

### CHAPTER III.

#### THE GROWTH OF THE CHURCH AND DEVELOPMENT OF HER AGENCIES TO THE PRESENT.

WE propose to set forth in this chapter the numerical increase of the church, and to account for the rapidity of this increase. We shall also illustrate the development of the various agencies of the church, including foreign missions, home missions in its various branches, education, and publication; explaining, as we may be able, the slow or rapid progress of each respectively, and remarking on any change of attitude of any particular agency toward the General Assembly. We shall then consider the general posture toward herself in which the General Assembly holds the agencies in common. Finally, on the ground of its connection with our subject by contrast, we shall advert to “voluntary societies” in the church.

#### *The Numerical Increase of the Church.*

In thirty-two years, the devastation and desolation of war and “reconstruction” to the contrary nevertheless, the Southern Presbyterian Church has much more than doubled itself. It has added three to the original number of Synods, there being thirteen at present. The number of its Presbyteries has gone up from 47 to 72, an increase of more than fifty per cent. of the original number. It has as many ministers as in 1861, and about eighty per cent. more, having now 1270; as many churches and one hundred and sixty per cent. More—the present number of

churches is 2652. There are two and a half times as many members as in 1861, and more. Its contributions to foreign missions and to home missions are at least four times as large, and it has kept pace in developing the other departments of church enterprise. The church has made this rapid advance in spite of the fact that between 1866 and 1870 it suffered a great exodus of its colored communicants, 10,000 perhaps, who betook themselves, for the most part, to the organizations which the Northern Presbyterian Church had begun to establish among the freedmen. It has made this growth in spite of most adverse financial and political conditions, and in a wide and sparsely settled territory, where there were no great centers of population, and which had suffered the spoliation of war. Few churches can show an equal growth. It is extraordinary. It may be justly claimed as one of the remarkable phenomena of modern church history.

This growth, under the circumstances, eloquently illustrates the words of the Psalmist who cried out: "It is good for me that I have been afflicted, that I might learn thy statutes."<sup>1</sup>

But while acknowledging the blessing of affliction rightly received, we shall find it useful to inquire into the several proximate and specific causes of this rapid growth. These causes seem to be:

First, *the great esophageal porrections* of our church in the presence of any ecclesiastical minnows which may be assimilated into good strict Presbyterians. The Presbyterian Church, South, has absorbed into ecclesiastical union with herself a good many smaller bodies which once occupied more or less of her present territory, viz.: the Independent Presbyterian Church (1863), the United Synod of the South (1864), the Presbytery of Patapsco (1867),

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<sup>1</sup> Psalm cxix. 72.

the Alabama Presbytery of the Associate Reformed Church about the same time, the Synod of Kentucky (1869), the Associated Reformed Presbytery of Kentucky (1870), and the Synod of Missouri (1874). The union with these churches brought in about 282 ministers, 490 or more churches, and 35,600 communicants. Thus is explained in part the church's rapid growth.

Second, the *energetic use of the evangelistic arm* of the church's service. The Southern Presbyterian Church is not unfrequently stigmatized as "orthodox." She undoubtedly holds to a strong and thorough-going Calvinism and to a rather "high church" Presbyterianism. In the later thirties of this century the Old School party won the victory over the New School only by virtue of an almost "solid South." And since the division of the Old School in 1861 the Southern Church is supposed to have strengthened in her Calvinism, and in her tendency toward a belief in *a jure divino* form of church government, rather than to have either declined or stood still. She does not object to being regarded as orthodox in the sense of steadfastly upholding her well-known constitution. On the contrary, she delights in the characterization.

But "orthodoxy" and deadness of spiritual life have often been conjoined in history—so often as to have produced the current impression that one must look for a dead church in one that makes the claim of being orthodox. The impression, however, is very superficial. If there is any power, by its beauty, purity, charm, and magnetism, in truth to quicken, attract, sanctify, hold, and consecrate, then as "orthodoxy" approaches the truth, contrary to this shallow supposition as to the connection between "orthodoxy" and "deadness," we expect the truly orthodox church to be first in its power to win

to genuine Christianity all over whom the truth has any power.

Whether the Southern Presbyterian Church is truly orthodox it is not our present concern to settle. Her well-wishers have the pleasure of reflecting that her "orthodoxy" is in no sense stifling. She has shown an evangelical power which to-day is making her, in spite of her modest dimensions, one of the observed of American churches.

The Assembly of 1866 enjoined upon every Presbytery "to seek out and set apart a minister to the work of the evangelist for its own bounds, to take the superintendence of its vacant congregations wherever practicable"; and wherever such a course should be impracticable, "to apportion such congregations among its ministerial members for the same object, so that every congregation and all freed people" should "enjoy the pastoral oversight of some minister in their assemblies."<sup>1</sup>

This injunction expresses the Assembly's attitude, in general, toward this department of church work, maintained until the present. In 1886 the Assembly adopted a report emphasizing the importance of evangelistic work, and reminding the churches (a) "that Presbyterianism cannot accomplish its mission unless it become more aggressive; (b) that constant aggressiveness—in other words, preaching the gospel in the regions beyond—is one *great* mission of the church; that preaching the gospel to the poor is the distinguishing characteristic of the true church."<sup>2</sup>

The Presbyteries and churches, as they had ability and grace, responded to the Assembly's resolutions by striving to work them out in life. True, the church has never

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<sup>1</sup> "Minutes of 1866," p. 36.

<sup>2</sup> "Minutes of the Assembly of 1886," p. 44.

been satisfied with the results secured in the way of effort; but handsome efforts have been put forth. If the Assembly's evangelistic enterprises have been allowed to languish, many of the Presbyteries and Synods have prosecuted presbyterial and synodical evangelization with great, if somewhat selfish, enthusiasm.

In 1881 the Synod of Kentucky entered upon what is now known as pioneer enterprise of synodical evangelism. Some individual Christians offered to make a liberal donation to home mission work within the bounds of that State, provided the churches of the State should raise a stipulated sum. This offer has been renewed, and the work kept up, from year to year. Recently not less than eight or ten Synods, led on by this example, have inaugurated some form of synodical work.<sup>1</sup>

The various evangelistic efforts, backed some in one way, some in another, have not always co-worked without friction and to the satisfaction of the whole church. It does not fall within the scope of our present purpose to discuss at this point the relative propriety of these several forms of effort. That will come later. Here we have but to observe that in "every way Christ is preached," and the church grows.

Third, *faithful effort on the part of the pastor and people*. Where an army does anything toward the permanent occupation of a hostile country, there must be something more than skirmishes of the advance guard along the few lines of its approach. The real battle occurs later, when the great hosts have come up face to face with one another. The invaders *then* must overwhelm their foes, and must seize and man the citadels of the land. Even then the war is not over. The Philistines may arise at any moment. Israel secures her quiet only at the price of eternal

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<sup>1</sup> "Report of Executive Committee of Home Missions of 1893," p. 11.

vigilance. The sort of advance the Southern Presbyterian Church has made is the best possible testimonial to the common watchfulness and fidelity of the whole church. The great majority of her members, under the guidance of her ministers and preachers, have been faithful, and in their measure efficient. The preachers have done their duty nobly in proclaiming the needs, and the poverty of the people has abounded unto the riches of their liberality.

The truth of this assertion will be illustrated with tolerable fullness in the remaining part of this chapter, which is devoted to setting forth the development of the church's several agencies. Anticipating its establishment, we behold in the fact one of the causes, under God, of the rapid numerical increase of the Southern Presbyterian Church.

### *I. Foreign Missions.*

The large place given to foreign missions in the heart and work of the church at the time of her organization—at a time when there seemed next to no possibility, owing to the barriers of war, of doing any foreign mission work except among the Indians of the Southwest—has been remarked upon and admired for its heroism of faith and singular devotion to our Lord's last command. Special attention was called, moreover, to the nature of the agency which the church then created to carry out this most important of church enterprises. Under the control of natural sagacity the committee and missionaries did their work without the aid of a formal interpretation of the committee's constitutional powers and the missionaries' relations until 1877. But by that time the missionaries had become much more numerous, and there was need of such an interpretation. The Assembly of 1877 adopted a manual for the use of missionaries and missionary candidates.

Certain excerpts from the more important sections of this manual will repay the reader's attention. They are as follows:

*The Executive Committee.*—The committee, in virtue of authority conferred upon it by the General Assembly, directs and superintends the missionary work in all departments, but exercises no ecclesiastical functions. It may, however, give friendly advice to missionaries, in relation to church matters when requested to do so. It appoints missionaries and assistant missionaries; determines their fields of labor; fixes their salaries; determines their particular employments; and may transfer a missionary from one department of labor to another, having due regard, however, to the views and feelings of the missionary himself in all these matters. The committee may recall a missionary for incompetence, for neglect of duty, for disobedience to instructions, or for disorderly conduct. The missionary, however, in case he feels aggrieved, has the right to appeal to the General Assembly, to which the missionary and the Executive Committee are alike responsible.

*Missionaries.*—The missionary is regarded in the light of an evangelist in the Scriptural sense of the term. . . . His business is to preach the gospel; to found churches; to aid in forming Presbyteries, when the native churches are prepared for such; to translate the Word of God when necessary; to train native preachers; and to do whatever else may be necessary to the promotion of evangelical religion. He may not become a settled pastor of a church, but shall establish native pastorates over all such churches as soon as suitable persons can be found, while he himself shall go on founding new churches wherever God's providence shall make it proper to do so. He may advise a church session, or may preside at its meetings when requested to do so, but he shall not have an authoritative voice in any of its proceedings. So he may aid in establishing a Presbytery, when the native churches are prepared for it; he may, upon invitation, sit as a corresponding member in the Presbytery and give advice; but he is not to be regarded as a member, or to exercise any of the rights of one, but retains his connection with his Presbytery at home.

*Assistant Missionaries.*—This term is applied indifferently to laymen sent out as teachers, to missionary physicians, to unmarried ladies, and to the wives of missionaries. All these, save the wives of missionaries, are under the general direction of the mission.

*The Mission.*—At every central station there is a mission, technically so called—a sub-committee—acting in direct and constant communication with the Executive Committee of Missions. It is composed of all the missionaries and male assistant missionaries of the different stations. No native can be a member of it except by the appointment of the Executive Committee, on the recommendation of the mission. All members of the mission are expected to correspond freely with the home office; but in relation to

business matters, such as appropriation of funds, the establishment of schools, the formation of new stations, the return of missionaries, and the like, the correspondence shall be between the mission as such and the Executive Committee.

