

# A DIGEST

OF

THE ACTS AND PROCEEDINGS

OF THE

GENERAL ASSEMBLY

OF THE

PRESBYTERIAN CHURCH

IN THE UNITED STATES,

FROM ITS ORGANIZATION TO THE ASSEMBLY OF 1887, INCLUSIVE,

WITH

CERTAIN HISTORICAL AND EXPLANATORY NOTES.

BY

REV. W. A. ALEXANDER.

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## P R E F A C E.

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THE compiler was led to undertake the preparation of a Digest of the General Assembly's acts and proceedings by the conviction that a need for such a work is now sensibly felt. Our Church has occupied sufficiently long a place in the sisterhood of churches, and has arrived at that point in the formulation of her principles, and the general plan on which she conducts her agencies has attained that stage of maturity and definiteness, that a compilation of her documentary history, in a systematic and convenient form, may with propriety be presented to the public. The deliverances of her highest court are sufficiently varied, and on subjects of such importance, as to make it desirable that for purposes of reference they be gathered into a single collection. Particularly is the need of such a collection felt by the younger generation of ministers and office-bearers in the Church, who are without access to the minutes of our earlier years, and so without means of acquainting themselves with the earlier acts and deliverances of our highest court.

I found it to be a matter of no little difficulty to settle on a suitable outline or scheme of classification for the matter which I find in the voluminous minutes of more than a quarter of a century; also to arrive at some general principle of inclusion and exclusion. What one might think to be of little importance, scarcely worthy of being embodied in this work, another might regard as of considerable value, and look upon its omission as a serious blemish. Since the judgment of no two, perhaps, would coincide as to the extent to which such a work should be abridged, I resolved to make the compilation exhaustive, with full and copious references to the minutes, giving the year and page where each citation is to be found. It may be found prudent in subsequent editions to abridge this work somewhat in its least important parts. I have, however, presumed to make this draft complete, and that the voice of the Church should decide what abridgment, if any, is desirable. Mean-

while, I have weeded out of every passage that I have embodied all extraneous matter; and I hope that my work will be found to be at once concise and complete. I have taken no liberties with the text other than the elimination of some of the formal and superfluous verbiage in which the record of a transaction is often wrapped up, and the exclusion from each minute of whatever is not pertinent to the subject which I seek to illustrate.

This work will be found to differ somewhat in its plan from that adopted in other well-known Digests, in the prominence I have given to those acts and deliverances of the Assembly that have reference to its executive agencies, and the several departments of its work entrusted to the supervision of its secretaries and executive committees. This prominence, however, is due to the fact that such matters have prominently occupied the Assembly's attention. No one line of business has engaged so much of the Church's care, or called for more frequent and careful consideration in her successive Assemblies, from the very first, than the establishment and regulation of her executive agencies, and legislation upon the practical questions growing out of their relations to inferior courts and the general work. When the Church entered upon its separate career, twenty-six years ago, it was without boards, endowments, or any organized agencies in her bounds subject to her control and at hand to do her work. Her first duty was the inauguration of central agencies, or arms, for that purpose, the determination of their duties, limitations, etc.; and to this she first applied herself. Discarding the old plan of independent boards, the Assembly decided to do itself all the appropriate work of the Church, establishing committees for that purpose, to be appointed annually, with power to act *ad interim* only in such manner and subject to such rules as the Assembly might prescribe. This plan, steadfastly adhered to up to the present, is, perhaps, next to her pronounced views on the spirituality of the Church, and her well-known conservatism, the most distinctive feature in the history of the Southern Presbyterian Church. The manner in which these committees conducted their work during the disastrous period of war, and the unsettled period that for several years thereafter ensued, until each was on a sure and established basis, will be found here faithfully outlined.

In a number of instances where the record in the Minutes was found to be vague, I have secured from synodical and presbyterial

clerks transcripts from their records, and added the same as an explanatory note on the minute in hand, thus bringing out the Assembly's action in greater clearness. In a few instances I have added elaborate notes gathered from the official records of other bodies, where such appeared to be of value in completing the record of transactions only a part of which is found in the Assembly's Minutes. Such are the accounts of the Atlanta convention of 1861, the notes on the United Synod of the South, and the Synods of Kentucky and Missouri. These bodies having blended their organic life with that of the Assembly, and being now constituent parts of the Church, it seemed right that some note relative to their respective principles and their separate history should be preserved in connection with the minute of their reception by the Assembly.

I believe the statistics which are found at the end of the volume are substantially accurate. The lack of any adequate plan of reporting such information to the Assembly renders the task of compiling such tables exceedingly difficult. We trust they may prove sufficiently ample to afford an idea of the Church's annual progress. It was not until a few years after the war that these facts began to be so gathered and published as to be available or valuable as statistics.

If brethren throughout the Church discover any defects in the plan or the execution of this work, I would be greatly obliged if they would communicate the same to me, with any suggestions that may occur to them, that I may have the benefit of them in any subsequent revision.

I desire to acknowledge my indebtedness to friends in various localities who have materially aided me in various ways, and without whose encouragement this work would not have been prosecuted to completion. I would particularly recognize my obligation in this line to Rev. H. R. Raymond, D. D., Rev. B. M. Palmer, D. D., Rev. J. R. Wilson, D. D., stated clerk of the General Assembly, and the Rev. Messrs. Converse, of Louisville, Ky.

W. A. A.

# CONTENTS.

---

## BOOK I.—THE CONSTITUTION.

Title of the Church. Constitution adopted. Mode of amending the standards: 1, The Confession of Faith; 2, The Book of Church Order. The Confession of Faith amended in the matter of the deceased wife's sister. The phrase, "He descended into hell," in the Creed. Revision of the Form of Government and Book of Discipline. Indexing the Book of Church Order. Revision of the Directory of Worship. Informality in sending down overtures. . . . . 1

---

## BOOK II.—THE CONGREGATION.

### CHAPTER I.—ITS MEMBERS.

When in good and regular standing. How members may be received from other denominations; meaning of the word "Church." Dismissing members to churches in other denominations. Letters dismissing members must include their children. Dismission of non-communing members. Notifying the church to which a member is dismissed. Roll of non-communing members to be kept by sessions and reported. Losses in membership. Returning an unused letter of dismission reinstates one in full membership. Non-contributing members. Certificates of reception. Congregational meetings, for what purposes they may be called, and who may preside over them. Church courts may not make rules of membership. . . . . 20

### CHAPTER II.—MINISTERS.

Reception of ministers from the Northern Assembly without letters. Reception from foreign countries. Dismissing ministers to other bodies. Declines to make the examination rule optional, or to embody it into the constitution. The subscribing of ministers admitted into a Presbytery. Who may vote in calling a pastor. Amending the form of a call. A call without promise of adequate salary. The pastoral relation not to be lightly broken. Presbytery's power to dissolve the pastoral relation. Ministers supplying churches out of our connection. Ministers without charge. The stated supply, and his official status. Ordination *sine titulo*. Restoration of a deposed minister. An additional class of ministers. Licensure and ordination in extraordinary cases. Lay evangelists. Women preachers. Doubting and dissenting ministers. Lay exhorters. Licentiate in the evangelistic service. The Latin thesis as a part of trial. Lowering the standard for licensure. What a licentiate may do. Licentiate for colored people. Partial license. 23

## CHAPTER III.—RULING ELDERS.

How long an elder's membership in Presbytery continues. An elder representing two or more associated churches. Elders to be appointed by the Presbyteries to conduct services in neighboring congregations. Presbyterial courtesies to ruling elders. An elder who has moved from the bounds of his church. An elder returning a letter of dismissal resumes his functions. Demission of elders and deacons. Functions of a single elder. The examination of elders on the standards before ordination. The elder-moderatorship. . . . . 34

## CHAPTER IV.—DEACONS.

Demission of deacons. Relation of deacons to the session. The diaconate in its relations to the agencies of the Church. . . . . 42

## BOOK III.—CHURCH COURTS.

## CHAPTER I.—THE SESSION.

May one elder constitute a valid session. Quorum of a session. Citation of members of session. Sessions may not instruct their representatives. Have no power to make new rules of membership. Who may moderate the session. For what purposes the session may call a congregational meeting. . . . . 44

## CHAPTER II.—THE PRESBYTERY.

The original Presbyteries. Presbyterial changes in Georgia. Potomac and Winchester. New Presbyteries. Presbyteries that have disappeared from the roll. Charleston Union Presbytery. Sao Paulo. Hangchow. Who may serve on Presbyterial committees. Seating elders in Presbytery who have not been appointed. Change in the number of elders necessary to a quorum. Presbyterial meeting away from place appointed for it. Shall meet twice a year. Has discretion as to manner of organizing new churches. Original jurisdiction over elders and members. Elders in Presbytery are representatives, not delegates. Who may sit in a commission of Presbytery. Number required to constitute a commission. Quorum of a commission. Topics for Presbyterial narratives. Narratives must be signed. . . . . 47

## CHAPTER III.—THE SYNOD.

The original Synods. Other Synods received. Synod of South Georgia and Florida organized. Division of the Synod of Texas refused. Boundary changes in various Synods. Assembly changes time of a Synod's meeting. A meeting held out of time legalized. Synods ordered by Assembly to meet. Synod must specify the object when it orders Presbytery to meet. Synod may order a Presbytery to meet *instante*. Biennial meetings. Quorum. Record of absentees. No power to amend the records of an inferior court. Names of churches represented by elders should be given. What may go into the minutes. Assembly may demand the records of a Synod. Copy of records sent up for review. Minutes must be signed. How a Synod may be divided. Who may vote on approval of Presbyterial records. . . . . 59

## CHAPTER IV.—THE GENERAL ASSEMBLY.

The Assembly organized. The Atlanta convention. Seating members without commissions. Term for which a commissioner is chosen. Two-year terms.

Commissioners leaving before Assembly adjourns. The privilege of deliberating extended to secretaries and clerks. Term of clerk's service. Duties and expenses of the clerks. Treasurer of the Assembly. His accounts to be published in the Minutes. A reporter for the Assembly's proceedings. Rev. William Brown, D. D. Time of the Assembly's meetings. Biennial meetings. Place of meetings. Rules adopted. Ordered revised. New Parliamentary Rules. Accepting invitations. Electioneering pamphlets. Prayer for the Assembly. Permanent standing committees. Overtures and memorials, how referred. Shall be printed in the Minutes. Should come through the lower courts. Minutes to be published by the Committee of Publication. Price of Minutes. Committee to verify the printed Minutes. Contingent fund. How raised. Committee on Finance. Assessments. The Assembly without power to organize a Presbytery. Auditing financial reports to the Assembly. The executive committees to audit their own reports. Quarto-Centennial services of the Assembly. Centennial of the first General Assembly in America. . . . .	67
--	----

## CHAPTER V.—GENERAL POWERS OF CHURCH COURTS.

They have power to make deliverances affirming what is an offense. Nature and authority of <i>in these</i> deliverances. Authority of deliverances of church courts and force of logical inferences from the same. No <i>in these</i> deliverance can set aside a judicial sentence. Right of private judgment. Right of protest. Mode of representation in higher courts. Tenure of office for clerks. Commissioners may be required to report on other matters than their diligence. . . . .	89
--	----

## BOOK IV.—THE AGENCIES OF THE CHURCH.

## CHAPTER I.—FOREIGN MISSIONS.

Constitution of the executive committee. Work of the provisional committee. The executive committee organized. The monthly concert <i>The Missionary</i> . Women as missionaries. Women's missionary societies. Day of prayer. Foreign Missions in the pulpit, the Assembly, the Sunday-school, the Seminaries, and Presbytery. Contributions to special objects. Foreign statistics. Co-operation in the foreign field. The Manual. The treasurer's bond. The secretary's salary. Ecclesiastical character and powers of the foreign evangelist. Mixed Presbyteries in the foreign field. Transferring a missionary to a foreign Presbytery. Joint Committee for Home and Foreign Missions. Free-will offerings. Consolidation with the Northern Board. The secretary and treasurer vindicated. Memorial of Rev. G. Nash Morton. Commendatory of Drs. Woodrow, McIlwaine, and J. Leighton Wilson. Children's day. Presbyterial chairmen. Our first mission, that to the American Indians. Schools among the Indians. The Choctaw Bible. Rev. C. Byington. Rev. C. Kingsbury, D. D. The Cherokee mission. Care of the Indians transferred to the Committee of Home Missions. Our second mission, China. Provision for family of Rev. E. B. Inslee. Our third mission, Italy. Fourth mission, United States of Colombia. Fifth mission, Brazil. Sixth mission, Mexico. Seventh mission, Greece. Eighth mission, Japan. Africa. The Jews. Amounts called for by the committee. . . . .	94
--	----

