Delivered at Nazareth Church, Spartanburg District, S.C., September 14, 1861 by George Howe*. Columbia: Southern Guardian Steam-Power Press, 1861. 31 pages.

This title has been reprinted twice in Greenville, S. C.

The first reprint was in 1981 by A. Press, Inc., which included a two page name index, and the second reprint was by Southern Historical Press in 1991, which did not have an index.

_____. "The Secondary and Collateral Influences of the Sacred Scriptures." *Southern Presbyterian Review* 7.1 (July 1853): 103–27.

Howe, George, ed. *Sermons, and An Essay on the Pentateuch. By Robert Means, A.M. of Fairfield District, S.C. With an Introduction and a Sermon Occasioned by his Death, by George Howe*. Boston: Published by Perkins and Marvin, 1836. 610 pages.

Robert Means (1796–1836) was George Howe's friend

and a minister in South Carolina. Means was graduated from South Carolina College in 1813 at the age of seventeen. After a few years studying law, he felt called to the ministry following the death of his mother in 1816. He served as pastor of the First Presbyterian Church, Columbia, for three years. In 1826, he was stricken with an "epidemic" from which he never quite recovered and he died ten years later suffering from the residual affects of this sickness.

The book contains thirty-five sermons (17–408) and the entire text of Means's *Essay on the Pentateuch* (421–587). Included in the sermon collection are funeral sermons for Thomas Taylor, Jr. and another delivered in the House of Representatives on the occasion of "the death of Messrs. James and Campble." The *Essay* was originally published in the *Southern Christian Herald* in response to Thomas Cooper's, *The Connexion between Geology and the Pentateuch*, 1837. *Essay* was republished in book form in 1834 by J. R. & W. Cunningham of Columbia, South Carolina. Howe also contributed an introductory note to the *Essay* (413–419), in addition to the introduction and sermon mentioned in the book title.

_____. "The Unity of the Race." *Southern Presbyterian Review* 3.1 (July 1849): 124–166.

_____. *Thy Kingdom Come : A Missionary Sermon Preached Before the Presbytery of Harmony, at the Brick Church in Salem, South Carolina*. Columbia: Printed by Abner Landrum, 1833. 20 pages.

The text for this sermon is Matthew 6:10. The Appendix, pages 19 and 20, includes extracts from a speech by E. N. Kirk delivered in New York in 1833.

_____. *The Value and Influence of Literary Pursuits. An Oration Delivered Before the Eumenean and Philanthropic Societies of Davidson College, N.C., on Commencement Day, August 13th, 1846*. Columbia: Printed by I. C. Morgan, 1846. 27 pages.

Secondary Publications by Howe's Contemporaries

Girardeau, John L. "Eulogy on Professor George Howe, D.D., LL.D.," in *Memorial Volume of the Semi-Centennial of the Theological Seminary at Columbia, South Carolina*. Columbia: Printed at the Presbyterian Publishing House, 1884. Pages 131–156.

Saye, James H. "Congratulatory Address to Dr. Howe," in *Memorial Volume of the Semi-Centennial of the Theological Seminary at Columbia, South Carolina*. Columbia: Printed at the Presbyterian Publishing House, 1884. Pages 8–11. Together with "Dr. Howe's Response," pages 11–13. ■