*Qualifications for the Missionary Work.*—As a general thing the same qualifications which will render a minister useful in the home field will make him equally so in the foreign. One who does not promise to be useful and efficient at home ought not for a moment to think of going abroad. The missionary ought to have an unimpaired physical constitution; good intellectual training; a reasonable facility for acquiring language; a sound judgment of men and things; versatility of gifts; tact and adaptation to men of all classes and circumstances; a cheerful, hopeful spirit; ability to work harmoniously with others; persistent energy in carrying out plans once formed; consecrated common sense—all controlled by single-heartedness, self-sacrificing devotion to Christ and his cause.

*Support of Missionaries.*—The salary allowed a missionary is not regarded in the light of a compensation for services rendered. The church, in the prosecution of the work, aims simply to enable the missionary to carry out with efficiency the desires of his own heart to preach the gospel to the unevangelized nations of the earth. She proposes, therefore, to give him what may be regarded as a comfortable but economical support—such a support as will free him from all anxious cares about his temporal comforts and enable him to give himself wholly to the work of the Lord.<sup>1</sup>

As appears from the third article of the constitution of the Executive Committee, but more clearly from the first of the above excerpts, the so-called Executive Committee is a commission rather than a committee.<sup>2</sup> It is empowered to take tentative courses on occasions of emergency, which must be considered and may be approved by the next Assembly, but which are in the interim backed by the power of the court constituting the commission. Just at present there is an agitation in the church as to whether certain functions, now exercised by this committee, should not rather be exercised by the Presbyteries and church sessions. It is affirmed by some that the present usage of our church, as well as of most others, in this particular, is unscriptural; that the Presbyteries should appoint and

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<sup>1</sup> “Minutes of the Assembly of 1877,” pp. 418 *et seq.*

<sup>2</sup> Compare Alexander’s “Digest,” p. 105.



direct the missionaries. This affirmation is incapable of proof. The only debatable ground is that of expediency. Whether the superintendence of missionaries is made the work of a lower or of a higher court depends on the constitutional definitions of the spheres of the several courts. Either court, being composed of elders of two coördinate classes, is a Scriptural body. Before the constitution of the church has defined and restricted the rights of the several courts, the Assembly is Scripturally competent to exercise the functions which have been actually assigned to its committee, and assigned to it in the constitution. But the agitation has been so earnest, and by men of such ability and prominence, that the second Macon Assembly (1893) has appointed “an *ad interim* committee to investigate the entire matter, and report to the next General Assembly . . . as to the expediency of transferring any functions from the Executive Committee to the Presbyteries and church sessions.” This committee is assigned the further task of seeing whether, in their judgment, any modification should be made in the present method of administration in this part of the church’s work, and whether any amendment should be made, and if so, what, to the present manual.<sup>1</sup>

The size of the Executive Committee, originally *eleven*, was by the Assembly of 1888, owing to some quirk, enlarged to fifteen. The Assembly of 1889 reduced it again to eleven. This number is large enough for counsel. It secures a greater sense of individual responsibility than the larger number.<sup>2</sup>

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<sup>1</sup> “Minutes of the Assembly of 1893,” p. 42.

<sup>2</sup> The location of the committee was at first at Columbia, S. C. In 1875 it was removed to Baltimore. In 1889 it was carried to Nashville. The reason for the transference to Baltimore was that the committee might be afforded the larger facilities of a commercial and financial center. An unhappy local friction was the occasion of the removal to Nashville.

The secretaries of this committee have been able men.<sup>1</sup> Dr. Wilson was a man of massive virtues, profound sagacity, practical methods, great executive ability, fruitful piety, and marked consecration to the cause of missions. Dr. McIlwaine, as secretary, was characterized by the practical good sense, the earnestness, and the ability to accomplish his ends which have marked him in every relation in which the providence of God has placed him. But the Napoleon of foreign missions thus far in this church has been Dr. Houston. In mental endowment, in iron persistency, in the spirit of "this one thing I do," in a sense of the sublime importance of the work of foreign missions, in a contagious enthusiasm for it, as well as in nearly all the essentials of the executive officer, he is behind no secretary of foreign missions that we know anything of. He may have failed in a few instances to meet with tact the wills of advisers scarcely less imperious than his own; he may have somewhat of the prelate in him; but no man can deny that like a skillful general he has marshaled the hosts among whom God has placed him. That the church is getting into the very first rank of foreign mission workers is due in part to this fragile-looking, high-headed, long-faced, iron-jawed man.

Nevertheless, we would not forget that the missionary zeal exhibited arose not primarily from the secretaries, but from the church. The secretaries were of the church, and its exponents. The church has been from the beginning a missionary church. We have seen that it was in 1861.

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<sup>1</sup> The Rev. J. Leighton Wilson, D.D., was secretary 1861-85, and secretary *emeritus* 1885-87, Rev. R. McIlwaine having been coordinate secretary 1872-82. M. H. Houston, D.D., was secretary 1884-93. The Rev. H. M. Woods was elected by the Assembly of 1893 to this post of supreme command of the aggressive forces of our church. Dr. Woods has refused to accept the election, however.

In 1862 the Assembly renewed the recommendation “for a concert of prayer, to be held on the first Sabbath of each month, in all our churches, for the Lord’s blessing on the cause of missions, and that contributions be made at those meetings whenever expedient.”<sup>1</sup> This recommendation in substance has been renewed from year to year, and kindred ones added: such as that in the public services of the church prayer be regularly made for all men,<sup>2</sup> and missionary intelligence be diffused and missionary motives be enforced by the Executive Committee, by pastors, by Sabbath-school superintendents and teachers.<sup>3</sup> In 1867 the Executive Committee was authorized to publish a monthly missionary paper for gratuitous distribution to the ministers and Sabbath-school superintendents. This paper has been fostered carefully by the Assembly from that time to the present. It has grown to be a self-supporting paper of unusual merit. Its circulation on April 1, 1893, was 9250.<sup>4</sup> It is doing incalculable good to the cause of missions.

The Assembly of 1884 recommended to the faculties of the theological seminaries “that in some way they seek to beget and foster among the students a lively interest in foreign missions.”<sup>5</sup> This recommendation has been repeated, as by the Assembly of 1890, which recommended further “that the question of the duty of enlisting personally in the missionary service abroad be pressed on the attention, not only of theological students, but of our pastors and consecrated members.”<sup>6</sup> The Assembly of 1882 resolved that it “advise the Presbyteries to devote one

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<sup>1</sup> “Minutes of the Assembly of 1862,” p. 10.

<sup>2</sup> “Minutes of 1891,” P 237.

<sup>3</sup> “Minutes of 1874,” p. 418; 1884, p. 212; 1887, p. 242.

<sup>4</sup> “Annual Report of Executive Committee of 1891,” p. 5.

<sup>5</sup> “Minutes of 1884,” p. 272.

<sup>6</sup> “Minutes of the Assembly of 1890,” p. 32, part iii.

evening during the spring session, or such other hour as may be convenient, to the general discussion of foreign missions in the presence of the congregation among whom they meet."<sup>1</sup> And since 1867 the Assembly itself has devoted an evening of each session to a discussion of this great enterprise. In all these ways the Assembly has tried to excite an intelligent interest on the subject, and thus occasion larger efforts on the part of the rank and file of the church.

Furthermore, the Assembly has tried to elicit larger gifts by encouraging the formation of congregational missionary societies, ladies', young men's, and children's,<sup>2</sup> and at times by specifying, through her committee, objects for which individual churches might contribute.<sup>3</sup> She has once and again empowered her Executive Committee to make, during defined periods, special appeals for free-will offerings.<sup>4</sup>

Nor has the church made an ignoble response to these efforts by her highest courts. In poverty at the start, in relative poverty now, her people, ever cramped by financial stresses, have yet abounded in their liberality. During the later years of the ninth decade individual churches in considerable numbers undertook the support of one or more missionaries. Some of the congregations which did this had been, as they supposed, unable to give more than the meagerest support to their own pastor. But the Lord enlarged them. Nor have the people been slow in offering themselves as compared with other churches. Pastors, young and middle-aged, candidates for the ministry, consecrated laymen, and ladies, have, as a rule, responded to the calls as fast as made.

The church's missionary zeal has manifested itself fur-

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<sup>1</sup> "Minutes of 1882," p. 546.

<sup>2</sup> "Minutes of 1873," p. 365; 1785, p. 37; 1878, p. 619; 1892, p. 446.

<sup>3</sup> "Minutes of 1884," p. 262.

<sup>4</sup> "Minutes of 1886," p. 35.

ther in a disposition to scrutinize closely the work of missionaries.<sup>1</sup> The courts of the church have shown this disposition, and the people themselves, to a pleasing degree. One of the common topics of discussion in the Presbyterian home of late years is as to the best method of foreign mission work—the place of the school in foreign mission work, the place of the native Christian worker, the relation which the missionary should sustain to the native Christians, the relation of the church, when set up in the regions beyond, to the home church, whether it should be autonomous or not.

To say the least, the growing zeal of the church in missions has not been retarded by the lives of the missionaries. On the contrary, one of the things which has helped to fan missionary zeal to a flame is the conduct and lives of the noble bands of missionaries who have gone out from the church. Mistakes have been made in sending out missionaries. In rare cases an unworthy man has been sent; some have gone who had little to commend them but an earnest spirit of service; but as a rule the men sent have been a credit to the church. Such men as Lane and Boyle in Brazil, as Houston, Johnson, Davis in China, as Lapsley in Africa, and dozens of others in these countries, have been, and will continue to be, an inspiration to, and provocative of, missionary effort in the home church. Their difficult and lonely duties have been performed with fidelity and ability, and generally with gratifying results.

The church has planted stations in China, Italy, the United States of Colombia, Brazil, Mexico, Greece, Japan, the Congo Free State, Cuba, and Corea, as well as among the Indians. She counted at the end of the ecclesiastical year April 31, 1892, to April 31, 1893, 34 missionaries in China, 22 in Brazil, 8 in Mexico, 21 in Japan, 7 in Africa, 7 in

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<sup>1</sup> "Minutes of 1883," p. 32.

Corea, 2 in Cuba, and 1 in Italy. A good many have been sent out since.<sup>1</sup> As a result of missionary effort, the church can now look upon about 2000 communicants, many hundreds of young people receiving Christian instruction, many native teachers, preachers, etc., at work among their people, spreading the light of the glorious gospel of God, an immeasurable influence on the heathen world, predisposing it to hear Christianity as it is. The results in either Mexico or Japan are enough to justify all the efforts which the church has put forth in behalf of missions.