## CHAPTER II.—HOME MISSIONS.

The Southwestern Advisory Committee. Constitution of the Executive Committee of Domestic Missions. Change of location allowed. The committee consolidated with that of Foreign Missions. Church extension. Chaplains and the army. Non-co-operating Presbyteries. Treasurer's accounts. His salary and bond. The Sustentation scheme. Board of Aid for Southern Presbyterian pastors. Aid from Kentucky and Baltimore. Southern Aid Society of New York. Executive Committee of Sustentation appointed. By-laws of the Sustentation Committee. Additional regulations. The committee's financial year. Loans for erecting church edifices. Bureau of Information. Begging. Manses. Minimum salary. Grouping churches. Separation of Home and Foreign Missions. Change of location. Co-ordinate secretary. Dr. Wilson retires from the secretaryship. Dr. Craig elected secretary. Title of the committee changed. The secretary to visit Texas, Florida and the Red River country. Seamen. Amount of money asked for. Duties and powers of evangelists. Standing Committee on Evangelistic Labor. Grouping churches under evangelists. Collections for this cause. To be conducted separately from Sustentation. Non-co-operating churches. Presbyterian visitation. Presbyterian reports. Work in Texas. Column for this fund. Synodical evangelist. Evangelism in the seminaries. The Workman legacy. By-laws touching the Evangelistic work. Work among the colored people assigned to Domestic Missions. Pastoral letter. Plan for instruction of the colored people. Co-operation with the Northern committee. A new plan inaugurated. Separate organization for colored churches. Appropriation from Sustentation fund for this work. Five per cent. of funds to be so used. Presbyterian reports. By-laws for Colored Evangelistic fund. Missionaries to the colored race. State of the work. Disabled minister's fund. A temporary fund. Relief scheme. General regulations for. History of the scheme. The fund taken from under ecclesiastical control. Supervision of the contract. Stuart Robinson legacy. Benefit fund. Rules applying to the Invalid fund. . . . . 126

## CHAPTER III.—EDUCATION.

The executive committee constituted. A provisional committee. United with the Committee of Publication. Beneficiary Education. State of the committee's work in 1866. Condition in 1867. Questions referred to the committee. Rev. Dr. Hamner, travelling agent. How to remit and report moneys. Report from candidates to Presbytery. Location of the committee changed. Powers of the committee. Care in receiving candidates. Maximum appropriation. Only candidates of co-operating Presbyteries to be aided. What stage of advancement is required. The Lusk legacy. Shall the scheme of Beneficiary Education be abandoned? Pledges to candidates be absolute. Funds advanced to candidates who have abandoned preparation for the ministry. Presbyterian reports. Testimonials for applicants. Address to the churches on ministerial education. Secretary to visit. Need of more ministers. Duties of Presbyterian chairmen. Apportionment. The Education year. When applications for aid are to be sent in. Color of candidates to be reported. Notice of collection. Form of application. Day of prayer for youth. Prayer for youth in the army. Week of prayer. Prayer for increase in the ministry. Secular education. A Southern Presbyterian University. Maryville College. Sayre Female Institute. Florida Land Company. Receipts and disbursements. . . . . 179

## CHAPTER IV.—THEOLOGICAL SEMINARIES.

Columbia Seminary transferred to the General Assembly. Constitution of the Seminary changed. Condition of the Seminary. Endowment. Removal of the Seminary. Election and inauguration of professors. Resignation of professors. Attendance upon chapel services. Condition of the Seminary. The Assembly surrenders control of the Seminary. Condition of the Seminary. Changes in the faculty. Finances of the Institution. List of professors. The Assembly assumes supervisory control over Union Theological Seminary. Opening and closing day. Financial condition of this Seminary. Changes in the faculty. Tuscaloosa Institute. Agency for the Institute. Salary of the secretary. Institute commended. Column in the statistical tables. Retaining incompetent students. Method of collecting and disbursing funds. Progress of the Institute. A Southwestern Theological Seminary. Inspiration of the Scriptures in the Seminaries. Standard of ministerial education. Change in the mode and standard of Theological Education. The English Bible in the Seminary. Extraordinary recruit for the ministry. Health in the Seminaries. Students should attend our own Seminaries. What control the Assembly has over our Theological Seminaries. Evolution in the Theological Seminaries. Rev. W. S. Plumer, D. D. Rev. George Howe, D. D. Hon. Cyrus H. McCormick. . . . . 215

## CHAPTER V.—PUBLICATION.

The executive committee established. Depository property of the Synod of Mississippi tendered to the Assembly. Change of locality. Religious literature for the army. Books of Rev. W. J. Keith. Our imprimatur to be placed on other publications. Salary of the joint committees: how paid. Donation from the Religious Tract Society of London. From the British and Foreign Bible Society. Quorum of the committee, and vacancies. Rule about examining books. Publishing agent. Assistance for the secretary. Plan for resuscitation. Branch depositories. Endowment. A monthly paper for the executive committees. Publishing annual reports. Non-denominational books. Attendance of treasurer upon the Assembly. Separate fund for benevolent work. Committee's ecclesiastical year. Management of the committee and secretary endorsed. Charter of incorporation for the committee. By-laws for the trustees. Publishing House. Contracts of the committee with the secretary. Losses through the business failure of the secretary. The business to be done by contract. Colportage. Candidates as colporteurs. Restrictions as to sale removed. Regulations for the committee. The secretary made treasurer. Must visit Synods and Presbyteries. Gratuitous distribution. Consolidation with the Philadelphia Board. Union of the Committees of Education and Publication. Memorial of Dr. Robinson. The Kennedy bequest. Itemized reports. Secretary's salary. Literature for freedmen; for the Indians. Date of collection. What is the Sunday-school? Must be under the control of the session. Presbyterianism to be taught therein. Who should be teachers. Standing Committee on Sunday-schools in the Assembly. Presbyterial superintendents and committees. Sunday-schools as related to parental instruction. Parents should attend Sunday-school. Should embrace adults. Attendance of children on public worship. Committee of Publication to have general oversight of Sunday-schools. *The Children's Friend*. *The Earnest Worker*. Infant paper. Co-operation with the Reformed Church. International Lessons. Contribution of Sabbath-schools to benevolent causes. Union Sunday-schools.

Teachers' meetings. Sunday-school conventions. Libraries. Sunday-school Hymn-book. Preaching to children. Mission schools. Sensational methods and literature. Use of the Bible. Sunday-school reports. The Assembly devotes an evening to the Sunday-school cause. Adult scholars to be reported. Schools for colored people. . . . . 267

CHAPTER VI.—GENERAL REGULATIONS FOR THE CONDUCT OF THE ASSEMBLY'S SCHEMES OF BENEVOLENCE AND GUIDANCE OF HER AGENCIES.

The executive committees to be all constituted alike. A single treasurer for all the funds of the Assembly. Mode of electing the executive committees. Weekly Sabbath collections. Dates for the various collections. Presbyteries to enquire about collections for benevolence. Presbyterial reports on Systematic Benevolence. Standing Committee on Systematic Benevolence. Opportunity of giving to be afforded. Supplies sent to vacant churches should take up collections. Small collections. Presbyterial Committees on Systematic Benevolence. Items not required in these reports. Printed copies of the executive reports. Publishing these reports. Itemized reports from the various treasurers. Location of the committees. Consolidation of the executive committees. Apportionment for Systematic Benevolence. The title. Only abstracts of annual reports to be put in the minutes. Retrenchment and reform. The executive committees to audit the reports of their treasurers. Appeals by one committee conflicting with the regular collections for the other committees. Free-will offerings. Uniform ecclesiastical year. Directory for the oblation. Tract on Systematic Benevolence. Voluntary associations and societies. Statistical tables to be published. Blanks for statistical reports. What should be reported. . . . . 301

CHAPTER VII.—TRUSTEES AND THE CHARTER.

Steps taken in securing a charter. The charter secured. Application for a new charter. Secretaries of the Executive Committees *ex officio* members of the Board. Relations between the Executive Committees and the Board of Trustees. The charter amended and enlarged. Claim to certain property in the Confederate States. Trustees to pay over bequests to the appropriate Executive Committees. Form of bequest or testamentary donation. By-laws of the trustees. Trustees divided into three classes. Seal. Executive Committees to defray the expense of securing certain legacies. Reports to be published. Trustees holding over. Treasurer of the board. Method of distributing legacies. The Leonard legacy. Costs of litigating in the matter of legacies. Expenses of trustees. Expenses of the president. Quorum of the board. President of the board *ex-officio* a member of the Assembly. Members of the board entitled to the privileges of the floor. Hon. T. C. Perrin. . . . . 317

CHAPTER VIII.—VOLUNTARY AGENCIES.

National Bible Society for the Confederate States. American Bible Society. British and Foreign Bible Society. Bible revision. Collections for Bible Society. Presbyterian Historical Society. Southern Presbyterian Historical Society. Collecting material for a history of the Southern Presbyterian Church. . . . . 336

## BOOK V.—ORDINANCES.

1. *Sabbath*.—Memorial to the Confederate authorities on Sabbath observance in the army. Transmitting mail on the Sabbath. Permanent committee on the Sabbath. Presbyterian committees on the Sabbath. Application to civil authorities on the Sabbath question. Difficulty of co-operating in the Sabbath movement. Discipline for infraction of the Sabbath law. Sunday newspapers and railway trains. Meeting of Synod on the Sabbath.
2. *Baptism*.—Baptism as a *burial*. May a Presbyterian minister baptize by immersion. Romish baptism. Campbellite and Unitarian baptism. Baptism of the children of non-professing parents. Baptism of the children of suspended members. Neglect of infant baptism. Baptism of unconscious adults. Baptism in extremis. Valid baptism.
3. *Worship*.—Liturgy for public worship. Directory for the oblation. Burial service. The benediction. Day of fasting and prayer. Day of thanksgiving and prayer. Family worship. Pastoral letter on religious training in the family and the church attendance of children.
4. *Hymnology*.—Committee to prepare a hymn-book. Rouse's version of the Psalms. Hymn and tune-book. Robinson's hymns and tunes. Revision of the hymn-book. . . . . 340

## BOOK VI.—TOPICS MORAL AND SECULAR.

Fashionable amusements and social recreations. Discipline to be enforced against certain offenses. Card-playing, dancing and dancing-schools. Deliverances on worldly amusements. How to be understood. Declines to make a further deliverance on dancing. Slavery. Committee of Inquiry as to intemperance. Suppressing the liquor traffic. Retailing ardent spirits. Gambling. Profanity. Evolution. . . . . 361

## BOOK VII.—RELATIONS OF THE CHURCH WITH OTHER BODIES.

## CHAPTER I.—NON-SECULAR CHARACTER OF THE CHURCH.

Relations with the state. Address to the Churches of Jesus Christ throughout the Earth. Prayer for the Confederate States and for our soldiers. Prayer for our soldiers and generals. Religious establishment by the government. Memorial to Congress to embody in the constitution a recognition of the Christian religion. Days of fasting and thanksgiving, when designated by the civil magistrate. Our relation to the civil governments of the country. Duties of citizens to the state. The spirituality of the church. Official utterances of the Assembly on the spirituality and independence of the church to be published. Committee to review the testimonies of the Assembly as to the non-political character of the church. Competency of the church to seek the intervention of the civil powers. Declines to recommend the Southern Presbyterian Review. Stonewall Jackson. . . . . 369

## CHAPTER II.—ORGANIC UNION EFFECTED WITH OTHER ECCLESIASTICAL BODIES.

1. Presbytery of Patapsco received. 2. Union with the United Synod of the South. Origin and history of the United Synod. 3. Relations with the As-

sociate Reformed Church. Alabama Presbytery of the Associate Reformed Church. Associate Reformed Presbytery of Kentucky. 4. Union with the Independent Presbyterian Church. 5. Union with the Synod of Kentucky. A note on the history of the Synod. 6. Union with the Synod of Missouri, with a historical note. . . . . 398

### CHAPTER III.—FRATERNAL CORRESPONDENCE WITH OTHER BODIES.

The Assembly solicits fraternal correspondence with various churches. A deputation sent to the churches of Great Britain and the continent of Europe. Correspondence with the Methodist Episcopal Church, South. Greetings from the Methodist Episcopal Church, North. Aid for the Waldensian churches. Correspondence with the United Presbyterian Church of Scotland. Also with the Free Church of Scotland. With the Reformed Episcopal Church in the United States. State Sunday-school Convention. Evangelical Alliance. The Young Men's Christian Association. Northern Presbyterian ministers occupying our pulpits. Letter to the Episcopal bishops on church unity. Correspondence with the Cumberland Presbyterian Church. With the Colored Cumberland Presbyterian Assembly. With the General Synod of the Reformed Church in America. Correspondence with the Presbyterian Church in the United States of America with reference to organic union. Pastoral letter to the churches explanatory of the above action. Report of the conference committee. Appointment of a committee of conference with reference to fraternal relations with the Northern Presbyterian Church. Failure of the conference. The correspondence had between the committees. Exchange of salutations between two Assemblies. Fraternal relations established. Delegates interchanged. The Assembly declines to re-open the question. Committee on inquiry as to organic union appointed. Mode of correspondence. Amending the provisions of the constitution as to the powers of the Assembly to establish union, correspondence, etc. Provincial Assemblies. Preservation of our identity and independence as a denomination. Organic union with the Presbyterian Church, North. Conference on co-operation. General Presbyterian Alliance. Delegates to the General Council to be accredited by commissions. The Dabney Resolutions. Delegates to the council should be chosen from the various Synods. Standing committee to correspond with the council. Expenses of the council. 433

### BOOK VIII.—JUDICIAL CASES.

Complaint of Rev. James Sinclair *vs.* the Synod of North Carolina. Appeal of R. B. Williamson from the Presbytery of Tombeckbee. Complaint of Rev. A. W. Miller, D. D., Rev. John Douglas, and others *vs.* the Synod of North Carolina. Complaint of Samuel Galloway *vs.* the Synod of Georgia. Of Rev. J. J. Cook *vs.* Presbytery of Louisville. Of Rev. S. J. Baird, D. D., *vs.* Presbytery of East Hanover. Of Rev. I. W. Canfield *vs.* Synod of Kentucky. Appeal of Rev. Stuart Robinson, D. D., and others from the Synod of Kentucky. Of Rev. E. T. Baird, D. D., from the Synod of Virginia. Complaint of Rev. R. S. McAllister and Rev. M. B. Shaw *vs.* Presbytery of Louisiana. Of J. H. Moore and others *vs.* Synod of Kentucky. Appeal of Rev. J. E. White from Synod of South Carolina. Complaint of Rev. J. E. White *vs.* the Synod of South Carolina. Of I. W. Canfield and W. Q. Canfield *vs.* the Synod of Kentucky. Of E. E. Bacon *vs.* the Synod of Missouri.