Nevertheless, the great law of its propagation laid down in Acts i. 8 has not been sufficiently followed by the church in its mission work. That law is: *The church shall in its propagandism seek to witness where its witnessing will result in the most efficient additions to the army of witness-bearers for Christ.* We look back with joy on the spirit of missions by which the church has been characterized, but cannot fail to remark that it has lacked an adequate knowledge of the religious conditions of the world so as to know where best to push its witness for Christ. It made a fiasco in the United States of Colombia. It failed to sufficiently concentrate on Japan when Japan was openest to the gospel of our Lord Jesus Christ—let the opportunity of centuries slip. Often the church in its mission work has displayed zeal with only limited knowledge. It has struck about like blind Samson, whereas, looking equally to God, it should have used its eyes. The demand which God makes of the church for intelligent effort—a knowledge of the field where present missionary effort will be most effective, and for work there—is one that only the

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<sup>1</sup> The China Mission was established in 1866; that to the United States of Colombia existed from 1866 to 1877; that to Italy was established in 1867; that to Brazil, in 1868; that to Mexico, in 1874; that to Greece, in 1874; that to Japan, in 1886; that to the Congo Free State, in 1890; that to Cuba, in 1890; that to Corea, in 1892.

superficial can deny. Yet the church has not been wide awake to the demand. Again, our church courts have given too great a play to voluntaryism in missions in determining who should go. It is easy enough to see this in looking over the list of missionaries sent out. The church should pick her men as the early church did—pick them on account of special fitness for the work.

To a greater growth of missionary effort the church needs the Holy Ghost, of course, *and the truth in the heart and the soul of the church, and moving the church*—the truth as to the nature and destiny of unregenerate man, and that Jesus can and will save.

It is worthy of special remark that the church, at the suggestion of the Pan-Presbyterian Council, has for a number of years been employing active measures to bring about all proper cooperation with other Presbyterian bodies of sound faith in the mission field. In particular, a plan of cooperation with the Northern Church in foreign missions was agreed on by the Assembly of 1893, according to which, in schools, theological seminaries, and evangelistic work, the two churches are to work in closest concert and harmony. The missionaries of several Presbyterian churches, including these two, had for years been in virtual coöperation.<sup>1</sup>

This movement is a correct one, though attended by some dangers. Witnessing loses its power when it loses its distinctness.

## 2. *Home Missions.*

We have already shown how before its organization, during the interregnum, the work of this committee was carried on by the Southwestern Advisory Committee; and we have indicated the scope of the work and the con-

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<sup>1</sup> See "Report of Executive Committee of 1893," pp. 10, 11.

stitution of the agency as erected by the Assembly of 1861, under the title of "The Committee of Domestic Missions of the Presbyterian Church in the Confederate States of America."<sup>1</sup> We propose now to trace the growth and branching of this work to the present.

*The Greater Constitutional Changes.*—Let us look first at the greater constitutional changes in the agency. In 1865 the war left the bounds of the Southern Church filled with crippled and broken-down churches, "especially along the broad track of those desolating marches that were made through most of the central Southern States." The country had been reduced to savage poverty, sanctuaries had been broken down, and ministers—able ones—compelled to betake themselves to secular avocations to get bread. Moreover, emissaries from the conquering section were pouring in with a view to gathering her flocks into folds which they had not known.<sup>2</sup>

The church felt that she must rise and give herself to relieving the distress of her suffering members. The Assembly of 1865, accordingly, determined to raise a sustentation fund, and assigned this work to the Executive Committee of Domestic Missions, adding to the committee, moreover, a wide-awake man from each Synod, whose special duty it was to canvass his Synod, ascertain what churches were needing help, what ones were able to contribute, and to do all he could, by correspondence and visitation, to collect funds for this general object.<sup>3</sup>

The effort was successful. "The appointment of synodical commissioners to act in concert with the committee proved to be a wise and judicious measure. In no other way would it have been possible either to ascertain the condition and wants of the brethren, or to have distributed

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<sup>1</sup> Chapter ii., pp. 340 ff.

<sup>2</sup> "Minutes of 1865," p. 391.

<sup>3</sup> "Minutes of 1865," p. 391.



the funds in the hands of the committee in a just and equitable manner.”<sup>1</sup>

In the meantime the cause of domestic missions proper had been coming on badly. Not one fifth of the churches during the year 1865-66 contributed anything to the cause, and nineteen twentieths of the funds which came to the hands of the Executive Committee came specially designated to the cause of sustentation. The prostration of the country explained in part the small contributions, but there were other causes. The Executive Committee occupied an anomalous position in the minds of most of the church-members. Some regarded it as a mere financial agency, whose special province it was “to gather up the surplus funds of the wealthier churches and Presbyteries, and apply them to the weaker Presbyteries and destitute regions of the country.”<sup>2</sup> Others, again, regarded the committee as combining in itself both ecclesiastical and financial functions, “as a complete and sufficient instrumentality for carrying on the work of domestic missions.”<sup>3</sup> Further, the church felt that, in her peculiar circumstances, she scarcely had any need, then, of a Committee of Domestic Missions, regarding that committee in the light of an evangelistic, aggressive agency. The whole field was covered with Presbyteries, the best agents that can be em-

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<sup>1</sup> “Executive Committee’s Report of 1866,” p. 44.

<sup>2</sup> “Minutes of 1866,” p. 49.

<sup>3</sup> The constitution of the committee had clothed it with powers too large—the rights of the Presbytery were trespassed upon. Article III. reads: “It shall be the duty of the Executive Committee to take the direction and control of the domestic missionary work, subject to such instructions as may be given by the General Assembly from time to time; to appoint missionaries and evangelists for the field of labor” (*sic*) “and to provide for their support, and to aid feeble churches, and to do whatever else may be necessary for the advancement of domestic missionary work; and that in the discharge of its duties the committee act in concert and harmony with the Presbyteries and churches; that the committee authorize all appropriations and expenditures of money, including the salaries of their officers.”—“Minutes of the Assembly of 1866,” p. 20.

ployed in carrying on missionary work in their own bounds, certainly so far as ecclesiastical control is concerned. The church did feel, on the other hand, an urgent need of her Sustentation Committee. Her work for the time was not so much to establish new churches as to repair old ones. Jerusalem had to rebuild her own walls before she could dwell in safety and repossess the land.

As a natural sequence of this condition of affairs, the Assembly of 1866, in response to an overture from Dr. J. Leighton Wilson, setting forth reasons, the chief of which we have given above, why the Committee of Domestic Missions should be abolished and a Committee of Sustentation be appointed in its place, did substantially what Dr. Wilson overtured.<sup>1</sup>

A glance over the constitution of the Committee of Sustentation shows that the new committee differs from the old in having no ecclesiastical functions<sup>2</sup> save in respect to the missionaries who may be set to work beyond the

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<sup>1</sup> For overture, see "Minutes of 1866," pp. 49-52.

<sup>2</sup> The preamble to the resolution which contains the constitution of the Committee of Sustentation asserts: "To the Presbytery it belongs to ordain and commission ministers of the gospel, to commit to them the oversight of the particular congregations, upon the call of the people, and to appoint them, with their own consent, to fields of missionary labor. It is also the province of the Presbytery to determine what part of its territory is to be regarded as missionary ground, and what churches ought to receive assistance in maintaining their pastors, or in erecting houses of worship. It is the duty of the Presbytery to superintend the work of its missionaries, to receive their report, and to the Presbytery alone are they responsible, in the first instance, under God, for the faithful discharge of their duties. It is therefore incumbent on the Presbyteries to provide for the worldly maintenance of the Lord's ministers. . . . And inasmuch as there is a great inequality in the strength and resources of the different Presbyteries, and because, according to the law of the life of the church, it is the imperative duty of the strong to aid the weak, in order that the healthful vigor of the whole body may be preserved, it becomes necessary to have some central agency, through which the vital current of the church's life may flow in due proportion to every part, and that all the energy, zeal, and resources of the church may be combined in the prosecution of its most important work. This is the office of the General Assembly, but it can only be practically fulfilled through a committee."—"Minutes of 1866," pp. 27 ff.

bounds of any Presbytery, in putting sustentation as its first object, and defining more specifically the purposes of the agency. No object of the Committee of Domestic Missions is forgotten in the construction of the Committee of Sustentation. The year following its establishment the Executive Committee asserted in its annual report that four general objects or departments of labor were regarded as included in the general plan of Sustentation: "1. To aid feeble churches in support of their pastors and supplies, and thus accomplish the twofold object of maintaining the stated preaching of the gospel in all these churches, and at the same time secure a competency for every laboring minister throughout the church.... 2. To aid in the support of missionaries and evangelists wherever such aid is asked. 3. To assist in building and repairing church edifices wherever the people have not the means of themselves to do it. 4. To assist missionaries or ministerial laborers in getting from one field to another, where they are without the means of doing this of themselves."<sup>1</sup> But while no object of the Committee of Domestic Missions is forgotten, the name of the new committee, the frame of its constitution, as well as the second of its by-laws sanctioned by the Assembly of 1867, and which reads: "The committee shall always appropriate specifically to the different objects presented by the Presbyterial Committee of Missions; and unless a preference is expressed to the contrary, it will always give the precedence to applications in behalf of the feeble churches"<sup>2</sup>—all show that the work of the committee was chiefly to uphold the crushed and broken churches.

*The Invalid Fund.*—But this committee was a living branch of a living tree; it was to grow and branch itself. One of the first branches of the work to develop itself

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<sup>1</sup> "Minutes of 1867," pp. 155, 156.

<sup>2</sup> "Minutes of 1867," p. 159.

was the Invalid Fund. As far back as 1863 an elaborate overture, urging the Assembly to provide a fund for the relief of superannuated and disabled ministers and their families, was introduced, with the result that a committee was appointed to consider the whole subject, and report to the next General Assembly. No practical measures seem to have resulted from this effort.

In 1867 aid was asked of the Assembly for the family of a minister of the church, recently deceased; and the Assembly authorized the Committee of Sustentation to "appropriate five per cent. of all contributions to its objects to the relief of destitute widows and children of ministers, and indigent ministers in infirm health, provided no such per cent. be appropriated from the contribution of any church or person prohibiting such appropriation, and provided further that this plan of operation shall not continue longer than the meeting of the Assembly for the year 1869."<sup>1</sup>

This was a merely temporary device. In 1868, "in lieu of the appropriation of five per cent. of the Sustentation Fund," the Assembly enjoined upon the Presbyteries to have a collection taken up in all the churches under their care for a relief fund which should be devoted to the relief of disabled ministers, and of widows and orphans of deceased ministers. These collections were to be forwarded to the treasurer of Sustentation, and disbursed according to the discretion of the committee, upon application made through the Presbyterial Standing Committees on Domestic Missions.<sup>2</sup> The Executive Committee was to have no power to make appropriations except they should be first recommended by the Presbyterial Committee. This scheme remains in vogue.

*The Evangelistic Work.*—The Assembly of 1873 deter-

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<sup>1</sup> "Minutes of 1867," p. 148.

<sup>2</sup> "Minutes of 1868," p. 274.

mined that the sustentation and evangelistic work should be conducted separately after January, 1874. This arm of the Assembly's work up to 1873 was regarded as having been a failure. Contributions had been small. Nor is it a matter of wonder—the church had been in the, gripe of Titanic poverty. It was hoped that the contributions would be increased by separating the evangelistic work. To a limited extent these hopes were realized, but the contributions to this cause of the Assembly have never been large.

As the years have gone by an increasing number of the Presbyteries and many of the Synods have preferred to handle the funds for their evangelists themselves. Hence, while the church has of late been extraordinarily active in evangelization in the home territory, the Assembly's committee has done but little relatively in the work. It should be observed here, however, that the Assembly's plan is the better one. The plan of independent synodical and presbyterial work appeals more to selfish emulation, synodical and presbyterial ambition. It causes expenditures often where there is no sufficient promise, and non-expenditure in fresh fields, full of promise, in our newer and weaker Synods. It is independent rather than presbyterian in tendency, weakening to the common life of the great body.

In keeping with the projection to the front of the Executive Committee's functions in reference to evangelization was the change of the committee's name, in 1879, to "Executive Committee of Home Missions." This change suited the aspiration of the committee with reference to the church's future. Furthermore, the people found it hard to understand the meaning of "sustentation" as applied to the work of the committee, while they were at once attracted to the word "missions," and would readily

comprehend and fall in with the idea expressed by it.<sup>1</sup> Albeit the name of the committee was changed, the functions remained the same, saving the fact that the evangelizing functions had greater relative emphasis.

*The Colored Evangelistic Fund.*—The next branch of this agency to receive specific development was the Colored Evangelistic Fund, in 1886. We have seen that in the Assembly of 1861 missionary operations among the colored people were especially enjoined upon the Committee of Domestic Missions, the Presbyteries also being exhorted to cooperate with the committee in securing pastors and missionaries for this field. In 1865 the Assembly formed the first of a series of plans for the instruction of the freedmen. The prevailing sentiment in that Assembly was in favor of a united church life for the two peoples, though even so early the plan of separate congregations was contemplated as a possibility. In answer to an overture as to the course to be pursued toward the colored people, the Assembly resolved:

That whereas experience has invariably proved the advantages of the colored people and the white being united together in the worship of God, we see no reason why it should be otherwise now that they are freedmen and not slaves. Should our colored friends think it best to separate from us, and organize themselves into distinct congregations under white pastors and elders, for the present, or under colored elders and pastors as soon as God in his providence shall raise up men suitably qualified for those offices, this church will do all in its power to encourage, foster, and assist them.<sup>2</sup>

In 1867 the Assembly, after expressing the fear that the current condition of the colored race was one of alarming spiritual jeopardy, its sincere affection for these people, and its sense of responsibility to do all in its power to save them from the calamities with which they were threatened, resolved:

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<sup>1</sup> "Report of Executive Committee," 1887, pp. 7, 8.

<sup>2</sup> "Minutes of 1865," p. 370.

That, in the judgment of the Assembly, it is highly inexpedient that there should be any ecclesiastical separation of the white and colored races; that such a measure would threaten evil to both races, and especially to the colored, and that, therefore, it is desirable that every warrantable effort be made affectionately to dissuade the freed people from severing their connection with our churches, and to retain them with us as of old. Should they decline this fellowship of ordinances, and desire a separate organization, then our sessions are authorized to organize them into branch congregations.

In such cases the Assembly recommends that such congregations shall be allowed, under the sanction of the sessions, to elect from among themselves, every year, such number of superintendents or watchmen as the session may advise, who shall be charged with the oversight of such congregations. These superintendents shall report to the sessions, for their action, all matters relating to the said congregations.

Whenever Presbyteries may find it necessary to organize separate colored congregations, they shall appoint a commission of elders, who shall discharge the functions committed to the sessions in the preceding resolution.

That while nothing in our Standards or the Word of God prohibits the introduction to the gospel ministry of duly qualified persons of any race, yet difficulties arise in the general structure of society, and from providential causes, which may and should restrain the application of this abstract principle. Holding this in view, the Assembly recommends that wherever the session or Presbytery shall find a colored person who possesses suitable qualifications, they shall be authorized to license him to labor as exhorter among the colored people, under the supervision of the body appointing him.<sup>1</sup>

The burden here was evidently too heavy for the Assembly. It had a bad case of the blind staggers. The church was stronger than the Assembly of 1866. Accordingly, the Synod of Virginia and Presbytery of Mississippi each overtured the next Assembly, proposing such a modification of the action of the Assembly of 1866 on the relation of the church to the colored people as should “authorize the Presbyteries, in the exercise of their discretion, to ordain to the gospel ministry and to organize into separate congregations duly qualified persons of the colored race, and so declare that mere race or color is not regarded as a bar to office or privileges in the Presbyterian

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<sup>1</sup> “Minutes of 1866,” pp. 35, 36. Dr. Girardeau was the author of this paper.

Church in the United States.”<sup>1</sup> In response the Assembly resolved

1. That resolutions of the last Assembly complained of should be revoked.

2. That inasmuch as, according to the constitution, the duty of admitting candidates to the office of the gospel ministry devolves solely on the Presbyteries, and that of electing elders and deacons solely on the congregations, all male persons of proper qualifications for such offices, of whatever race, color, or civil condition, must be admitted or elected by these authorities respectively, in accordance with the principles of our church government, and in the exercise of a sound Christian discretion.

3. That the Assembly declines, on the ground of constitutional incompetency, to make any declaration respecting the future ecclesiastical organization of such freedmen as may belong to our communion, believing that the responsibility as well as the course to be pursued devolves on these persons, who are both politically and ecclesiastically free as all others to serve God according to the dictates of their own consciences.

4. The Assembly earnestly enjoins on all our ministers and people to use all diligence in affectionate and discreet efforts for the spiritual benefit of the colored race within reach of their private and public ministrations, and to seek by all lawful means to introduce them into a permanent connection with our church; and for this purpose the Assembly recognizes the lawfulness of the measures such as have long been used in various portions of our church, contemplating the judicious selection of the more pious and intelligent persons among the colored communicants in suitable official capacities for the spiritual benefit of their own race.<sup>2</sup>

The Assembly of 1869 was somewhat retrogressive. It tried to formulate a general plan to be followed by all the Presbyteries in dealing with the negro. It resolved:

That separate colored churches might be established, the same to be united with adjacent white churches under a common pastorate; to be allowed to elect deacons and ruling elders; and to be represented in the upper courts by the pastors in charge of them and by the ruling elders in the white churches with which *they* would be thus associated, until they should be sufficiently educated to warrant their becoming independent; *Provided* that the colored people themselves would not oppose a change in their existing relations, and would consent to the foregoing arrangement.

It further resolved:

That suitable colored men should be employed to speak the word of exhortation to their people, under the direction of pastors and evangelists; that when colored candidates for the ministry should be able to stand the usual

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<sup>1</sup> “Minutes of 1867,” p. 145.

<sup>2</sup> “Minutes of 1867,” p. 45.



examination, Presbyteries might proceed to license them; and in event of these licentiates being qualified and desired to take charge of colored churches, Presbyteries might either ordain and install them over such churches, still holding their connection with us, or ordain and install them over such churches, with the understanding that they should thenceforward be ecclesiastically separated from us.<sup>1</sup>

This was an improvement over the paper of 1866 in that it does not trespass against the form of church polity to such an extent as the earlier paper did. But even the latter paper is faulty in this respect. What sort of elders are they who cannot represent the church in the Presbytery? While better than the paper of 1866, the resolutions of 1869 are not so good as those of 1867. That paper made the elder an elder, though he were black as ebony; and in respect to the separation into independent ecclesiastical organizations, it was solicitous for union, and held that if separation came it must come of the negro's own motion. The plan of 1869, however, was only tentative. It was not until the Assembly of 1874 that a definite policy, which remains till to-day, was adopted. It has been briefly stated thus: "*The Presbyterian Church, South, is resolved on the establishment and development of a separate, independent, self-sustaining Colored Presbyterian Church, ministered to by colored preachers of approved piety, and such training as shall best suit them for their actual life-work.*"<sup>2</sup>

The reasons for this resolve taken by the Assembly of 1874, and supported consistently since, were: the sentiment of the church, which has been moving steadily in this direction; a recognition of the natural instinct in the colored people, expressing itself in the desire for a separate organization; and the prospect of usefulness in assisting these people in the process of self-development.

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<sup>1</sup> "Minutes of 1869," PP- 388, 389. This paper was by Dr. Girardeau.

<sup>2</sup> Phillips, "The Presbyterian Church and the Colored People," p. 3.

Toward the establishment of this independent Colored Presbyterian Church the Southern Presbyterian Church has proposed to give aid in the form of "sympathetic, practical counsel, liberal offerings of money, and training for their ministers."<sup>1</sup>

The Assembly of 1874 requested the Committee of Sustentation "to take into consideration the best method of providing training for the colored candidates for the ministry, and report thereupon to the next Assembly." It asked the Presbyteries to institute measures for their instruction, and in other ways to push the work among the negroes. And it established the Colored Evangelistic Fund for the "sustentation of weak colored churches and for evangelistic work among the negroes." This fund was put into the hands of the Committee of Sustentation for its administration.<sup>2</sup>

The committee had previously made contributions for the work among the colored people. But more prominence was given this department of work in 1874. The Assembly of 1879 gave the committee the right to appropriate for this purpose, according to its discretion.<sup>3</sup> In 1886 the Assembly made an effort to secure increased contributions for the cause by ordering an annual collection in all the churches, on the first Sabbath in December, for the evangelization of the colored race, instead of for the Tuscaloosa Institute, as had been the custom since 1877. The funds secured from this collection were to be applied, first, for supporting the Tuscaloosa Institute, and second, in carrying on evangelization among the colored people.

The Executive Committee of Home Missions continued in charge of colored evangelization until 1891, when the

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<sup>1</sup> Phillips, "The Presbyterian Church and the Colored People," p. 9.

<sup>2</sup> "Minutes of 1874," pp. 576 ff.

<sup>3</sup> "Minutes of 1879," p. 51.