Restoration of a deposed minister; case of Rev. S. P. Linn. Four appeals of W. S. Turner from the Synod of Georgia. Complaint of the Presbytery of Memphis *vs.* the Synod of Memphis. Of Rev. W. McKay *vs.* Synod of Georgia. Of C. A. Baker and others *vs.* Synod of Alabama. Of Rev. F. P. Ramsey *vs.* Synod of Virginia. Of Rev. James Woodrow *vs.* Synod of Georgia. Appeal of Rev. D. P. Robinson from the Synod of North Carolina. Discipline without trial, but where confession has been made to a committee. The right to overture, appeal, and complain cannot be abridged. Counsel for the accused. Refusal to obey a citation from the session. Who are entitled to sit in a judicial case. Courts not parties in judicial cases. . . 512

### BOOK IX.—GENERAL STATISTICAL INFORMATION.

Succession of moderators. Succession of clerks. Officers of the executive committees and the board of trustees. Corresponding delegates from the General Assembly to other ecclesiastical bodies. Corresponding delegates to the Assembly from other ecclesiastical bodies. General tabular view. Statistics of Foreign Missions. Of Home Missions. Of Education. Of Publication. Of Sabbath-schools. . . . . 529

INDEX, . . . . . 541



# A DIGEST

OF THE

ACTS AND PROCEEDINGS OF THE GENERAL ASSEMBLY

OF

## THE PRESBYTERIAN CHURCH.

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### BOOK I.

#### THE CONSTITUTION.

##### 1. *Title of the Church.—The Constitution declared.*

1861, p. 7. The following resolutions were presented by Dr. Thornwell, and, on motion of Dr. Leland, were unanimously adopted, viz. :

1. That the style and title of this Church shall be THE PRESBYTERIAN CHURCH IN THE CONFEDERATE STATES OF AMERICA.

2. That this Assembly declare, in conformity with the unanimous decision of our Presbyteries, that the Confession of Faith, the Larger and Shorter Catechisms, the Form of Government, the Book of Discipline, and the Directory of Worship, which together make up the Constitution of the Presbyterian Church in the United States of America, are the Constitution of the Presbyterian Church in the Confederate States of America, only substituting the term "Confederate States" for "United States."

##### 2. *Title of the Church changed.*

1865, p. 356. On motion of the Rev. Dr. J. L. Wilson, it was made the duty of the Committee on Bills and Overtures to report to-morrow morning on the subject of the name which this Assembly shall hereafter bear.

1865, p. 357. The order of the day was taken up, and the Committee on Bills and Overtures made a report, recommending that the name of the Church shall be THE PRESBYTERIAN CHURCH IN THE UNITED STATES: after which various other names were proposed by members of the Assembly.

After considerable discussion on the merits of the names proposed, the vote was taken with the following result: For the name proposed by the committee, 42: Presbyterian Church in the South, 7: American Presbyterian Church, 2: Protestant Presbyterian Church in the United States, 2.

The vote was then made unanimous, and the report of the committee was adopted.

3. *Manner in which the standards may be amended.*

1861, p. 39. The following overture was referred to the next General Assembly, viz.:

No changes shall be made in the Confession of Faith, the Larger or Shorter Catechisms, unless proposed by three-fourths of one Assembly and ratified by three-fourths of the two succeeding Assemblies, or unless proposed by two-thirds of the Presbyteries and ratified by three-fourths of the Assembly.

No change shall be made in the Form of Government, the Book of Discipline, or the Directory of Worship, unless proposed by three-fourths of one Assembly and ratified by three-fourths of the next succeeding Assembly, or unless proposed by two-thirds of the Presbyteries and ratified by a majority of the Assembly.

1862, p. 17. This overture was referred by the Assembly to the Committee on Revision.

4. *How the Confession of Faith and Catechisms may be amended.*

1883, p. 50. The following paper was adopted:

*Resolved*, That inasmuch as the provisions for amending the Confession of Faith and Catechisms, which the Synod of 1788 incorporated in the act by which it adopted said formularies, is nowhere printed in our standards, this Assembly hereby requests all the Presbyteries under its care to send up to the next Assembly a distinct answer to the following question:

Shall Chapter VII. of the Form of Government be amended by adding a third section to read as follows:

III. Amendments to the Confession of Faith and the Catechisms of this Church may be made only upon the recommendation of one Assembly, the concurrence of at least three-fourths of the Presbyteries, and the enactment of the same by a subsequent Assembly.

1884, p. 250. To Overture No. 2 (see Minutes 1883, pages 50 and 51,) forty-nine Presbyteries answer in the affirmative, ten in the negative, and two give modified answers, claiming that the provision of the Synod of 1788 is the law of the Church on this subject, and must be complied with in this case.

1884, p. 248. The Committee on Bills and Overtures report, that as a majority of the Presbyteries have given their advice and consent to the amendment to the Constitution, Book of Church Order, Chap. VII., by the addition of the following paragraph, viz.: "3. Amendments to the Confession of Faith and the Catechisms of this Church may be made only upon the recommendation of one General Assembly, the concurrence of at least three-fourths of the Presbyteries, and the enactment of the same by a subsequent Assembly"—

We recommend the adoption of the following: *Resolved*, That this amendment be, and is hereby, enacted as Par. 3, Chap. VII., Form of Government. Adopted.

1885, p. 411. Also an overture from the Presbytery of St. Johns, asking the amendment of the Book of Church Order, defining and limiting the method of altering the doctrinal symbols of the Church. *Answer*: The Assembly recommends that the Form of Government, Chapter VII., Paragraph 3, be amended by adding to the said para-

graph the following words, viz.: "The provision contained in the preceding paragraph for the amendment of the Book of Church Order shall not apply to this paragraph; but this paragraph shall be amended or altered only in the way in which itself provides for the amendment of the Confession of Faith and Catechisms of the Church." And the Assembly sends down to the Presbyteries this amendment for their advice and consent thereunto.

1886, p. 56. On this the vote was—Ayes, 51: noes, 6. It was thereupon enacted.

5. *This supersedes the old method of amending the standards.*

1884, p. 249. The Presbytery of Mecklenburg overtures the General Assembly as follows: *Whereas*, The provision of the Synod of 1788 for amending the Confession of Faith and Catechisms by two-thirds of the Presbyteries proposing alterations and amendments, to be enacted by a subsequent General Assembly, is still in force, as was declared by the General Assembly of 1844; therefore the Assembly is asked to order said provision to be prefixed to all future editions of the Confession of Faith, as an organic part of the same.

*Answer*: The General Assembly refers the Presbytery of Mecklenburg to its resolution of enactment whereby the following paragraph was added to Chap. VII. of the Book of Church Order: "3. Amendments to the Confession of Faith and the Catechisms of this Church may be made only upon the recommendation of one General Assembly, the concurrence of at least three-fourths of the Presbyteries, and the enactment of the same by a subsequent Assembly." Adopted.

6. *Declines to annul the new method.*

1885, p. 401. An overture from the Rev. A. W. Miller, D. D., asking the Assembly to annul as unconstitutional the act of the Assembly of 1884, providing for the amendment of the doctrinal standards of the Church. The following answer was adopted: The Assembly declines to take the action proposed, as in its judgment the act complained of was strictly constitutional and lawful.

7. *Declines to transfer a paragraph from the Form of Government to the Confession of Faith.*

1885, p. 401. An overture from the Presbytery of Concord, asking the Assembly to give its advice and consent for amending the Form of Government and the Confession of Faith by transferring to the latter Paragraph 3, Chapter VII., of the former, which is as follows: Amendments to the Confession of Faith and the Catechisms of this Church may be made only upon the recommendation of one General Assembly, the concurrence of at least three-fourths of the Presbyteries, and the enactment of the same by a subsequent Assembly. The following answer was adopted: The Assembly declines to take the action requested.

8. *Declines to change the mode of amending the Book of Church Order.*

1884, p. 207. The General Assembly is overtured by the Rev. R. P. Farris, D. D., to recommend to the Presbyteries that the Form of Government, Chap. VII., Sec. II., be amended so as to read:

The Book of Church Order may be amended by the following process :

(1.) The General Assembly may, at its discretion, transmit the proposed amendment to the Presbyteries.

(2.) If a majority of the Presbyteries shall enact it.

(3.) The succeeding General Assembly shall announce it to be the law of the Church.

*Answer :* As no sufficient reason is apparent for making the change proposed, the General Assembly declines to recommend it to the Presbyteries. Adopted.

9. *Amendments to the Confession of Faith.—Deceased wife's sister.*

1881, p. 358. From the Presbytery of West Hanover, asking for the appointment of a judicious committee to consider and report to the next Assembly upon the lawfulness of marrying a deceased wife's sister.

The committee recommend that the request be not granted. Adopted.

1882, p. 570. Concord Presbytery overtures the General Assembly to take steps to have stricken from our Book the prohibition against the marriage of a deceased wife's sister, and other degrees of affinity contained in the last sentence of Chap. XXIV., Sec. IV., Confession of Faith: assigning the following reasons:

"1, It is practically almost a dead letter; 2, A great many cannot be brought to believe that this connection is wrong from the Bible; 3, It has been abolished by the United Presbyterian Church of Scotland, and the Protestant churches on the continent of Europe; 4, Other denominations do not hold to the rule or discipline for the violation of it as an offence; 5, None of the United States have such a prohibition on their statute books; 6, Men of the highest attainments in the knowledge of the ancient laws and usages of the Jews and the Talmud are against it; 7, The Septuagint translation of the Old Testament is against it; 8, It is impossible to lead men of common understanding to believe that it is incest in any degree corresponding to the marriage of a man's own near kin. For these and various other reasons, we, the members of Concord Presbytery, humbly and respectfully pray the General Assembly in their wisdom to consider the matter, and to take measures to remove this law from our Confession of Faith."

The following answer was returned:

"The matters contained in the overture from Concord Presbytery are of such *grave and general* interest, that the Assembly hereby directs the publication of the overture in full in the Minutes of the Assembly, and that the special attention of the Presbyteries be called to the subject."

1883, p. 36. The committee to whom was referred the communications from the Presbyteries anent the marriage of a man with his deceased wife's sister, respectfully submit the following report:

The last General Assembly having called the special attention of the Presbyteries to the overture to that body from the Presbytery of Concord, touching the last sentence of Sec. IV., Ch. XXIV., of the Confession of Faith, responses have been received from fifty-five of the sixty-seven Presbyteries that constitute our Church. Of these, thirty-eight express their judgment clearly and unequivocally that the sentence in question ought to be stricken out: five more ask the General Assembly to take steps to introduce a provision into the constitution by which the Con-

fession of Faith may be altered in this regard. So that forty-three Presbyteries—four-fifths of those heard from, and more than two-thirds of the whole number—officially recommend the change; three decline to express any opinion on the merits of the question, as the constitution makes no provision for a change in the Confession of Faith; four decline to express opinion because the time is inopportune for making changes in the standards of the Church: two declare the rule unscriptural, but make no recommendation; three oppose the change, without assigning any reasons.

It appears, therefore, that an overwhelming majority of the Presbyteries favor the abolition of this rule as a law of the Church; and in view of this fact, as well as of the settled conviction on the part of almost the whole Church, that the rule in question is not supported by any just Scripture authority, and that nothing should be contained in the Confession of Faith which has not clear and undoubted warrant from the Word of God, your committee recommend that the General Assembly take the proper steps to have stricken from the Confession of Faith the last sentence of Sec. IV. of Chap. XXIV., which reads as follows: "The man may not marry any of his wife's kindred nearer in blood than he may of his own, nor the woman of her husband's kindred nearer in blood than of her own." The section will then read: "Marriage ought not to be within the degrees of consanguinity or affinity forbidden in the Word; nor can such incestuous marriages ever be made lawful by any law of man or consent of parties, so as those persons may live together as man and wife." Adopted.

1883, p. 51. The General Assembly having decided by a unanimous vote to take the proper steps to have stricken from the Confession of Faith the last sentence of Chap. XXIV., Sec. IV., does hereby send down to the Presbyteries, by way of overture, the following proposition, viz.:

That in Chap. XXIV., Sec. IV., of the Confession of Faith, the following words, constituting the last sentence of that section, be stricken out, viz.: "The man may not marry any of his wife's kindred nearer in blood than he may of his own, nor the woman of her husband's kindred nearer in blood than of her own."

1884, p. 251. Fifty-two Presbyteries answer this overture in the affirmative, seven in the negative, and four decline to answer for reasons, 1st, that there is no provision in the constitution of the Church for making the proposed change: 2d, that the overture is not properly before the Presbyteries: 3d, that more time is needed for the discussion of this subject.