Executive Committee of Colored Evangelization was organized. The treasurer of the Home Mission Committee still acts as treasurer of the Colored Evangelization Fund; but in other respects the parent committee has been relieved of the official care of the negroes.

At the time of the formation of the new committee, four Presbyteries,<sup>1</sup> composed entirely of African ministers and churches, existed in kindly relations toward the mother-church, and asked such aid as that church could give in the work undertaken. The efficient and devoted secretary of the Committee of Colored Evangelization is the Rev. A. L. Phillips.

*The Church Erection and Loan Fund.*—The Committee of Home Missions was destined to shoot out yet another branch, viz., “The Church Erection and Loan Fund.” This fund is intended to help feeble organizations to a church home. From the start the Committee of Sustentation had given such help as it could. In 1885 the Assembly authorized the Executive Committee of Home Missions to make loans to congregations in aid of Church Erection, which loans were to become debts of honor, without interest, to be paid back in instalments, running from one to five years. In 1888 the Assembly ordered the establishment of a separate fund for Church Erection, and the committee directed the treasurer to transfer the Loan Fund account to the Church Erection account. The two funds were consolidated. This fund is growing. The cause is popular. The fund is needed that small organizations gathered by the evangelists may be housed and

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<sup>1</sup> “One of these, the Presbytery of North and South Carolina, had been formed for a number of years. It had five ministers, one licentiate, and eleven churches, and four hundred and ninety-two communicants. Another, the Presbytery of Texas, organized in 1888, had seven ministers, two licentiates, and seven weak churches. Two other Presbyteries, Ethel and Central, were formed in 1880 and 1891. They were smaller.”—“Report of Executive Committee of Home Missions of 1891,” p. 9.

saved. A considerable proportion of the Presbyteries contribute to, and use of, the fund. The Executive Committee of Home Missions has, therefore, to-day, five different funds under its management: the Church Erection and Loan Funds, the Sustentation, the Evangelistic and Indian Missions, the Invalid, and the Colored Evangelistic Fund.<sup>1</sup>

Having looked at these great constitutional developments in the agency, we propose now to glance at *some of the more important incidental objects which have engaged the attention of this committee* in the course of its history. One of the first of these in time, as well as importance, was *supplying the armies of the Confederacy with chaplains*. The committee's heroic exertions in this direction were in part the cause, so far as man can be cause of such a thing, of the twelve thousand hopeful conversions in the Confederate armies during the year 1863-64, and almost as great a number the year following.<sup>2</sup>

The committee has performed the office, to a certain extent, of an intermediary between vacant churches and unemployed ministers. It has given aid to organizations laboring in behalf of seamen. It has tried to raise the minimum salary of the great body of underpaid pastors, etc.

We now turn to look at the sort of encouragement which the church at large has given to the work of the committee. The Assemblies' course toward the committee has been one of undeviating encouragement, even in the department of evangelization. The Assembly of 1871 instructed the Presbyteries to institute and provide for a visitation of all its churches by commissions of ministers and ruling elders, "to see how each of them stands in relation to this matter," and to exhort those who had coöper-

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<sup>1</sup> The last in a limited sense already explained.

<sup>2</sup> "Minutes of 1867," pp. 315 ff.

ated before with the Sustentation cause to a still larger effort on its behalf.<sup>1</sup> And this is but a fair specimen of the efforts which have been made in behalf of those several branches of the committee's work by the Assembly. The Presbyteries, on the other hand, did not comply to any considerable extent with the instructions of 1871, and generally have been disproportionately remiss in supporting the Evangelization Fund, while only tolerably faithful in supporting the work of the committee as a whole.

The arms of the great agency which we have been studying had often been exceedingly feeble, especially during the years immediately succeeding the war, except for aid from external sources. The historian would be remiss who should fail to remark on the help which friends in Kentucky, in Maryland, and in New York City extended to the Southern Church during her trying years under the political reconstruction of the country.

*The Board of Aid for Southern Presbyterian Pastors*, located at Louisville, Ky., informed the Assembly of 1865 that already \$6000 had been collected for the purposes of the board in its projected work.<sup>2</sup> The Assembly was touched and deeply gratified at this manifestation of Christian sympathy on the part of the Kentucky brethren, and in the name of their common Master accepted their generous tender of aid. This was God's manna to the Southern Church. The Executive Committee was made agent for receiving and disbursing such aid as might be forwarded to them from the Kentucky source.<sup>3</sup>

According to the report of the Executive Committee of 1868,<sup>4</sup> of the sum received the preceding year for Sustentation \$9190.73 had been contributed by Christian friends outside the church connection, and mainly by those re-

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<sup>1</sup> "Minutes of 1871," p. 35.

<sup>2</sup> "Minutes of 1865," p. 355.

<sup>3</sup> "Minutes of 1865," p. 70.

<sup>4</sup> "Minutes of 1868," p. 286.

siding in Baltimore and the vicinity, and in the State of Kentucky. During the two and a half years preceding the Assembly of 1868 more than \$40,000 of *their* contributions had passed through the hands of the Committee of Sustentation.<sup>1</sup>

*The Southern Aid Society of New York.*—This society, which was organized a few years before the Civil War, for the purpose of rendering aid to the feeble churches in the Southern country, was an incorporated body, and consisted of gentlemen of the highest moral and social position. For several years during and subsequent to the war the society had no funds to distribute, but about 1872 they came into the possession of about \$10,000, devised to their society to be disbursed in accordance with their constitution. After a conference with the secretary of the Committee of Sustentation the society agreed to make its annual appropriations with the advice and under the direction of the General Assembly's Committee of Sustentation.<sup>2</sup>

We have already seen that this committee was consolidated with that of foreign missions in 1863. They were separated on account of the increasing volume of work, and because it was considered desirable to get the location of the Home Mission Committee nearer the center of its great field of operations. In 1886 this committee was carried to Atlanta.<sup>3</sup>

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<sup>1</sup> These Christians have for the most part come into the Southern Church. The First Church in Baltimore is an important exception.

<sup>2</sup> The secretaries of each of the agencies are at least in part an explanation of the peculiar history of each. The secretaries of the committee under consideration have been: Rev. John Leyburn, D. D., 1861-63; Rev. J. Leighton Wilson, D.D., 1863-82; Rev. Richard McIlwaine, D.D., coordinate secretary, 1872-82; Rev. R. McIlwaine, D.D., sole secretary, 1882-83; Rev. J. N. Craig, D. D., 1883.

<sup>3</sup> The several locations of this committee have been at New Orleans, 1861-63; Columbia, S. C., 1863-75; Baltimore, 1875-86; Atlanta, 1886- . New Orleans was chosen first because that city had been the seat of the South.

An abortive effort or two has been made at coöperation with the Presbyterian Church, North, in the work of this committee in behalf of the freedmen. The way to a more perfect cooperation is not shut up, however.

### 3. *Education.*

In the account of the Constituting Assembly we have already indicated the nature of the constitution of the Executive Committee of Education. Assuming, at this point, a sufficient knowledge on the part of the reader of said constitution, we propose to trace the more important changes in the constitution, and then the more important experiences and activities of the committee, the support, the results effected, and its manning.

The plan for securing an educated ministry provided in the constitution of the committee organized in 1861 has been styled a beneficiary or eleemosynary plan of education, and has never been in universal esteem throughout the church. Several attempts have been made to have the whole plan substituted by others. In 1863 the Presbytery of Lexington overtured the Assembly to this effect:

In view of the doubt of many in our church in respect to the beneficiary system of education as provided for the ministry, and believing that such a system too long and generally pursued may attract a wrong class of candidates with false motives and inferior qualifications, and may also repel another class (unwarrantably, it is true, but yet as the actual experience of the church); believing, also, that in this Southern confederacy young men of suitable gifts can, in most cases, without injurious delay, pay their own expenses in study by teaching and other useful pursuits, or by winning in fair competition cer-

western Advisory Committee; Columbia was made the second seat as a place relatively safe during the war, and to suit the convenience of Dr. Wilson, the secretary of the committee, as that of Foreign Missions also, which was located there. Baltimore was sought, among other reasons, on the ground of its being a great commercial center. Atlanta had that argument in its favor, in addition to its being nearer to the center of the Home Mission field.

tain bursaries or scholarships that might be provided at our seats of learning; and that in a few cases imperatively needing help, private, hands or individual churches might more intelligently and watchfully bestow it—this Presbytery hereby overtures the Assembly to appoint a committee, at its approaching session, to revise the whole subject of beneficiary education, and to report to the General Assembly next ensuing.<sup>1</sup>

In reply to this overture, the Assembly declared that nothing short of the most cogent reasons would justify so early an abandonment, or even any important modification, of a scheme which had been incorporated with the original structure of its ecclesiastical system. On the other hand, it granted that the Board of Education of the Presbyterian Church in the United States of America had not, previously to 1861, received the general support of the Southern portion of the church, and affirmed that there was considerable dissatisfaction with the counterpart of that board in the Southern Church, the Executive Committee of Education, and appointed a committee to report on the subject to the next Assembly, with the hope that if there was a better way of managing this valuable agency that better way might be discovered. The committee appointed, of which Dr. J. R. Wilson was the chairman, presented an elaborate report to the Assembly of 1864. It confined itself to a discussion of the question whether that “scheme of stipendiary schooling,” practiced by the mother-church and adopted by the Constituting Assembly for the church of the Confederacy, was the “best to be continued.” In answer to this question it laid down as a postulate that: *“Every candidate for the gospel ministry does, in sundering the ties which connected him with secular avocations, so far dedicate himself to the service of God in the church as entitles him to expect at her hands the education which he may yet need for that service; and he*

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<sup>1</sup> “Minutes of 1863,” p. 127.



*is, therefore, not to be regarded by the church, or by himself, in the light of an object of charity, but as a laborer already occupying a place in the field of ministerial duty.*"<sup>1</sup>

It took the ground that from the "outset of the minister's career—from the moment when he first put his hand to the plow in the field of preparation—he is a claimant, not upon the church's generosity, but upon her justice; not upon her feeling of pity, but upon her sense of duty"; that "if they who come to her doors, seeking entrance into her ministry, choose, or their immediate friends choose for them, to afford all needful pecuniary aid to help them onward to the period of their ordination, this is another matter"; that "the church may accept this assistance, but in so doing she is simply accepting a contribution to her treasury, for which she ought to be grateful"; that "she has no authority to demand it"; that he who has been "distinguished by being permitted to look forward to unusual labors and uncommon sacrifices, and it may be preëminent usefulness, in the cause of Christ, may well afford to inaugurate his career by casting all his property, as he does his talents, into the effort to prove worthy of so peculiar a distinction"; but that "the point at issue does not lie here"; that "it is not what the candidate may esteem as his privilege, but what the church must regard as her duty."

It acknowledged that grave difficulties beset the system, but held that they were not insuperable in themselves, nor fatal to the system, and that they were "simply inseparable adjuncts to it, as a system whose working has been necessarily intrusted to the imperfection of human wisdom, and is applied to the weakness of human subjects."<sup>2</sup>

The committee closed its report by recommending the adoption of certain resolutions, of which the following was

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<sup>1</sup> "Minutes of 1864," p. 329.

<sup>2</sup> "Minutes of 1864," pp. 320-22.

the first: "That, in the judgment of this General Assembly, it is the duty of the church to pray unceasingly to her Head for a large increase of candidates for the gospel ministry; and when they are received at her hands it is her further duty to provide them with a suitable education in the way of preparing them for their work, and to provide it *not as a matter of charity, but of justice to all parties concerned.*"<sup>1</sup> The report was approved and the resolutions adopted; but as the committee had spent its effort in discussing *the relation of the candidate to the church* and in proving merely that the church was morally bound to support him, the Assembly had yet to answer the question whether the support of the candidate should be provided for and superintended by the General Assembly, or by the Presbyteries, or in what way. In 1866 it adopted another elaborate report, which asserted that the plan of the Presbyteries' supporting the candidates had been tried between 1806 and 1807 by the parent church and had failed; that after 1807 a modified presbyterial plan had proven unsatisfactory; that, in consequence, about 1820 three great organizations were brought into existence to do the work, one of which was the Board of Education; that after this board, modified by the wakeful circumspection of the fathers down to 1861, the Executive Committee of Education had been formed; and that it was unwise to go back to these schemes which had proven unsatisfactory. In conclusion the report affirmed that "to Presbyteries must always belong the great, the binding duty of recommending candidates for support from the common treasury of the church"; that if they failed in this duty, if they were loose in its discharge, if they thrust forward beneficiaries who were undeserving an education at the hands of the church, with them alone lay the

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<sup>1</sup> "Minutes of 1864," p. 334.

blame, as to them, on the other hand, belonged the Master's commendation for searching out and bringing forward worthy men for this purpose; that the chief responsibility of the committee must attach to its one great office, of judiciously expending the education funds of the church, and its duty of keeping the Presbyteries advised of the condition of the work it was prosecuting for them.<sup>1</sup>

This Assembly remodeled the constitution of the Executive Committee of Education. According to the original constitution the Executive Committee had "*a general oversight of the diligence and deportment of those who are aided by it.*"<sup>2</sup>

According to the constitution of 1866, "*no student shall be supplied by this committee except upon the recommendation of the Presbytery to which he belongs, or its Executive Committee of Education; and all candidates shall be solely responsible to their own Presbyteries.*"<sup>3</sup>

Much that was justly offensive in the old constitution was removed in making the new. The new constitution leaves the whole responsibility for the candidates "where the constitution of the church places it—in the hands of the Presbyteries." The committee can be no longer "esteemed superior to the Presbyteries, clothed with authority to revise their proceedings, or inquire into the propriety thereof; but is simply the executive agency through which the Presbyteries perform this part of their work."<sup>4</sup>

In 1875-75 another attempt was made to substitute the Assembly's plan of stipendiary education by remanding the subject to the Presbyteries. But the attempt did not succeed. No better plan could be then devised. The

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<sup>1</sup> "Minutes of 1866," p. 75.

<sup>2</sup> "Minutes of 1861," p. 23. The italics are the compiler's.

<sup>3</sup> "Minutes of 1866," p. 34. The words have been italicized by the compiler.

<sup>4</sup> "Minutes of 1868," p. 294.

Assembly's scheme was again commended to the confidence and support of the churches as the best practicable.

By the Assembly of 1893 the name of the Executive Committee of Education has been changed to "Committee of Education for the Ministry." This was merely to conform the name specifically to the object of the committee. No concomitant change in the constitution occurred.<sup>1</sup>

The support which the agency got in the way of contributions between the years 1863 and 1866 was practically nothing. This was owing, in part, to the fact that the fate of the committee was in suspense during the first two years of that period, and in part to the poverty of the

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<sup>1</sup> The reader may readily observe that the Assembly of 1864 adopted a position which, though indorsed by the Assembly of 1866, was untenable, viz.: That the church is bound, as a matter of justice to the candidate, to educate him for the gospel ministry. If so, the church is bound to treat as a minister one who has never been called to the ministry by any congregation of believers, and one who may never be so called. The church is indeed bound to propagate itself, bound to raise up a qualified ministry; but not bound to secure it in a given way. If it can get candidates to prepare themselves without aid by the church, that in certain circumstances may be the preferable way. It is bound *to God* to secure a proper and sufficient ministry. It is not bound to a certain candidate, or set of candidates, prior to contracting with them, to fit them for the ministry. On the other hand, the candidate for the ministry who feels that he is called of God to the ministry, that in the ministry he can probably serve God best, is bound to get an education, whether the church will help him or not. He is bound to God to do so. Now, if there is a great need for ministers—so great a need that those candidates who are able to educate themselves do not suffice to supply the lack—then it becomes the church's duty to God to take up young men who feel called to the work, and are determined to get into it, but are held back by poverty. Such young men when taken up are not eleemosynary students, indeed. They are not, on the other hand, supported as a matter of justice to them. They are supported as a matter of worship to God. They take the funds not as charities to them; they take the funds as funds which the Church of God is bound to furnish God, that he may get ministers from the poor, in absence of a sufficient number of ministers who have been able to help themselves to an education.

This seems to be the real position taken by the Assembly of 1875, though it did not distinctly repudiate the position of 1864 and 1866; for the Assembly of 1875 indorsed the Assembly's plan as good, seeing the "necessity of beneficiary education, in order to keep up the supply of ministers in the Presbyterian Church." In fine, the constitution of the agency is excellent. If the Presbyteries would do their duty in selecting candidates and explaining their true relations to the funds, no evil consequence would follow.

church and her multitude of crying needs. Thenceforth the support has been better.

Though not at all connected with the Executive Committee of Education, yet because they are a part of the great educational forces of the church it will be convenient to take a brief survey, at this point, of the theological seminaries and of the colleges in connection with the Southern Presbyterian Church, as well as of certain colleges not in formal connection, but really recognized factors in this church.

To begin with the seminaries, there are six such institutions within the bounds, Presbyterian in origin and patronage, some of them, however, not officially known to the Assembly.

*Union Theological Seminary*, in Virginia, has been until the present the most important of these institutions. It was formally opened January 1, 1824, with one professor, the Rev. J. Holt Rice, D.D., and three students. Funds were rapidly raised for an endowment. In 1826 the institution was taken under the care of the General Assembly. The Synods of Virginia and of North Carolina, in the fall of the same year, took the place of Hanover Presbytery in governing the seminary. In 1830-31 the number of students was about forty; an additional professor had been secured. The death of Dr. Rice, in 1831, the troubles in the church which culminated in the division of 1837-38, and which separated from the seminary many of its active and zealous friends, changes of professors, and other causes, conspired to retard its growth and abridge its fullness for more than a score of years. Meanwhile a third professorship, that of ecclesiastical history and polity, was established in 1835; and a fourth, that of biblical introduction and New Testament literature, in 1853. Through zealous efforts of friends its endowment

was gradually increased. Its funds were much cut down by the war; but it soon rallied, and has been making a steady growth until the present. The last report of the treasurer (May, 1893) shows that there is now invested in the name of the corporation \$303,298.24. Besides, the institution owns about eighty acres of land; five residences for professors; a main building, which contains a handsome chapel, lecture-rooms, dormitories, and a refectory; three additional buildings for dormitories; a superior library building, with a fine library in it, and a gymnasium.<sup>1</sup> Between 1881 and 1891 a chair of English Bible and pastoral theology was established. The annual attendance has steadily grown; there are now over seventy students. Some of its distinguished teachers have been the honored Dr. George A. Baxter, the scholarly Dr. F. S. Sampson, "the profoundest American theologian," Dr. R. L. Dabney, that most clever exponent of church polity, Dr. T. E. Peck, and the distinguished young savant Dr. W. W. Moore, Dr. B. M. Smith reendowed the seminary after the war.

*Columbia Seminary* was established in 1828, by the Synod of South Carolina and Georgia, its title being then "The Theological Seminary of South Carolina and Georgia." It is now under the immediate joint control of the Synods of South Carolina, Georgia, Florida, and Alabama. Its relation to the General Assembly is identical with that of Union Seminary, in Virginia.

Classes were first organized in 1831, with Dr. Thomas Goulding and Dr. George Howe as professors. In 1833 Dr. A. W. Leland became connected with the seminary, but Dr. Goulding died in 1834, so that only two professors

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<sup>1</sup> See historical statement in "Catalogue of Union Theological Seminary, Virginia, 1892-93." Compare the historical statement in the "Constitution and Plan of Seminary," published in 1892.

remained to conduct the classes. Save for another brief period, no addition was made to the staff until 1849. From that time till 1860 improvement was rapid. In 1860 there were five professors—among them Dr. James H. Thornwell—and over fifty students in the seminary. From 1866 to the present time the work of the seminary has been carried on with various changes and interruptions.

In 1863 the property of every kind belonging to the seminary amounted to \$277,940.81. Considerably over half of this vanished with the Confederate Government. The seminary subsequently had a long series of ups and downs. At present it has interest-bearing funds to the amount of \$210,000. The professors' houses and seminary buildings are valued at about \$50,000. The library is a very fine one. The preëminently great name among its teachers is that of Thornwell.

*Tuscaloosa Institute.*—In 1877 this school was established by the General Assembly, and located at Tuscaloosa, Ala.; and was opened for work, with seven students, the first session. The Executive Committee has been authorized by the Assembly of 1893 to move the Tuscaloosa Institute to Birmingham, Ala., whenever it seems advisable and practicable to do so without detriment to the cause for which the institute was founded. Birmingham is the center of a large and increasingly intelligent and well-to-do colored population.

The institute is under the control of the General Assembly, but its work is directed by the "Executive Committee for the Education of Colored Ministers." Its actual work and discipline were conducted by that devoted servant of the church, the Rev. C. A. Stillman, D. D., and chosen helpers, until the present session, the Rev. A. L. Phillips being now superintendent. The whole course of instruction centers about the English Bible. The Standards of

the Southern Presbyterian Church are faithfully taught. The sum total of the students taught in the institute to the end of the session 1892-93 is 152-93 Presbyterians, 45 Methodists, and 14 Baptists.