1884, p. 248. The amendment to the Book of Church Order, providing a method by which the doctrinal standards of the Church may be amended, not having been enacted at the time the above overture was voted on in the Presbyteries, and an overture having been received from the Presbytery of Mecklenburg asking that the amendment to the Confession of Faith relative to a man's marrying the kindred of his wife be postponed until the next Assembly, that a fuller consideration may be given to the question (p. 248), it was resolved:

That this Assembly recommends that the Confession of Faith be amended by striking out from Par. 4, Chap. XXIV., the following words: "The man may not marry any of his wife's kindred nearer in blood than he may of his own, nor the woman of her husband's kindred nearer in blood than of her own." And the Assembly hereby sends

down this proposed amendment to the Presbyteries for their advice and consent.

1885, p. 427. The committee appointed to examine the answers of Presbyteries to the above overture of last Assembly beg leave to report as follows, viz.:

That fifty-five out of the sixty-nine Presbyteries have returned answers. Of these, forty-eight have replied in the affirmative.

We recommend, therefore, the adoption of the following resolution:

*Resolved*, (1.) That inasmuch as the Constitution of the Church requires the advice and consent of at least fifty-two Presbyteries (or three-fourths of the entire number) to effect an amendment in the Confession of Faith; and inasmuch as only forty-eight have, in the present instance, favorably responded, this Assembly hereby declares that the proposed change has not been authorized.

It is therefore *Resolved*, (2.) That the report now presented be referred to the next Assembly (together with the answers now in hand) in order that those Presbyteries which have not already responded to the overture may have the opportunity to send up their replies to the Assembly of 1886; and that it be made the duty of the Stated Clerk to inform the delinquent Presbyteries of this resolution.

(It does not appear in the Minutes that this report was acted on.—A.)

1886, p. 13. The chairman of the committee appointed to report to the Assembly of 1885 the answers of the Presbyteries to the overture respecting marriage with a deceased wife's sister, read a statement as to an omission in the Minutes of that Assembly, and the consequent status of the question. The statement was referred to a special committee, consisting of Rev. Dr. W. T. Richardson and ruling elder W. W. Henry, who were also instructed to report on the answers of the Presbyteries touching this matter.

P. 48. That committee made a report, which was adopted: and, as slightly abridged, is as follows:

Your committee find as follows: At the last meeting of the Assembly, fifty-five out of the sixty-nine Presbyteries reported answers. Of these forty-eight are recorded on the Minutes as voting in favor of striking out the clause from the Confession of Faith, and seven as voting against striking it out.

But there was an error in recording the vote of Central Texas Presbytery. It is recorded as voting in favor of striking out the clause, but its answer shows that it voted against striking it out. So that the true vote of the fifty-five Presbyteries was forty-seven voting in the affirmative and eight in the negative.

Answers have now been received from all the remaining Presbyteries, except two (Muhlenburg and Indian). Nearly, if not all, of these answers were really sent to the last Assembly, but were not received by the Stated Clerk. Sixty-seven Presbyteries have now returned answers. Of these fifty-seven have voted in the affirmative, and ten in the negative.

We recommend, therefore, the adoption of the following resolution:

*Resolved*, That inasmuch as more than three-fourths of the entire number of the Presbyteries, in response to an overture from the Assembly, have given their advice and consent to the proposed amendment (*i. e.*), to strike out from the Confession of Faith the clause in Sec. IV. of Chap. XXIV.; therefore this Assembly does hereby enact, that said

clause, which reads, "the man may not marry any of his wife's kindred nearer in blood than he may of his own, nor the woman of her husband's kindred nearer in blood than of her own," is stricken out of the Confession of Faith of our Church.

Your committee think it proper, in connection with this matter, to say that they have had before them a written statement of the Stated Clerk of the Assembly, to the effect that, owing to some oversight on the part of the last Assembly, the minute which records the action of that Assembly touching resolutions on this subject is somewhat inaccurate as found printed on page 428 of the Minutes. This inaccuracy we cannot correct. It is sufficiently clear to your committee, from the statement of your Stated Clerk, that the only action of that Assembly on the report made to it on this subject was not to adopt that report, but to refer it to the next (*i. e.*, this) Assembly, together with the answers in hand, in order that those Presbyteries from which answers had not been received might have the opportunity to send their replies to the Assembly of 1886 (this Assembly).

To the action of the Assembly enacting this amendment, a protest, signed by Rev. C. W. Humphreys and three others, was admitted to record without answer. They assign the following reasons:

1. The Presbyteries did not understand the nature and effect of the action taken. 2. The fault of this misapprehension rests upon the General Assembly. 3. More was expunged from the law than was intended. 4. It leaves the Church unsettled in her whole marriage law.

This protest is found on page 49 of the Minutes.

1887, p. 215. Overtures from the Presbyteries of Palmyra and Savannah asking the Assembly to define the marriage law of the Church, and to put a particular construction on the amendment to the Confession of Faith enacted by the last Assembly as only referring to the deceased wife's sister.

1. The Assembly cannot give a more definite expression to the marriage law than that found in the Confession of Faith.

2. This Assembly has no power to put any restrictions upon the constitutional amendment enacted by the last Assembly on the marriage question.

10. *The phrase in the Creed, "He descended into hell."*

1878, p. 652. To an overture from the Presbytery of Fayetteville, as to the propriety of omitting in the future publications of our Church the phrase in the Creed, "He descended into hell," the following reply was made:

The Assembly does not regard this change as necessary, since the phrase objected to as liable to misrepresentation is satisfactorily explained, as published by us, in a foot note, by a quotation from the answer to the 50th question of the Larger Catechism.

11. *The Revision of the Form of Government and Book of Discipline begun.*

1861, p. 10. Dr. J. S. Wilson offered the following preamble and resolutions, which were adopted, to-wit:

*Whereas*, It will now become necessary, in the altered relations of our Church, shortly to publish a new edition of the Confession of

Faith, with such emendations as shall conform it to the style and title of the Presbyterian Church in the Confederate States; and

*Whereas*, The necessity has long been felt for a revision of the Book of Discipline of the Presbyterian Church, it is highly proper that such revision should be made before another edition of the Book is printed. Therefore,

*Resolved*, That a committee be now appointed, to which shall be referred the work of such revision or amendments of the Form of Government and Book of Discipline, and that said committee be required to report to the next General Assembly.

The Assembly *Resolved*, That this committee should consist of nine members, to be appointed by the moderator.

The following persons were placed upon this committee: J. H. Thornwell, D. D., R. L. Dabney, D. D., B. M. Smith, D. D., J. B. Adger, D. D., and E. T. Baird, D. D., ministers: with Ruling Elders W. P. Webb, T. C. Perrin, W. L. Mitchell, and Job Johnstone.

To this committee Judge J. G. Shepherd was afterwards added, on motion of Dr. Thornwell.

1862, p. 7. A communication was received from the Rev. Dr. Thornwell, chairman of the Committee on Revision of the Form of Government and Book of Discipline, stating that he had been unable to convene said committee, owing to the disturbed state of the country and the pressure of Seminary duties. Whereupon, on motion of Rev. J. M. Anderson, the above named reasons for failing to call this committee together were sustained, the committee continued, and requested to report to the next General Assembly.

Rev. Thomas E. Peck was added to the Committee on Revision.

12. *Dr. Adger appointed Chairman of the Committee, to succeed Dr. Thornwell, deceased, and other vacancies filled.*

1863, p. 151. The committee to which was referred the duty of nominating a chairman for the Committee on the Revision and Amendment of the Form of Government and Book of Discipline, beg leave to report: That, with entire unanimity, the committee have agreed to present to the Assembly the name of the Rev. John B. Adger, D. D., as chairman of that important committee: and that there exist by death two vacancies, to fill which your committee, with the same unanimity, present the names of W. P. Finley, Esq., and the Rev. B. M. Palmer, D. D. Adopted.

(The vacant places were those of Dr. Thornwell and Mr. Johnstone.—A.)

1864, p. 245. The committee, through its chairman, made a report, and submitted a draft of the revision they had prepared. With reference to the Book of Discipline, they say: The main improvements which we claim to have made are as follows: 1. The introduction of a chapter on the Discipline of the Church as it is to be administered in regard to her baptized non-communicating members. 2. The more full and complete statement of the doctrine of censure, in its various forms of admonition, suspension, excommunication, and deposition.

With reference to the Form of Government, the report says: The committee are deeply impressed with the desirableness of our possessing, as a Church, a more scientific statement of the Scripture doctrine of Church government than is found in our present form. The subject

has been largely discussed and the doctrine much developed in various directions since our present form was adopted, and the book is no longer fully abreast of the advanced stage of the doctrine, as it is actually held among us. For example: the book does not contain any statement of what are the radical principles of our system, except a very imperfect one introduced in a mere foot-note. Again, our doctrine of the courts receives no adequate presentation, nor is anything found in the book respecting the duties in full of the different office-bearers. Again, the evangelist does not appear in any part of the book, except in a clause appended to the chapter on Ordination, and in the general reference made to that most important office in the chapter on Missions. Then, again, the method prescribed in the book for setting apart ruling elders and deacons without the imposition of hands, is clearly unscriptural: and the remarkable omission cries aloud for the consideration of the Church.

The following recommendations of the committee were adopted by the Assembly:

I. That the consideration of the amended Book of Discipline and General Rules, after they shall have been read to the body . . . shall be referred to the next General Assembly.

II. That the committee be instructed to complete their labors on the Form of Government, and to print ——— copies of their whole work, to be distributed amongst our ministers and elders, as soon as may be convenient, with a view to the careful consideration of the same by the Church previous to the meeting of the next Assembly.

1865, p. 349. The chairman of the committee reported that the state of the country had rendered it impossible for the committee to come together since the date of the last Assembly's meeting, and that no further progress had been made: also, that the instruction to furnish copies of their work for distribution amongst the ministers and elders to be examined by them, was not obeyed for want of funds.

1866, p. 37. The committee submitted their work, as still farther revised by them, and after it had been elaborately discussed by the Assembly, it was

*Resolved*, That the whole report, viz.: the Rules of Parliamentary Order, Canons of Discipline, and Form of Government, be adopted; that the committee shall have liberty to make verbal changes in it; and that each part be sent down as a separate overture to the Presbyteries for their adoption. Also, that the Executive Committee of Publication be directed to publish an edition as early as practicable for the use of the churches, and send a copy to the Stated Clerk of each Presbytery. Then it was

*Resolved*, That the thanks of the General Assembly be tendered to the Committee of Revision for the fidelity with which they have prosecuted and completed their labors.

### 13. *The Revision rejected by the Presbyteries and the work discontinued.*

1867, p. 149. The committee appointed to examine the answers to the overtures sent down to the several Presbyteries by the last General Assembly, touching the "Form of Government," "Canons of Discipline," and "Rules of Parliamentary Order," and to recommend

action to this Assembly with reference to the whole matter, beg leave to report as follows:

First, A careful examination of the answers to said overtures sent to the Assembly by forty of the Presbyteries, reveals the fact that thirty-five of these Presbyteries do answer all the overtures with an unconditional negative; that four of them answer with a conditional negative; whilst only five adopt the overture with reference to Rules of Parliamentary Order, and but one adopts the whole three absolutely.

Second, These answers nearly all reveal the fact that the Presbyteries are impressed with the importance of the labors that have been performed by the Assembly's Committee on Revision, and express their desire to have the result of these labors preserved.

Third, These answers also bring out the fact that there is a great diversity of opinion in the Presbyteries with respect to the changes proposed by the overtures; very few of them coinciding in the same objections, or concurring in the same criticisms.

In view of these facts, your committee submit to the General Assembly the following resolutions:

*Resolved*, 1. That, in the judgment of this Assembly, it is inexpedient to continue the Committee on Revision, or to appoint another at this time.

2. That the answers to the overtures be all carefully filed away, with the overtures themselves, for future reference and use.

3. That this Assembly feels that it is due to the Committee on Revision to express its sense of the value of their long-continued and laborious work, and to offer them its thanks for what they have done in their endeavor to set forth the great principles of the constitution of our Church. Unanimously adopted.

#### 14. *The work resumed.*

1869, p. 377. The Committee on Bills and Overtures, in answer to Overture No. 10, being a memorial from certain of our ministers and ruling elders, asking the attention of the Assembly to "the importance of prosecuting and completing the work of revising our Form of Government and Discipline," recommend to the Assembly that the request of the memorialists be granted, and that a special committee be at once appointed to carry out the ends contemplated, to-wit: to revise the Book of Order and Canons of Discipline in the light of objections and suggestions sent up by the Presbyteries to the Assembly of 1867, and report the result to this Assembly, so that, if approved, the Assembly may send down the revised book to the Presbyteries, with a request that they express their assent to such portions thereof as may meet their approval, and send up also to the next Assembly objections to any portions they may disapprove of, and with a request that the portions disapproved of be revised by that Assembly, and sent down for the action of Presbyteries, with a view to final action by the Assembly of 1871.

Also, on Overture No. 3, from the Presbytery of South Carolina, in reference to the same subject embraced in Overture No. 10, the committee recommend that it be disposed of in the same way. Adopted.

It was resolved, that a committee of three be appointed, of which the moderator shall be the chairman, who shall call to their aid any members of the old Committee on the Revision of the Form of Govern-

ment and Book of Discipline who may be present, and also the Stated and Permanent Clerks of the Assembly, whose duty it shall be to act in accordance with the answers given above to Overtures No. 10 and 3.