*The Divinity School of the Southwestern Presbyterian University*, at Clarksville, Tenn., was organized in June, 1885. "It is under the same government as the other schools in the university, viz., the board of directors appointed by the Synods of Alabama, Arkansas, Memphis, Nashville, and Mississippi." The last session was the most prosperous in its history, there being thirty-three students. Dr. Joseph R. Wilson was the first teacher of theology.

*The Austin School of Theology* was founded in 1884 by that distinguished and venerable theologian and philosopher, the Rev. R. L. Dabney, D.D., LL.D. This has been an incidental labor of his blind old age, and has been attended with tremendous difficulties, but followed by many blessings to the church in Texas. It is under the care of the Central Texas Presbytery.

The Rev. Dr. Isaac Long did a work of similar character at Batesville, Ark.

*The Louisville Presbyterian Theological Seminary* has been organized during the present year by the associated Synods of Kentucky and Missouri. It is placed under the control of the General Assembly somewhat more immediately and directly than Union or Columbia. "Should the Assembly see reason at any time to object to any of the acts of the directors or any of the other authorities of the institution, it may send down in writing to the directors or Synods its opinion in the premises; but it shall have no controlling negative except in the election or transfer of the professors, nor right to originate any measures for the seminary."<sup>1</sup> According to the constitution

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<sup>1</sup> Article II. in the constitution.



of Union Seminary the Assembly can reach the seminary *only* through the Synods.<sup>1</sup>

The control which the Assembly has over the theological seminaries was formally defined by the Assembly of 1886 as involving such jurisdiction as will “in every case enable the Assembly, through the proper channels of authority, to keep all such institutions free from everything inconsistent with the spirit of our system, and, of course, free from all teaching inconsistent with the Word of God as expounded in our Standards.”<sup>2</sup> Its precise relation to the individual seminaries “differs somewhat, according to the constitution and practice of the institutions as ratified by the Assembly.”<sup>3</sup>

The following colleges and universities must be mentioned, not theological, but avowedly or virtually Presbyterian in their character and management.

*Washington and Lee University*,<sup>4</sup> at Lexington, Va., was founded in 1774, on the nucleus of a school taught by the Rev. John Brown, pastor of New Providence Church. This was an enterprise of Hanover Presbytery. It was subsequently removed to Timber Ridge, and later, in 1793, to a site near Lexington. It was thenceforth till 1797 called “Liberty Hall.” The trustees had been incorporated in 1782, and authorized to confer degrees. In 1797 Washington donated to the institution one hundred shares of “James River Canal Company,” which the General Assembly of Virginia had wished to give him. The trustees at once, in compliment to General Washington, changed the name

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<sup>1</sup> The corresponding statement in the constitution of Union and other seminaries reads: “Should the Assembly see reason at any time to object, etc., it shall send down in writing to the Synods its opinion in the premises, but shall have no controlling negative, nor originate any measures for the management of the seminary.”—“Constitution and Plan of Theological Seminary,” p. 10.

<sup>2</sup> “Minutes of 1886,” p. 43.

<sup>3</sup> *Ibid.*

<sup>4</sup> See historical statement in “The Catalogue of Washington and Lee University, 1892-93, Lexington, Va.”

of the institution to Washington Academy. The school thenceforth grew apace in usefulness and renown. At the close of the war the institution was again without income or credit, but under the presidency of Gen. R. E. Lee again burst forth in a rapid career of expansion.

The General Assembly of Virginia in 1871 changed the name of the institution to its present corporate title, "The Washington and Lee University." The institution has continued to grow rapidly. It now has an invested endowment of \$630,999.78, yielding an annual income of \$36519.97. It has an able faculty of thirteen full professors and six instructors, and two hundred and forty-one students.

The institution has been separated from all formal relations with the church; nevertheless, it has still in its board of trustees and its faculty a very large majority of Presbyterians, and it is one of the principal feeders of the Presbyterian ministry in Virginia.

*Hampden Sidney College*, in Prince Edward County, Va., was opened in 1775-76. It owes its origin to Christian patriotism. Hanover Presbytery, the sole representative of the Presbyterian faith and order in all Virginia and her western territory, whose members in 1774 did not exceed ten, determined to establish a school also for the Piedmont and South Side regions of Virginia. The Rev. Samuel Stanhope Smith had been the most zealous promoter of the enterprise. He became its first president and organizer.

The college obtained a most liberal charter in 1783, and has enjoyed "an illustrious career of usefulness." Long lists of distinguished statesmen, judges, professors, and ministers whom she has schooled might be given. Her sixth president, Rev. Moses Hoge, D. D., 1807-20, was by appointment of the Synod of Virginia professor of theol-

ogy; and out of the want thus supplied and enlarged sprang the demand which was and could only be satisfied by the establishment of Union Theological Seminary, in 1824. The college is not rich, but has always maintained a high grade of scholarship, and has exerted a peculiarly ennobling and refining influence on the students. At present the teaching force numbers eight men: six full professors, one assistant professor, and one fellow. The students number about one hundred and fifty. The endowment is sufficient for an economical support. The president, the Rev. Richard McIlwaine, D.D., with tireless energy and good success, is bringing the college forward day by day, by new buildings, new appliances, etc.

*Davidson College*, in Mecklenburg County, N. C., was founded in 1837. It was at first opened as a manual labor institution, but the plan did not prove workable. According to the constitution of the college, no one is eligible as trustee, professor, or teacher who is not a member of the Presbyterian Church. During all the years of its course it has been remarkable for its able faculty; it has stimulated a thorough scholarship. Among its alumni are many distinguished men in secular life. More than one third of its graduates have entered the ministry. The college is under the control of a board of trustees appointed by the Presbyteries of the Synods of North Carolina, South Carolina, Georgia, and Florida.<sup>1</sup> The faculty contains ten professors and instructors. The student body numbers one hundred and fifty-three.<sup>2</sup> The endowment amounts to \$109,000.

*Southwestern Presbyterian University*.—A meeting of commissioners from five Synods, viz., Alabama, Missis-

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<sup>1</sup> Compare Semi-Centenary Addresses, Davidson College, 1887. Raleigh, N. C.: E. M. Uzzel, Steam Printer and Binder, 1888. See especially Dr. Rumple's Address.

<sup>2</sup> Session of 1892-93. See "Catalogue of 1892-93."

sippi, Arkansas, Nashville, and Memphis, had been held in May, 1873, to plan for a great common university. The plan formed was adopted by their several Synods and by the Synod of Texas, and they appointed two directors each. In 1874, after receiving many applications for the university, they finally fixed upon Clarksville as the place, and Stuart College, which was already a school of local repute, under the care of the Synod of Nashville, as the nucleus of further operations.

In June, 1879, the board of directors abolished the curriculum and reorganized the school on the plan of coördinate schools and elective courses. The endowment affords an economical support. The faculty, including the professors of the divinity school, consists of nine full professors. The attendance of students during the session 1892-93 was one hundred and thirty-five. A distinguished feature of the plan of the university is that "in connection with every course there shall be comprehensive and faithful biblical training, so as to make an intelligent Scriptural faith a controlling principle in the university."

*Central University.*—At a meeting of the Synod of Kentucky in 1871 resolutions were passed looking to the immediate endowment and equipment of a college. The Synod had despaired of regaining its rights in Center College; but a new movement rose out of the general conviction in the minds of men of intelligence that there was need of a *university*. A number of the alumni of Center College, and friends of learning and of the church, met in convention at Lexington on the 7th of May, 1872, organized themselves into a permanent association, and on the following day tendered to the Synod their cooperation for establishing such an institution. The offer was accepted. A charter was agreed upon by the joint committee of the Synod and the association, and was

adopted by the two bodies severally. "By the charter the donors of the endowment own and control the university under the title of 'The Central University,' and they elect their successors from among the alumni of the institution and its liberal benefactors." Two hundred thousand dollars were soon subscribed, and this was regarded as sufficient to justify the opening of the school. The university opened its first session in 1874; with varying fortunes, it has had on the whole an unusual career of expansion and solid usefulness.

The founders of the university aimed at a university proper. There are now, in addition to the College of Philosophy, Science, and Letters at Richmond, the Hospital College of Medicine and the Louisville College of Dentistry, each at Louisville, Ky. The faculties of these several colleges number respectively 14, 18, 12; and the student body, 201, 97, 46.

The Board of Curators is establishing at central points in the State university high-schools. One of these, the Jackson Collegiate Institute, at Jackson, Ky., has two hundred and two students. Hardin Collegiate Institute, at Elizabethtown, Ky., another, has forty-six students, and there are others in successful operation.<sup>1</sup>

*Westminster College*, at Fulton, Mo., originated in action taken by the Synod of Missouri in 1849. A charter was obtained in 1853. The war shook the college like a cyclone, and swept away most of its endowment. In 1868 it had only about \$30,000 endowment, which was burdened with eighty scholarships affording free tuition to as many students. But the college has struggled bravely on, and all the while maintained a high standard of scholarship. Last session was the most prosperous in its history.

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<sup>1</sup> "Catalogue of 1893," pp. 4, 5, 51, 52, 57, 59. Z. E. Smith's "History of Kentucky," pp. 422-551.

There are twelve men in the able faculty, under the presidency of Dr. Wm. H. Marquess, Dr. E. C. Gordon being its vice-president. There are one hundred and fifty students. The endowment amounts to about \$230,000, though a part of it is somewhat encumbered temporarily.

*Austin College*, at Sherman, Tex., was chartered by the legislature in 1849. In 1850 the college began its career at Huntsville. In 1876 it was removed to Sherman. For a long time it was overwhelmed with financial troubles, but it has now emerged, and has an endowment of about \$100,000. Under the present president, the Rev. S. M. Luckett, D.D., the patronage has increased fourfold. The institution was at first under the control of Brazos Presbytery. Later it passed under the control of the Synod of Texas, which now elects the members of the board of trustees.

*King College*, at Bristol, Tenn., was opened in 1868, "a child of necessity." It is not yet out of the financial throes of its birth and earlier years, but has done much good work for the church and state. More than half its graduates have entered the Presbyterian ministry. Many of them have reached eminence by their ability and scholarship. Its curators are appointed by Presbyteries in Tennessee and Virginia.

*The Arkansas College*, at Batesville, Ark., received its charter in 1872. Dr. Isaac Jasper Long was its first self-sacrificing president. The college has accomplished a grand work for the church and state in Arkansas. Prominent features: solidity and thoroughness of the work done; coeducation; prominence of the Bible in its teaching. More than a third of its graduates have become ministers.

*South Carolina College*, at Clinton, S. C., is a promising young institution.

Many female schools are doing their beneficent work for the church and for the homes throughout the land. Some of these are avowedly Presbyterian and under the oversight of Presbyteries. Some of them, while not formally Presbyterian, are really so. There are also many Presbyteral academical schools. There has been some little discussion as to the right of the church to establish Presbyteral schools, colleges, and the like. But the consecrated good sense of the people, and the demand which the Scriptures make that the church should raise up an able ministry, have carried the church over all opposition.

There are several eleemosynary institutions under the control of boards of trustees appointed by church courts. There are others directed and supported by Presbyterians. One of the most widely known is the Thornwell Orphanage, at Clinton, S. C. This is under the care of the Rev. Dr. Wm. P. Jacobs. It is without resources or endowment, dependent on Him who clothes the lilies and feeds the ravens. It has under its roofs, in rearing for useful manhood and womanhood, over a hundred orphans. Some have already left its walls for the ministry. One is a missionary in Japan. The General Assembly has undertaken a "Home and School" for the education, of the orphans of Presbyterian ministers and missionaries, at Fredericksburg, Va. The school is well manned, and solicits the patronage of the public on the grounds of its superior advantages. The people of the church, sometimes in association with other Christians, have opened and maintained retreats for the sick and houses for the destitute of all classes.

#### *4. Publication.*

The constitution given the Executive Committee of Publication in 1861 remains the same to-day, with the exception of an unimportant change or two. For the sake

of convenience in the transaction of business, a separate charter of incorporation for the Committee of Publication was obtained in 1873-75. The separate incorporation was against the preferred policy of the church, but the guarded terms of the charter—forbidding the idea that the corporation could ever become independent of the church—and the business, convenience rendered the church contented.<sup>1</sup>

One of the first heavy calls upon the committee was for literature for the army. In 1863-64 it published fifteen thousand copies of an army hymn-book. In addition to tracts, it put into circulation in the army over fifteen thousand volumes obtained from the Religious Tract Society of London and other sources; and it published "The Soldier's Visitor," consisting mainly of tracts issued in sheet form and circulated free of charge.

It has been the duty of the committee from 1863 on to make a judicious selection of religious books wherever they may be found, and stamp its imprimatur upon them, that the people may be aided in helpful purchases. It has a respectable list of its own publications, too, embracing the imposing works of Dr. Thornwell and Dr. Dabney, as well as more popular works of scarcely less conspicuous men. In the list of its publications are to be found some works of an evangelical, but not distinctly denominational, character. The general oversight of all the Sabbath-school interests of the church, and the advancement of the work in all practicable ways, has been laid on this committee.<sup>2</sup>

It has been a special work of this committee to publish the "Children's Friend," which has a Sunday-school feat-

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<sup>1</sup> The committee has always been located at Richmond, Va. The secretaries have been: Rev. Wm. Brown, D.D., 1861-63-; Rev. John Leyburne, D. D., 1863-65; Rev. Wm. Brown, D. D., *pro tent*, 1865; Rev. T. E. Baird, 1865-77; Rev. W. A. Campbell, *pro tent*, 1877; Rev. J. K. Hazen, 1877, to the present.

<sup>2</sup> "Minutes of 1878," p. 651.



ure, and the “Earnest Worker,” devoted since 1877 “exclusively to the exposition of Scripture lessons and other subjects promotive of Sabbath-school work.” It has also issued “Lesson Helps” and “Lesson Quarterlies” for several years, and other similar publications.<sup>1</sup>

During a considerable part of its existence the committee has had the burden of colportage on its shoulders. In 1888 it undertook to sustain a colporteur in each Synod, a committee of the Synod to choose the colporteur and take the oversight of the work. This plan has been in operation from that time to the present, though for want of funds it has failed of entire fulfillment.

The church has never been satisfied with the small amount of colportage work done. While it has thrown the burden of it on the committee, and has required the committee, in addition to this colportage, to make gratuitous grants to ministers, churches, and Sunday-schools within certain limits, it has not given a large and kindly support to this important agency. This indisposition to support the committee has been owing to many causes. From 1866 to 1877 the work was badly managed.<sup>2</sup> When, however, the present secretary took hold of the work, the course of its history entered on a happy change. For a good many years the work of colportage and the gratuitous distributions of publications have more than consumed the annual contributions from the churches to the cause;

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<sup>1</sup> “It is interesting to note the cooperation in publishing a Sunday-school paper with the Reformed Church in America.”—“Minutes of 1876,” p. 222.

<sup>2</sup> From November 1, 1866, to October, 1877, the cause of publication received \$125,441.01. During that period the salaries of the secretary and other employees amounted to \$70,229.17. And on October 1, 1877, the total available assets of the Publication Committee amounted to \$53,466.17, and the total liabilities, \$39,993.58. This was after the church had been working for years to endow the committee, and after it was supposed to have an endowment approaching \$50,000. The committee was brought to this bad pass by serious mismanagement on the part of the secretary, Dr. Baird, who seems to have had no business methods.

yet the secretary is able to report in 1893 the net assets of the committee as \$98,436.85.

Probably the fact that the publication cause is now so great a success keeps some from contributing. Probably they think that, seeing it is on such good footing, it should devote a larger percentage of its income to benevolent work. Whatever the cause, Dr. Hazen is worthy of all praise for the way in which he has conducted the work.

Though not under this committee's care in any sense, it is convenient at this point to glance at the journals of the church, which advocate the principles, give information concerning the work, and incite the people to a godly zeal in behalf of the church. Of these, mention must be made first of the weeklies—such as "The Christian Observer" of Louisville, "The Central Presbyterian" of Richmond, "The North Carolina Presbyterian" of Wilmington, "The Southern Presbyterian" of Clinton, "The St. Louis Presbyterian," "The Southwestern Presbyterian" of New Orleans. There are others. These weeklies are edited with varying degrees of ability. Each one is devoted chiefly to building up Presbyterianism in its own region, though striving in a more general way for the advancement of the whole denomination, and, indeed, of the whole church throughout the earth. The church needs sadly a consolidation of some of its weeklies. It wants one great weekly, fresh and able. As matters are, the short subscription-lists of most of these papers forbids such a staff as the church stands in need of.

"The Presbyterian Quarterly," edited by Dr. George Summey, assisted by Drs. Strickler and Barnett, is published in Richmond, Va. It is an able and scholarly publication.<sup>1</sup>

"The Union Seminary Magazine " is doing a good and

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<sup>1</sup> Its writers are drawn too largely from others than the Southern Church, however. The absence of publishers and the poverty so general throughout

growing work, and coming into a larger degree of favor with each session. It is designed to be an organ chiefly for the faculty and students of that seminary.

The Home Mission Committee has a special organ, "The Home Missionary"<sup>1</sup> through which it brings its great causes before the people. This sheet has been much improved of late. The Foreign Mission Committee at Nashville issues "The Missionary," one of the ablest of missionary publications.

The earnestness of the Assembly in the support of all the agencies whose review we have now completed is evidenced by a host of practical enactments, touching the duty of Presbyteries to incite all their churches to contribute to all the causes, touching the duty of ministers to enlighten their people on the grace and duty of giving, touching times and modes of collections, etc.<sup>2</sup>

##### *5. The Charter of the Assembly.*

The form of the charter of the board of trustees of the Assembly sought in 1861, obtained in 1866 from the State of North Carolina, has already been indicated.<sup>3</sup> It was amended in 1871-72 so as to enable the trustees to hold the funds which might be contributed for the relief of the widows and children of deceased ministers, and for other eleemosynary objects of the church. The several executive committees of the General Assembly, with the exception of the Executive Committee of Publication, have no separate corporate existence to this day. The board of trustees holds all the property of the General Assembly.<sup>4</sup>

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the bounds of the church have not encouraged writing for publication, even in a relatively permanent form. The review writers should be discovered and developed.

<sup>1</sup> Published at Atlanta, Ga.

<sup>2</sup> Alexander's "Digest," pp. 301-317.

<sup>3</sup> See Chapter II., p. 346.

<sup>4</sup> The practical relations between the board of trustees and the committees may be defined as follows: "When the trustees shall receive any

6. *Voluntary Agencies.*

The theoretical position of the church as a whole has been that the church, properly organized, is alone the divinely instituted and sufficient agency for the evangelization of the world. As to societies without the church, if they do not undertake functions which belong exclusively to the church, and if their objects and methods are morally and religiously good, they may be approved. Accordingly the Assembly indorsed the *National Bible Society of the Confederate States*, and has, since 1866, cordially commended the *American Bible Society* to the ministers and churches, and recommended contributions to it.<sup>1</sup>

On the subject of young people's societies, missionary societies, etc., there has of late years been much talk. The present trend of thought is in the direction of "societies in the church" and a part of it—that is, a perfected organ-

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gift, devise, or bequest without direction from the donor as to the particular use or charity for which it is designed, the same shall be retained by them until the meeting of the next General Assembly. When the donor declares the particular use and the manner of its use, the trustees shall pay over the same to the appropriate committees."—"Minutes of 1873," p. 321.

"When a bequest has been made to the General Assembly, to be paid to two or more of the executive committees of the church, and the terms of the bequest do not specify the proportion according to which the amount of the bequest shall be divided among the committees, the board of trustees is authorized and instructed to divide the amount between the several executive committees for whom the bequest is intended according to the proportion of the annual contribution of the churches (excluding legacies) to these committees for the three years next preceding the time when the amount is divided."—"Minutes of 1886," p. 55.

<sup>1</sup> The precise attitude of the church toward this society may be clearly seen in an excerpt from a report of a committee made to the General Assembly of 1866, in regard to the church's relation to voluntary associations, which reads as follows: "Although it is the opinion of your committee that this society ought to be composed of representatives of different churches, appointed through their constitutional forms, yet as there is nothing in its constitution to prevent the free action in every church in carrying forward the work, and as its organization is simply for the printing and circulation of the Holy Scriptures, your committee recommends its countenance and support."—"Minutes of 1866," p. 38.

ization with every member of the church in such relation to the whole rest of the members as to be brought to work and to do his work. The trend is against “societies in the church but *not a part of it*”—societies which straddle this and other denominations, or which cannot be made to express Presbyterianism. The church believes that the Lord Jesus Christ is King, that his people are his servants, not his confidential advisers, and that the future of the church will be brighter just in proportion as the church follows the plan of the Bible church.<sup>1</sup>

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<sup>1</sup> Compare Dr. C. R. Vaughan’s article in the “Presbyterian Quarterly,” July, 1893.