1869, p. 396. After this committee had reported, it was—

*Resolved*, That this Assembly, having received the report of the special committee to whom was referred the “Book of Church Order” for revision and amendment, hereby orders the said Book, in the amended form reported by the committee, to be sent down to the Presbyteries, so that they may take such action as is specified in the memorial and in the report of the committee on the subject which was adopted by this Assembly, to-wit: That they express their assent to such portions thereof as may meet their approval: and send up also to the next Assembly objections to any portions they may disapprove of; and with a request that the portions disapproved of be revised by that Assembly, and sent down for the action of the Presbyteries, with a view to final action by the Assembly of 1871.

*Resolved*, That the Committee of Publication is hereby directed, under the supervision of Rev. E. T. Baird, D. D., and Rev. William Brown, D. D., to print the Book as amended by the committee, for the use of Presbyteries, and that they send one copy to each minister, and the session of each vacant church in our bounds.

#### 15. *The vote of the Presbyteries.*

1870, p. 518. The Special Committee on the Book of Church Order beg leave to report:

That of the fifty-four Presbyteries on the roll of the General Assembly, returns have been received from forty-seven. Of these forty-seven, fifteen express in general terms their approval of the new Book, with certain specified amendments.

Two Presbyteries approve the Book as it stands.

Ten Presbyteries simply send up amendments, and express a desire for continuance of the revision.

All these, twenty-seven in number, may be classed together as favoring the further revision and early adoption of the Book.

On the other hand, twelve Presbyteries send up amendments, with an expression of general disapproval of the Book.

Seven Presbyteries express a wish, in view of the unsettled condition of the present period, that the adoption of the Book may not now be pressed upon the Church.

One Presbytery has not yet taken action.

These, twenty in number, may be classed together as being unfavorable to the present agitation of this subject.

If to these should be added the seven silent Presbyteries, it will make an exactly equal division of the Presbyteries, so far as the question of the present adoption of the Book is concerned.

In view of this fact, and in view also of the great importance of a general agreement in the change of our fundamental law, your committee recommend that all these proposed amendments by the Presbyteries, be referred to the original Committee on Revision, to be examined and incorporated in the new Book, according to the mind of the majority in the Church as therein indicated, which, in its amended form, shall be reported to the next Assembly.

This report was adopted. (In giving it here, we have omitted the names of the Presbyteries.—A.)

1871, p. 9. The committee was allowed another year in which to prosecute the work.

1872, p. 164. *Resolved*, That in accordance with the recommendation of the Committee of Revision, the Book of Discipline, as reported by them, be sent down to the Presbyteries, to be by them either adopted as it stands, or to be further criticised, and their criticisms sent up to the Assembly, as they may elect. Adopted—Yeas, 50; noes, 38.

(The report of the committee, which accompanied the Book of Discipline submitted by them, is found on page 218, in the Appendix to the Minutes of 1872, being preserved there because of important facts which it embraces. By order of the Assembly, 1872, p. 178.—A.)

#### 16. *The work again discontinued.*

1873, p. 328. The committee to whom was referred the answers of the Presbyteries on the revision of the Book of Discipline made a report, which was adopted, and is as follows:

The Special Committee appointed to receive and collate the reports of the Presbyteries, setting forth the action taken by them in regard to the Revised Rules of Discipline, which were sent down to them by the last General Assembly, to be either adopted, criticised or rejected, beg leave respectfully to submit to this General Assembly the following statements and resolutions:

1. Certified reports of the action taken by "forty-seven" of the Presbyteries in connection with this Assembly were placed in the hands of your committee.

2. After a very careful analysis and examination of these reports, your committee have reached the following results:

1. It appears that fifteen Presbyteries have, with varying majorities, decided to adopt the Rules as they now stand.

2. Five have adopted with proposed amendments.

3. Seven approve the Book, but on grounds of expediency decline to adopt.

4. Three substantially approve, but ask that the work of revision be suspended, and the committee discharged.

5. Nine reject the Revised Rules, and ask for an indefinite postponement of the whole subject of revision.

6. One Presbytery reports its vote to be *non liquet*.

7. Four reject the Revised Rules, and desire the final dismission of the whole subject.

8. One declines to adopt the Rules as they stand, but asks that the substantial changes be remitted to the Presbyteries in the form of amendments to the existing Rules of Discipline.

9. Two express no opinion, either approving or disapproving the Revised Rules, but ask the indefinite postponement of the work of revision as it relates to our standards.

It appears, therefore, that out of the forty-seven Presbyteries from which reports have been received, thirty approve the work of revision, and of the revised Rules of Discipline. But, of this number, ten, on the ground of expediency, or for other reasons, decline to adopt. Of the remainder, fifteen decline to adopt; while three decline to vote either to adopt or not.

It is therefore evident that a majority of the Presbyteries are in favor of a revision of this portion of our standards, and substantially approve of the changes proposed in the revised Rules of Discipline. Yet, at the same time, it is evident that a majority of the Presbyteries heard from do not adopt the said Rules.

Furthermore, it is manifest, from a comparison of the reports, that a majority of the Presbyteries reporting to this Assembly are in favor of discontinuing the work of revision for the present. Yet these Presbyteries, with scarcely an exception, desire that the Revised Rules, with the criticisms and amendments proposed by the Presbyteries, shall be preserved in the archives of the Assembly for future reference. In view of all the facts elicited, your committee would unanimously offer the following resolutions:

*Resolved, 1.* That the Rules of Discipline, as revised and remitted to the Presbyteries by the General Assembly of 1872, together with all criticisms and amendments proposed by the Presbyteries, be placed in the hands of the Stated Clerk of the General Assembly, to be by him kept in the archives of the Assembly for future reference or use, should the Church at any time hereafter deem it expedient to re-enter upon the work of revising this portion of her standards.

*Resolved, 2.* That this Assembly commends the fidelity of the committee on the revision, and appreciates the ability with which these honored brethren have performed the work entrusted to them, and the value of their labors to the Church.

*Resolved, 3.* That, in view of the generally expressed sentiments of the Presbyteries in favor of this course, the whole work of revision be for the present suspended, and the committee entrusted with the same discharged.

*Resolved, 4.* That the Book of Church Order, having the amendments of Presbyteries incorporated, and which was sent up to this Assembly by the chairman of the Committee on Revision, be placed in the hands of the Stated Clerk of the General Assembly, to be by him preserved in the archives of the Assembly, together with the Rules of Discipline, as already provided.

(Only the Revised Discipline was submitted to the Assembly of 1872. The new Form of Government was submitted the next year, and was disposed of as indicated above.—A.)

#### 17. *The revision once more submitted.*

1876, p. 241. There being several overtures before the Assembly praying for changes in the constitution, and the Assembly having instructed the Committee on Bills and Overtures to consider and report to the Assembly whether it be not expedient to refer again the Revised Book of Government and Book of Discipline (p. 239), that committee recommended that, instead of sending down these overtures for partial changes, the Assembly send down to the Presbyteries for their action the Book of Church Order and the Book of Discipline, before submitted and approved in part only, by a majority of the Presbyteries, as reported to the Assembly of 1870, at Louisville. Adopted.

1877, p. 424. The committee to whom was referred the reports of the Presbyteries to the overture of the last General Assembly, submitting to them the Revised Book of Church Order, report:

What answers have been received are mostly official—a few, the re-

ports of commissioners to this Assembly respecting the action of their several Presbyteries—from all the sixty-three Presbyteries on the roll of the Assembly, except the Presbytery of Indian and the two small Presbyteries of Central Ohio and Sao Paulo, in Brazil.

An examination of these answers shows that twenty-five Presbyteries have adopted the Revised Book as it now stands, leaving thirty-five that have not adopted. But of this thirty-five, twenty express approval of the Revised Book in the main, and ask that the work of revision be continued; whilst two only ask that the work may stop. It will be remembered that the last General Assembly sent down the Book, not specifically for adoption or rejection, but for the action of the Presbyteries, without specifying what the nature of that action should be; your committee, therefore, would report that the action of the Presbyteries, by an overwhelming majority, is in favor of prosecuting the work of revision, and upon the basis of the present revised Book. How shall this work be done? The Presbyteries have suggested two plans:

1. That the General Assembly shall call a convention, to meet at some central point, at some suitable season during the coming year, to whom the whole matter shall be committed, that they may, if possible, perfect a Book of Church Order on the basis of the present Revised Book, to be sent down for adoption or rejection by the Presbyteries before the meeting of the next Assembly.

2. That the work be carried forward under the auspices of the Assembly, as follows, viz.: (1.) That certain articles in the Book upon which there is known to be a difference of opinion in the Church, such as that providing for the demission of the ministry, and that determining who shall vote in the election of pastor, shall be submitted to a distinct and separate vote in the Presbyteries. (2.) That this Assembly amend the Revised Book in certain particulars in which the reports of the Presbyteries seem to indicate a general desire for amendment, and then send down the Book, as thus amended, for the adoption or rejection of the Presbyteries.

The last-mentioned plan, in substance, is that which your committee would recommend to the Assembly, not only because it avoids the large expense in time and money which is necessarily involved in the other, but especially because it is thoroughly Presbyterian in its spirit, and provides that the questions of real difficulty shall be decided by the Presbyteries themselves, the proper bodies to decide such questions. We make this recommendation the more confidently because a careful examination of the answers—some of them very voluminous—sent up by the Presbyteries to this Assembly has disclosed the fact that, outside the six or seven points proposed to be submitted to the direct vote of the Presbyteries, there is really very little difference of opinion in our Church. Nine-tenths of the amendments suggested by the Presbyteries are mere verbal amendments, affecting not the doctrine, but the style of the Book; and the consideration of them, we think, can be provided for in a way which would secure the best possible result in the end without occupying the time of this Assembly.

*First Recommendation:*

Your committee, for these reasons, recommend, first, that this Assembly consider certain articles proposed to be submitted to the Presbyteries, to be separately voted upon by them, as follows, viz.:

I. Chap. V., Sec. IV., Art. II., Form of Government, restricting the right to vote in Presbytery in certain cases.

II. Chapter V., Sec. VII., Form of Government, of Ecclesiastical Commissions.

III. Chap. VI., Sec. III., Art. IV., Form of Government, Electors of Pastors. (1.) This article as it stands in the Revised Book of Church Order, printed at Richmond in 1876. (2.) The article as adopted by the General Assembly at Memphis, viz.: All communicating members of the Church, in good and regular standing, but no others, are entitled to vote in the election of church officers in the churches to which they are respectively attached. In the election of a pastor, when a majority of the electors cast their votes for a candidate, he shall be considered elected; but a separate vote may also be taken of the non-communicating adult members of the Church who are regular in their attendance on the common ordinances in that congregation, and all other persons who regularly contribute to the support of the pastor, in order to be laid before the Presbytery as a representation of their desires in the premises. (3.) All communicating members of the Church in good and regular standing, but no others, are entitled to vote in the election of pastors, ruling elders, and deacons; and when a majority of the electors cast their votes for a person for either of these offices, he shall be considered elected.

IV. Chap. X., Sec. IV., Art. V., Form of Government.—The examination rule, viz.: Ministers seeking admission to a Presbytery are to be examined on experimental religion, and also as touching their views in Theology and Church Government.

V. Chap. XII., Art. I., Book of Discipline.—Judgment without process.

VI. Chap. XII., Art. II., Book of Discipline.—Transfer, in certain circumstances, of a member from the class of communicating members to that of non-communicants.

VII. Chap. XII., Art. III., Book of Discipline.—Demission of the ministry.

(The second recommendation urges the Assembly to make certain amendments, chiefly verbal, to the Revised Book before submitting it, which was done, p. 425.—A.)

The third recommendation was that the Revised Book, as amended by this Assembly, be referred to a committee of five, to revise the language and style of the same in the light of the criticisms upon those points sent up to the Assembly by the Presbyteries, and publish the same, and send it down to the Presbyteries, p. 426. Adopted.

These recommendations were embodied in an overture and sent down to the Presbyteries to be acted upon.

The following persons were appointed the committee provided for in the third recommendation adopted above, viz.: Revs. J. B. Adger, D. D., B. M. Palmer, D. D., Geo. D. Armstrong, D. D., J. L. Marve, D. C. Anderson; p. 430.

1878, p. 638. On this page is given a tabular survey of the vote of the Presbyteries on the Book as a whole, and on the separate items with reference to which an expression was asked, as follows: For the Book as a whole, 29; against, 32. Form of Government, Chap. V., Sec. IV., Art. II., For, 26; against, 27. Form of Government, Chap. V., Sec. IV., Art. V., For, 39; against 15. Form of Government, Chap.

V., Sec. VII., For, 35; against, 19. Form of Government, Chap. IX., Sec. III., Art. IV., 43 for the third form. Discipline, Chap. III., Art. I., 44 for the first form. Discipline, Chap. XII., Art. I., For, 52; against, 1. Discipline, Chap. XII., Art. II., For, 39; against, 15. Discipline, Chap. XII., Art. III., For, 47; against, 8. Discipline, Chap. VIII., Art. X., For, 28; against, 17.

1878, p. 639. Extract from the committee's report:

From an examination of the statement it will be seen: (1.) that the Revised "Book of Church Order" has not been adopted, "as a whole," by the vote of a majority of the Presbyteries. (2.) That of the articles submitted for a "separate vote," those marked in the Assembly's overture as II., III., VI., VII., VIII., the third form of IV. and the first form of V., have been adopted by the vote of a majority of all the Presbyteries;—that the one marked Art. X., Chap. VIII., submitted by a committee of the last Assembly under circumstances a statement of which was appended to the overture, was not voted upon by several Presbyteries which voted upon all the others: but was adopted by the Presbyteries actually voting, the vote being, Aye, 28; no, 17;—that the article marked I. was lost, the vote being, Aye, 26; no, 27.

It will be recollected that the overture of the last Assembly submitting these articles for a separate vote, did not submit them as independent propositions overtured to the Presbyteries, but as "parts of the Book." By this was meant that their adoption by the Presbyteries should make them, not parts of the organic law of the Church, but parts of the Revised Book.

Your committee therefore recommend that this Assembly declare such of them as have been adopted by the Presbyteries to be parts of the Revised Book, and direct that such of them as have failed to be adopted be stricken out of said book.

That the Revised Book, as thus amended, be sent down to the Presbyteries, with the direction that they vote aye or no upon its adoption, and make report of their vote to the next General Assembly. Adopted.

### 18. *New Book of Church Order Adopted.*

1879, p. 17. According to testimony, nearly all of which is official, it appears that one Presbytery, namely, Muhlenburg, declines to vote: in one Presbytery, namely, Fayetteville, there is a tie vote; eight Presbyteries, namely, Columbia, Knoxville, Maryland, Mecklenburg, Nashville, North Alabama, Western District and Western Texas, vote to reject; and the remaining fifty-six Presbyteries to adopt, some sixteen of them nearly unanimously.

The committee having had referred to them by the Assembly the overture from Abingdon Presbytery, respecting the not binding of the new Book with the Confession or Hymn Book for five years; and the overture from Paducah Presbytery, moving the Assembly to incorporate the Old Book's Chapter on Preliminary Principles into the New Book as a preface, recommend that a negative answer be returned to both overtures. Adopted.

1879, p. 17. *Resolved*, That the General Assembly of the Presbyterian Church in the United States, sitting in Louisville, Ky., May 19, 1879, hereby declares that the new Book of Church Order has been adopted by a large majority of the Presbyteries, as shown in their offi-

cial reports to this body; and that the said new Book of Church Order is, therefore, hereby declared to be the law of the Church.

1879, p. 55. *Resolved*, That the Committee on the Revision of the Book of Church Order be directed, in a preface thereto, or elsewhere as in their discretion may seem best, to add thereto a short sketch of the Westminster Assembly of divines.

#### 19. *Indexing the Book of Church Order.*

1881, p. 371. Overture from the Presbytery of Ebenezer, that the Assembly cause to be prepared a full and accurate index to the Book, and that chapter and section be printed at the top of the pages throughout, was not granted, in view of the fact that the Directory of Worship was undergoing revision.

1882, p. 569. The Presbytery of Louisville requested that the paragraphs of the Book of Church Order be renumbered. Not granted.

1883, p. 20. The Presbyteries of Charleston and Atlanta having repeated these requests, the Assembly ordered that the paragraphs of the Book of Church Order be numbered consecutively, and an index prepared.

#### 20. *Inquiry as to the expediency of revising the Directory of Worship.*

1864, p. 270. *Resolved*, That the Committee on the Revision of the Form of Government and Book of Discipline be directed to take also in consideration the Directory of Worship, and to inquire whether any, and if so, what changes are needed to make the Directory conform to the Government and Discipline. On this, no report was ever made.

1878, p. 651. The Committee on the Book of Church Order, to whom was referred an overture from Lexington Presbytery, asking that the Assembly take steps to prepare a revised Directory of Worship, report, recommending that the Assembly return as answer to said overture, that it is inexpedient at the present time to move in this matter.

#### 21. *The work undertaken and the committee reorganized.*

1879, p. 55. On motion of the Committee on the Book of Church Order, it was

*Resolved*, That the Revision Committee be authorized anew by this Assembly, as was done by a previous one, to prepare a revised Directory of Worship.

The committee was then reorganized, and made to consist of J. B. Adger, B. M. Palmer, G. D. Armstrong, Stuart Robinson, T. E. Peck, James Woodrow, J. A. Lefevre, Thomas Thomson, W. W. Henry, and R. K. Smoot.

#### 22. *Progress of the work.*

1880, p. 191. The committee having presented the first draft of a revision, it was

*Resolved*, That the report of the Committee on the Revision of the Directory for Worship be accepted, and recommitted to the same committee, with permission to have a sufficient number of copies printed at the expense of the General Assembly, and that a copy of the same be forwarded to each minister of this Church, and two copies to each

session: also two copies to each stated clerk of Presbyteries, with a request that the same be critically examined by each Presbytery, and the result of such examination and criticism be forwarded to the chairman of said Committee on Revision, for their use in making a report to the next General Assembly.

1881, p. 368. The committee having availed themselves of the criticisms of the Presbyteries, and rewritten the revision in the light of the suggestions received, laid before the Assembly a copy of their work, and called attention in their report to the leading changes they had made.

*Resolved*, That the revision be recommitted, to be printed, and one copy sent to every minister, one to every session, and two copies to every clerk of Presbytery, and that the Presbyteries be directed to take up the work again for a fresh examination, and report the result to the next Assembly.

In response to this overture fifty-two Presbyteries sent up answers to the next Assembly (1882, p. 535).

### 23. *Another revision ordered.*

1882, p. 535. *Resolved*, That the criticisms of the Presbyteries sent up to this Assembly be referred to the Permanent Committee on the Revision of the Directory for Worship, with instructions to examine and compare the same, and with their aid prepare another revision, to be reported to the next Assembly, with a view of its being submitted to the Presbyteries for their adoption.

The permanent committee was reconstituted, and made to consist of Revs. J. B. Adger, B. M. Palmer, T. E. Peck, J. A. Lefevre, G. D. Armstrong, J. L. Girardeau, James Woodrow, W. E. Boggs, and Mr. W. W. Henry.

In 1884, this committee reported that their work was not yet complete, and asked for further time. Granted, p. 199.

### 24. *Criticisms asked on the third revision.*

1885, p. 421. The committee having completed their task and laid it before the Assembly, it was

*Resolved*, 1. That the General Assembly express its approval of the diligence of the Committee on the Revision of the Directory for Worship.

2. That the results of their work be sent down to the Presbyteries, not for adoption, but for their further examination and criticism, to be reported back to the next General Assembly for its action.

3. That it is unnecessary to continue the present, or to appoint a new committee on this revision until the Presbyteries shall have taken action upon the report now sent down to them.

1886, p. 54. Answers have been received from fifty-seven Presbyteries, of whom six declined to take action or make criticisms, mainly on the ground that copies of the revision had not been furnished them; that five voted to adopt the "third revision" without comment or qualification; that twelve disapprove, and thirty-nine approve and recommend the continuance of the work of revision; and that several Presbyteries ask that the work be referred to a new committee.

From this it appears that a majority of the Presbyteries approve the work of revision, and recommend its continuance.

Your committee, therefore, recommend that a new committee, consisting of Rev. Moses D. Hoge, D. D., Rev. T. D. Witherspoon, D. D., Rev. J. Henry Smith, D. D., Rev. G. D. Armstrong, D. D., and Ruling Elder W. W. Henry, be appointed, to whom the criticisms of Presbyteries on the "third revision" shall be submitted, with instructions to revise the Directory of Worship and report to the next General Assembly. 2d, That said committee shall send a copy of their revision to each session one month prior to the meeting of the next Assembly. 3d, That said committee is authorized to draw on the treasurer of the Assembly to defray the expenses of the work.

1887, p. 201. The following report was adopted:

The Committee on the Directory of Worship, appointed by the last General Assembly, beg leave to report that, living far apart as they do, the efforts made to secure a full meeting of the committee have thus far failed. Some progress has been made, however, by correspondence, and they hope by the next meeting of the Assembly to be able to make a full and final report. At the present, all they can do is to report progress, and ask to be continued, should such be the pleasure of the Assembly.

25. *Informality in sending down overtures.*

1884, p. 239. The Presbytery of Ouachita calls the attention of the Assembly to a want of compliance on the part of the last Assembly with the constitutional forms in the manner of sending down the proposed amendments to the constitution, and overtures this Assembly to reconsider the matter, and send the amendments down in the form required by the rule.

*Answer:* Whereas, the General Assembly at Lexington did send down to the Presbyteries certain overtures concerning constitutional amendments couched in such language as does not in itself decide whether it intended to "recommend" that the Presbyteries "advise and consent thereto," or not; therefore,

*Resolved,* That this Assembly regards it as the intention of that Assembly to comply with the principle of the constitution provided for such a case, and will act accordingly; and therefore recommend that the overture be answered in the negative.

# BOOK II.

## THE CONGREGATION.

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### CHAPTER I.

#### ITS MEMBERS.

26. *When a member is in good and regular standing.*

1861, p. 11. Overture No. 1, from Poplar Creek Church: Is a brother, or a member of a church, in good and regular standing, and entitled to a dismissal in due form, when about to remove to another church, who has, for some time prior to his application for such dismissal, absented himself from the ministrations of the Word and the ordinances of the church on account of personal prejudices?

P. 37. *Answer:* In the judgment of this Assembly, every member of our Church is entitled to a dismissal in good standing, unless process be commenced against him, it being left to the sound discretion of the session to determine from the circumstances of each particular case as to the propriety of tabling charges against him or not.

See also the decision in the first Turner case.

27. *How members may be received from other denominations. Meaning of the word "Church" in the Book of Discipline.*

1884, p. 253. The committee appointed to examine the records of the Synod of Missouri report that they recommend their approval, with two exceptions. The second of these had reference to the answer which Synod gives to the overture from the Presbytery of Palmyra, touching the definition of the word *church*, as it is found in Chap. XV., Sec. I., Book of Discipline. Adopted.

The Assembly recommends, however, that in the reception of members from other evangelical denominations, sessions observe the same form as in the reception of members from churches of our own faith and order.

The action excepted to is as follows: Overture of Palmyra Presbytery to the Synod of Missouri, October, 1883.

"1. Does the word 'church' in Chap. XV., Sec. I., Rules of Discipline, refer to Presbyterian churches only, or to churches of other denominations as well as Presbyterian.

"2. Will the Synod interpret the last clause of the section above mentioned? Does it authorize the reception of members from Presbyterian churches only, or from other evangelical churches also, simply on the recognition of the fact that they have been members of the church?

"3. If this section does not fix the principle of action in the reception of members from other than Presbyterian churches, have we any fixed principle of action, or any authority for the reception of such members?"

*Answer of the Synod:* "1. The word 'church' in Chap. XV., Sec. I., Rules of Discipline, refers to churches of other denominations as well as to the Presbyterian churches. See Form of Government, Chap. I., Secs. III. and VII.

"2. The last clause of the section referred to in the overture is to be understood as meaning 'other satisfactory means of information' as to membership in other churches as well as Presbyterian.

"3. This question is answered by the answers to the two preceding."

By giving this overture with Synod's reply in full, we make clear to the reader what was the nature and scope of the exception which was taken.—A.

28. *Dismissing members to churches not connected with this Assembly.*

1881, p. 378. The usage of the church is to grant a letter of dismission to members in good and regular standing, to churches not connected with this Assembly, but such a letter cannot be demanded as a matter of legal right.—*Extract from the decision in the first Turner case.*

1882, p. 572. The uniform usage of the church has been to grant certificates of good and regular standing to those entitled to them, to unite with any evangelical church, and to receive persons to membership upon like certificates from other evangelical churches.

29. *Letters dismissing members must include their children.*

1866, p. 13. The Presbytery of South Carolina asks the General Assembly to make it obligatory on church sessions, in granting dismissions to heads of families, to include therein the baptized children under their care. *Reply:* This has been fully provided for in Chap. II., Art. VII., of the "Canons of Discipline" adopted by this body.

(The Canons of Discipline, as submitted by the Assembly of 1866, were not adopted by the Presbyteries. They are valid, however, as showing the Assembly's answer to the above request.—A.)

1873, p. 312. The Presbytery of Holston asks the Assembly to provide for the dismission by certificate of non-communicating, as well as communing members, when families remove from one congregation to another. *Answer:* The General Assembly enjoins it on Presbyteries to require church sessions, in dismissing members, to bring their practice in conformity with the standards of the Church.

30. *Specific instructions concerning the dismission of non-communicating members.*

1874, p. 504. The following was adopted in reply to an overture from West Hanover Presbytery:

1. Baptized children being, according to our Discipline, "members of the Church, and subject to Church government and constitution," there should be kept by the sessions a register of the names of such persons.

2. Whenever a parent or parents, in full communion with a church, remove from such church to another, the session, in giving the usual certificate of dismission to such parent or parents, shall also, on the face of such certificate, state the names of all their children resident in their families, being baptized members of the church; and such names shall then be removed from the register of that church; and on the presentation of the certificate by the dismissed communicants, shall be entered on the register of the church to which said communicants may be dismissed.

3. Whenever any baptized child, not a communicant, shall remove from the bounds of any church, to become, prospectively, a resident

within the bounds of another, such child, having reached the years of discretion, shall be furnished by the session, at his or her request, with a certificate of such relationship, to be transferred to the session of the church within whose bounds the proposed residence is to be made.

31. *Not required to notify the church to which a member is dismissed of that fact.*

1882, p. 572. The Presbytery of Mecklenburg asks the Assembly to amend Chap. XV. of the Rules of Discipline by adding: "And in all cases where a member is dismissed to a particular church, the session dismissing shall inform the session to which said member is dismissed of the fact."

The request refused, because the matter is not of sufficient importance to justify an amendment to the Rules of Discipline. Presbyteries may, however, in their discretion, request sessions to give the information asked for in this overture.

32. *Sessions to keep a roll of non-communicating members, and report them in their statistics.*

1873, p. 213. The Presbytery of Holston asks the Assembly to require church sessions to keep a roll of all non-communicating members (both infant and adult) belonging to their respective congregations, and to report the total number of such members in their annual statistical reports. Adopted. 1874, p. 510.

1875, p. 14. The Assembly declined to order the column for baptized non-communicants to be stricken out of the blanks for sessional reports, though overtured to do so by the Presbytery of Bethel, because the action directing the insertion of such a column had been so recently taken, and had not been sufficiently tested by experience.

33. *Losses in membership by deaths and removals.*

1875, p. 14. Overture from Bethel Presbytery: That the Assembly direct sessions to report the losses of their churches by death and removal into other denominations. Answered in the negative.

34. *The return of an unused letter of dismissal reinstates the party to full communion in the church from which it was taken.*

So the Assembly of 1875 decided. See chapter on Eldership, section 75: An elder returning his letter resumes his functions.

35. *Members who refuse to contribute.*

1874, p. 487. The Presbytery of Cherokee asks, "What action should church sessions take in regard to members who habitually refuse to contribute anything for the support of the gospel?"

*Answer.*—Every professing Christian ought to contribute according as God has prospered him for the support of the gospel, and should any one habitually fail in this duty and privilege, it is the duty of session to counsel with him, and, if need be, faithfully admonish him of his sinful neglect.

36. *Certificates of reception.*

1885, p. 416. Overture from the Synod of Mississippi, asking the Assembly to take steps to have added to the Form of Government a section providing that, when a letter of dismission from Presbytery or session shall be received, and the member admitted, it shall be the duty of the ecclesiastical court receiving the member, to notify the court issuing the letter of the fact of reception; and that in no case shall the name be stricken from the roll until such notification shall have been received. (Printed Minutes of Synod, p. 13.)

1885, p. 425. *Answer.*—Whilst it is very desirable that such certificates should be given, and whilst the Assembly would urge upon Presbyteries and church sessions the importance of issuing them, it is not deemed best to incorporate this provision as a part of the organic law of the Church.

37. *For what purposes may a congregational meeting be called, and who may preside at such meeting.*

1876, p. 240. The Presbytery of Mecklenburg enquires whether it be competent to a church session to call a congregational meeting for other objects than those specified in our Book; and to a congregation in its meetings to choose its presiding officer?

*Answer.*—As the purposes of congregational meetings, in all cases, must be presumed to relate, more or less directly, to the spiritual interests of the congregation; and as the power is vested in the session (Form of Government, Chap. IX., 6,) “to concert the best measures for promoting the spiritual interests of the congregation,” it seems to follow that it is competent for the session to call congregational meetings for any proper purpose. In case the subject to be considered at the congregational meeting be such as to prevent the pastor, from motives of delicacy, to preside, it is competent to the meeting to choose its presiding officer.

38. *Church courts without power to make new rules of membership.*

See chapter on the General Powers of Church Courts.

## CHAPTER II.

## MINISTERS.

39. *Reception of ministers coming from the Old School General Assembly, North, without letters of dismission.*

1862, p. 9. In reply to an overture from the Presbytery of New Orleans, the following paper was adopted: The Presbyteries in connection with this Assembly are authorized to receive ministers coming from the Presbyterian Church in the United States on their giving satisfactory evidence of their good standing, and after the usual examination upon experimental religion, didactic and polemic theology, and church government, without requiring a certificate of dismission.

40. *The reception of ministers from foreign countries.*

1871, p. 25. The Committee on Bills and Overtures report to the Assembly the Memorial of Augusta Presbytery, asking of the Assembly leave to enroll as a member of their Presbytery a foreign minister, the Rev. Robert Irvine, D. D., of the Presbytery of Montreal, with a view to installing him as a pastor in their bounds.

Your committee would respectfully report that they have examined the action of Augusta Presbytery, and find it thus far in accordance with the rule of the Assembly ordained for the probation and reception of foreign ministers. See Baird's Digest, pp. 258-260. We therefore recommend to the Assembly to adopt the following:

*Resolved*, 1. That the Presbytery of Augusta is cordially encouraged to employ the Rev. Robert Irvine, D. D., in preaching and administering the sacraments within their bounds, during the time of his probation.

2. That if the Presbytery shall continue to be, at their spring meeting in 1872, well satisfied with the probation of Dr. Robert Irvine, they be then authorized to receive him to full membership, and, if the way be clear, install him into the pastoral work: this being the earliest date for such action permitted by the ordinances of the Assembly. Adopted.

1873, p. 307. Overture from the Presbytery of Roanoke, asking the Assembly to relax the rule, so that they may enroll as a member of their Presbytery a foreign minister, the Rev. Thomas Drew, of the Somerset Association of the Independents of Great Britain, with a view to his settlement as pastor of the churches which he has been serving since last August as stated supply, viz.: Christiansville, Blue-stone, and Wyliesburg.

*Answer: Resolved*, That the Presbytery of Roanoke is authorized to employ the Rev. Thomas Drew, in preaching and administering the sacraments within their bounds, during the time of his probation.

*Resolved*, That if the Presbytery shall continue to be, at their spring meeting in 1874, well satisfied with the probation of the Rev. Thomas Drew, they be then authorized to receive him to full membership, and, if the way be clear, install him into the pastoral work: this being the earliest date for such action permitted by the ordinance of the Assembly, reiterated in the case of the Rev. Robert Irvine, D. D., in 1871.

41. *How ministers may be dismissed to other ecclesiastical bodies.*

1876, p. 238. The Presbytery of Atlanta, at an adjourned meeting on the 29th of June, 1875, having dismissed Rev. H. L. Harvey, at his own request, to the Methodist Episcopal Church, South, and the Synod of Georgia having at its last meeting pronounced this action irregular, this Presbytery respectfully asks the judgment of the General Assembly thereto.

*Reply*: The General Assembly judges it to be sufficient and proper in all such cases to give a certificate of character and good standing; and in this there is no intention to reflect on the minister withdrawing, or on the body to which he goes.

42. *The examination rule as to ministers applying for admission into a Presbytery. The Assembly declines to make it optional.*

This rule is found in Baird's Digest, Book 4, Sec. 46. The Assembly of 1835 decided that every Presbytery had the constitutional right to examine all seeking connection with it. The Assembly of 1837 made it imperative on Presbyteries to examine such applicants, at least on experimental religion, theology and church government. This requirement was reaffirmed by the Old School Assemblies of 1838, 1841, 1843 and 1848. The Assembly of 1849 was asked to repeal that resolution, or change it from its imperative form to one of recommendation, or to take steps to have it added as a section to the Form of Government. The Assembly, claiming that it had power to enjoin upon Presbyteries the performance of any duty which, under the provisions of the constitution, they are competent to do; and inasmuch as the utility of the rule was not called in question by the memorialists, declined acceding to the request at present.

The New School Assembly of 1838 declared the above rule making examinations imperative upon the Presbyteries *null and void*, because it was the inherent right of Presbyteries to expound and apply constitutional rules touching the qualification of their own members.—*Minutes*, 1838, p. 660.—A.

1865, p. 359. Overtures from the Presbytery of South Alabama and the Synod of Alabama, requesting the Assembly to amend the rule requiring the examination of ministers on their reception by the Presbyteries, so as to make it optional. *Answer*: As there is no evidence that the rule has not worked well, the Assembly declines to make the change requested.

1871, p. 14. The Presbytery of Augusta asked the Assembly to rescind the rule. Not granted, the Assembly quoting the words of the Assembly of 1849, when it denied a similar request. (See above.)

43. *Declines to make this rule a part of the constitution.*

The Presbytery of West Hanover overtured the Assembly, in 1872, to reconsider the action of the Assembly of 1837 adopting the rule known as the examination rule, and refer it to the Presbyteries for their action, with a recommendation for its adoption. The Presbytery declared its belief in the right of Presbyteries to judge of the qualifications of its members, also its conviction that there was a necessity for some such provision as that contained in this rule. The object of this Presbytery was not the abolition of the rule, but to secure its perpetuity by regular incorporation into the constitution. Among the reasons assigned for asking the Assembly to take this action was this, that many Presbyterians hold that the rule in its present form, while virtually a constitutional rule, has never been adopted in a constitutional manner. See Minutes of West Hanover, Vol. V., pp. 350-352.

1872, p. 157. The Committee on Bills and Overtures reported on this request as follows:

As none deny the right of every Presbytery to be satisfied of the doctrinal opinions of all persons seeking its care, or membership in it, as the injunction is highly promotive of peace, and harmony, and has wrought much good and no evil, and as no one claims that the rule is constitutional, but only of the nature of a strong and urgent recommendation, your committee advise that no change be made respecting it.

While this report was being discussed, Rev. Dr. Armstrong moved that the overture be recommitted to a committee of five, with instructions to prepare a rule in a form suitable to be sent down to the Presbyteries for their action. After discussion, this motion was rejected by a vote of—Ayes, 42; noes, 50. The whole subject was then, upon motion of Dr. S. R. Wilson, laid on the table. (P. 158.)

This rule was incorporated in the new Form of Government, adopted in 1879, and is found in Art. IV., Sec. IV., Chap. V.—A.

44. *The subscribing of ministers admitted to membership in a Presbytery.*

1880, p. 187. Overture from the Presbytery of Memphis:

*Whereas*, There is a difference of opinion in regard to the interpretation of Art. V., Sec. IV., Chap. V., of the Form of Government; therefore, *Resolved*, That the Presbytery of Memphis does hereby overture the General Assembly to interpret the phrase, "which shall be subscribed by all admitted to membership." Does it mean all of *other denominations*, or ALL admitted to membership at their ordination, or all in the *widest sense*, including those coming from other Presbyteries to our own Church, and those who are already members?

The following answer is given:

In the judgment of this Assembly, the provision of Chap. V., Sec. IV., Art. V., Form of Government, is intended as an additional safeguard to the purity and efficiency of the ministry, and the phrase "all admitted to membership," is to be interpreted in its most comprehensive sense as regards the ministry, and applied, not only to those admitted by ordination and those received from other denominations, but also to those received by letter of dismission from one Presbytery to another of our own Church.

1882, p. 572. The Presbytery of Missouri asked for such an amendment to the Form of Government as would relieve ministers passing from one Presbytery to another from signing the obligation required of ministers at their ordination. *Answer*: The end to be gained by such a change is not of sufficient importance to justify an amendment to the constitution.

1883, p. 25. A similar overture from the Presbytery of St. Johns was answered in the negative.

45. *Who may vote in calling a pastor.*

1862, p. 16. The Presbytery of Memphis overtured the Assembly to declare, as the meaning of Art. II., Chap. XV., Form of Government, that in the election of a pastor no person shall be entitled to vote who is not a member in regular standing of the church in which the election takes place. Referred to the Committee on Revision.

1864, p. 261. The Synod of Mississippi asks, if the right of voting in the election of a pastor is granted by the Form of Government to any but church members, who submit to discipline and contribute their just proportion according to their engagements?

*Answer*: The Form of Government is liable to misconstruction as to the persons entitled to vote in calling a pastor; consequently different and conflicting interpretations are constantly given to that portion of Chap. XV. which treats of the election of a pastor; therefore, the General Assembly refers this subject to the Committee on Revision, with instruction so to frame this portion of Chap. XV. as that it will admit of no ambiguity or misconstruction.

See, in this Digest, the vote of the Presbyteries on the alternative propositions submitted on this subject along with the new Book of Church Order, 1878, p. 638. By the new Book the right of voting is limited to communicant members in good standing.—A.

46. *Amending the form of a call.*

For a proposition to so amend the form of a call for a pastor as to require the congregation to obligate itself to care for the family of their pastor, in case of his death, see under the heading of Relief for the Superannuated and Invalid.

47. *Call for a pastor without promise of adequate support.*

1869, p. 376. Overture No. 1, from certain brethren in Tennessee—Messrs. A. Enloe, Jacob Gillespie, and A. A. Greer—presenting the following question, viz.: “Can a call for a pastor be considered regular by a Presbytery which does not pledge the congregations calling to provide an adequate support for the pastor?”

*Answer.*—Such calls as the overture contemplates are not strictly regular: but that in cases in which churches are not able to pledge the competent support of pastors, the expediency of constituting the pastoral relation should be left to the judgment of Presbyteries.

48. *The pastoral relation not to be lightly broken.*

1868, p. 272. *Whereas*, The permanent relationship of the pastor to his people is one of the distinctive and most cherished features of the Presbyterian Church: and whereas, the frequent removal to other fields of labor by regularly installed ministers without complying with the rules laid down by our Book of Church Government, or obtaining the consent of their respective charges, demands the serious consideration of this body: therefore, be it

*Resolved*, By the General Assembly, that the Synods and Presbyteries within its jurisdiction be enjoined to require in future a more rigid adherence to the rules and decrees of the Church regulating the pastoral relationship and the mode of its dissolution.

49. *Presbytery has absolute power to dissolve the pastoral relation.*

1880, p. 196. Question from the Rev. Dr. Dana—

“Can a Presbytery, by simple vote of the majority, displace a pastor against the will of both pastor and congregation?”

See Form of Government, Chap. V., Sec. IV., Art. VI.: “The Presbytery has power \* \* \* \* to establish the pastoral relation, and to dissolve it at the request of one or both of the parties, or where the interests of religion imperatively demand it.”

While the Presbytery clearly has such power, the Assembly decides that a Presbytery taking such action should be thoroughly convinced that “the interests of religion imperatively demand it.”

50. *A minister may supply churches out of our connection by consent of his Presbytery.*

1880, p. 196. Rev. W. C. Dana, D. D., pastor of Central Presbyterian church, of Charleston, S. C., in a letter, asks the following question:

“Is it unlawful for a minister in your connection to be pastor of an Independent church?”

*Reply.*—There is nothing in our “Book of Church Order” to prevent a minister in our connection from preaching the gospel at any church where he has the consent of his own Presbytery.

51. *May a minister become the permanent supply of a church out of our connection.*

1869, p. 376. *Overture.*—Is it contrary to our standards for one of our ministers to remain the permanent supply of a church of another denomination: for example, a Congregational church.

Answered in the affirmative.

52. *Ministers without charge.*

1866, p. 37. With reference to ministers not now engaged in their sacred calling, the Assembly exhorts them, if they do not find fields of labor in their present localities, to seek other places of abode and fields of labor where they may be useful in their appropriate work. It also enjoins the Presbyteries to examine their rolls, and require all ministers who are not thus employed to give an account of themselves, and to proceed against those who are found to be habitual neglecters of their vows of ordination.

53. *The relation of Stated Supply permissible.*

1872, p. 155. Answer to an overture from the Presbytery of South Alabama touching the relation of stated supplies to the churches they serve, and urging the early formation of the pastoral relation wherever it can be fitly done. After some inquiry, the committee think that Presbyteries are already using commendable diligence in forming the pastoral relation, as our system contemplates, and that, where the plan of stated supplies is resorted to, it is in many, perhaps in most cases, the only thing that can save many of our churches from extinction. It does not occur to your committee that further action in this matter is now called for. Adopted.

54. *Official status of Stated Supplies.*

1881, p. 395. In answer to sundry questions from W. H. Humphreys and W. W. Trimble, touching the official status of the Stated Supply, and the rights of the people in the selection of a minister, the Assembly made the following deliverance:

1. The Stated Supply being unknown to our standards, has, as such, no official status. As, however, the Stated Supply is not unknown in our practice, it may be well to say that he has all the rights, and should discharge all the duties of the minister of the gospel, such as preaching the Word, administering the sacraments, etc.; but he is not a member of the session by virtue of stated supplyship. He can only act as moderator by invitation of the session, except when his relation as Stated Supply is sanctioned by the Presbytery, under Form of Government, Chap. V., Sec. III., Art. III. 2. The whole case of the Stated Supply is anomalous: but the underlying principle of Form of Government, Chap. VI., Sec. I., Art. II., would seem to require scrupulous regard to the wishes of the congregation in employing or dismissing a Stated Supply.

55. *By what title should the Stated Supply be reported.*

1877, p. 421. Overture from Ouachita Presbytery, requesting the use of some other letters than S. S. to designate those ministers who have charge of churches, but are not pastors. The Assembly deemed it best not to make any change in the matter referred to.

1878, p. 613. The Committee of Bills and Overtures report on overtures from the Presbyteries of Ouachita, Western Texas and Louisiana, asking for a change in our statistical tables, substituting the title Acting Pastor for "Stated Supply," and recommend the following reply, viz.: that it is not advisable to make the proposed change, because, (1,) It would produce confusion, by lessening the distinction of names between these two classes of ministers; and (2,) Have a tendency to encourage the relation of Stated Supply in place of the regular pastoral relation. Adopted.

#### 56. *Ordination sine titulo.*

1865, p. 362. An inquiry from a member of this Assembly, asking whether a Presbytery has a right to ordain a licentiate to the work of the gospel ministry, simply because he desires it, although neither one or more churches have requested that he should be ordained.

*Answer:* Every office in the Church of God, according to the Scriptures and the standards of our Church, is a definite charge: and hence no man can lawfully be ordained to the gospel ministry unless it be to the performance of some work appropriate to that office according to the constitution. And as one great evidence of a divine vocation is a call from a particular church, no man ought to be ordained, except in cases extraordinary, without such a call. Moreover, as persons are liable to mistake their calling, and as the office of the ministry is a permanent one, by divine institution, Presbyteries ought to exercise great caution in ordaining evangelists, lest the ministry be filled with intruders, and the Church be afflicted with a vagrant and secularized clergy. Nor ought they ever to do so, until full proof has been made of the licentiate, by the Presbytery which ordains him, and it has received such a favorable report concerning him from the churches, as gives the promise of wide usefulness.

The case mentioned in the memorial seems to violate all these principles. If the licentiate be not called to a particular church, and if he be not looking to the work of the evangelist in frontier and destitute settlements, his ordination *sine titulo* would be not only irregular and unconstitutional, but manifestly unscriptural.

#### 57. *Mode of restoring a deposed minister.*

1880, p. 202. The records of the Synod of Mississippi were approved, with the following exception: That the Synod, pp. 297, 298, directed the Presbytery of Louisiana to restore the Rev. S. P. Linn to the exercise of the functions of the ministry in a manner at variance with the rules of discipline provided in such cases. See Book of Discipline, Chap. XI., Sec. VII.

The Synod had directed the Presbytery to restore Mr. Linn *at once* to the full office of the ministry, disregarding the steps as pointed out in the Book for such cases.—A.

1881, p. 394. Records of the Synod of Mississippi approved, with this exception: On page 324 of the records it appears that a former action of Synod, in directing a Presbytery to restore a deposed minister, had met with the disapproval of the General Assembly, and Synod justifies its former action in this case by saying that it regards the language of the Book of Discipline, Chap. XI., Sec. II., as advisory, whereas it is mandatory, and requires that a Presbytery act with caution, and restore a deposed minister only by degrees.

58. *An additional class of ministers.*

1882, p. 564. Overture from the Presbytery of Athens, asking such change in the Constitution of the Church as "to admit of the licensure and ordination of an additional class of ministers," as therein described.

P. 565. The Assembly respectfully declines to take any steps toward the alteration of the constitution of the Church for the purpose indicated in the overture.

59. *Licensure and ordination in extraordinary cases.*

1885, p. 401. Overture from the Presbytery of Chesapeake, asking the Assembly to send down to the Presbyteries, for their adoption, the following amendment to be added to Chapter VI., Form of Government, viz.: Provided, however, that Presbyteries shall have liberty at their discretion to set apart to the Gospel ministry godly and experienced men, well versed in the English Bible, and in the standards of the Presbyterian Church in the United States, apt to teach, and evidently called to the ministry by the Lord through his Spirit and providence.

*Answer:* The Assembly declines to comply with the request, ample provision for extraordinary cases being made in Chap. VI., Sec. VI., Art. VI., of the Form of Government.

60. *Lay evangelists.*

1878, p. 624. Overture from Muhlenburg Presbytery:

*Whereas*, "Lay Evangelists" are appearing here and there in the bounds of our Assembly, seeking the co-operation of our ministers in so-called "Gospel Meetings," therefore this Presbytery respectfully overtures the General Assembly, to be convened in Knoxville, Tenn., on May 16th, 1878, to make such deliverance on said co-operation as will control the conduct of some of our ministers, and be a moral support to all in their several communities.

*Answer:* The General Assembly, whilst recognizing the fact that there are spheres of christian labor which private christians, as well as ruling elders, may profitably and lawfully occupy, yet feels called upon to give its solemn protest against the practice, now becoming general, of men who have never been ordained nor licensed to preach the Gospel, engaging in that peculiar function of the Christian ministry; and earnestly urge all our ministers and people to avoid encouraging the same, whether by active co-operation or otherwise.

The plain teaching of our standards is that "the word of God is to be preached only by such as are sufficiently gifted, and also duly approved and called to that office."—*Larger Catechism*, Q. 158. Indeed, the whole doctrine of our Church, as to the ministry, and the regulations under which men are inducted into it, show that, in addition to the call of God, the authority of the Church is necessary to call and appoint them to this work, whether as pastors or evangelists, and no amount of apparent or even real good which may be connected with the labors of unauthorized preachers or evangelists can justify us in dishonoring the ordinance of Christ, and by this means undermining his Church.

1878, p. 653. Extract from the minute adopted by the Assembly expressing its judgment in the case of the complaint of Rev. R. K.

Smoot and others, against the action of the Synod of Texas upon the records of the Presbytery of Western Texas in the matter of H. F. Williams, report as follows, viz.:

The General Assembly sustains the complaint of Rev. R. K. Smoot and others against the Synod of Texas on these grounds, viz.: By refusing to condemn the proceedings of the Presbytery of Western Texas in the matter of H. F. Williams, the Synod did endorse and encourage what is known as "Lay Evangelism"—a system which is irregular and contrary to the order of the Church with reference to the Christian ministry, and calculated to produce confusion and many other evils, sooner or later.

61. *May women preach in our churches.*

1880, p. 186. Overture from the Synod of Texas:

"Do our standards forbid the introduction of women into our pulpits? and if not, is it an offence, according to the definition in the Rules of Discipline, Chap. III., Art. I., for a minister or church session to permit a woman to preach in one of our churches?"

The following answer was returned:

"Inasmuch as the public preaching of the gospel is a branch of the ministerial office, to the authorization of which ordination or licensure is essential, and inasmuch as inspired Scripture, as interpreted by our standards, nowhere, in the case of women, sanctions such a solemnity, but, on the contrary, does clearly prohibit it, this Assembly does therefore declare the assumption of this sacred office by women to be opposed to the advancement of true piety and to the promotion of the peace of the Church, and this to such an extent as to make the introduction of women into our pulpits for the purpose of publicly expounding God's Word an irregularity not to be tolerated."

P. 187. The Assembly declined taking steps toward incorporating in the organic law a provision that all persons elected to office in the church must be made members in full communion, on the ground that the Book is sufficiently plain on the subject, and does thus limit eligibility to office to males. This was in response to an overture from the Presbytery of Roanoke.

62. *Ministers who dissent from the doctrines of the Church, or who doubt their having a call to preach.*

1870, p. 519. Overture of a member of the Presbytery of Cherokee, referring to the records of that Presbytery, and asking what should be done, first, in the case of a minister who declares his dissent from the doctrines of our Church, and yet does not desire to unite with another denomination? and what should be done in the case of a minister who regards himself as having been mistaken in supposing himself called of God to preach the gospel? *Answer:* In view of the general expediency of making *in these* deliverances upon such questions, and of the fact that the records of the Presbytery of Cherokee are not before the house, the judgment of this Assembly is, that such cases as they arise should be left to the decision of the several Presbyteries under the provisions of the constitution, and the deliverances heretofore made by the supreme court of the Church, subject to the review of the higher courts under the forms provided by the Book.

63. *Lay preachers and exhorters.*

1869, p. 391. An overture from ministers of the South Alabama Presbytery, requesting the Assembly "to adopt some plan whereby

Presbyteries may be authorized to license as lay preachers or exhorters such persons as may be found qualified in mind and heart to instruct and edify the churches, without requiring of them that course of literary and theological education which is required for our regular ministry," etc., etc.

The following answer was made :

That the Assembly expresses its approbation of Presbyteries granting permission to persons of suitable gifts, to hold meetings and speak the word of exhortation in churches, in their respective bounds, with the consent of the sessions where such exist, and also in destitute neighborhoods; such persons being required to abstain from assuming the proper functions of the ministry, and being held subject to the control of Presbytery.

1870, p. 522. The Presbyteries of Roanoke, West Hanover and Memphis prayed the Assembly to rescind this action. The Assembly, after saying that these overtures were directed rather against the action requested by the South Alabama ministers than against the action really taken by the Assembly, which action was manifestly different from that proposed, explained the above action in the following reply :

It will be perceived that, under this deliverance, no issues arise concerning the propriety of confining the ministry exclusively to educated men, or of admitting a new class of authoritative teachers as prophets of the Church, to expound and enforce officially the word of Christ. But the Assembly, in the most guarded manner, simply expresses approbation of Presbyteries granting special permission to particular persons, by way of incitement and encouragement, to the exercise of their gifts in doing what, within the limits of Christian prudence, every Christian man has inherently a right to do under the broad commission of the great Head: "Let him that heareth, say come."

Even had the deliverance of the last Assembly gone further than this, without involving palpable violation of the order or imminent danger to the interests of religion, an immediate rescinding of the act of the previous Assembly would consist neither with courtesy to the Assembly, nor with that reverence which the Assembly, by its example, should inculcate upon the people for "decrees and determinations of synods and councils, not contrary to the Word of God, not only for their agreement with the word, but for the power whereby they are made." (Conf. Chap. XXXI., 2.) And this the more especially when no time has been allowed to test, by experience, whether the measure is liable to work injuriously or not.

The Assembly, therefore, declines to take the action suggested by these overtures.

1879, p. 39. In answer to requests from the Synod of Texas and the Presbytery of Western Texas, the following was adopted :

*Resolved*, That the action of the Assembly in 1869, authorizing the appointment of exhorters under the control of Presbytery, be, and the same is, hereby repealed.

#### 64. *Licentiates in the evangelistic service.*

1869, p. 378. In answer to an overture from the Presbytery of Nashville, in reference to requiring every licentiate to spend two years in itinerant missionary labor before settlement, the Assembly adopted the following :

*Resolved*, That while the Assembly believes that the employment of competent evangelists is the most effectual means of supplying the destitutions in our bounds, yet, in view of the fact that so few of that class can now be secured, it recommends to Presbyteries to throw their licentiate, as far as practicable, into the destitute fields around them.

1871, p. 15. To a similar request from the same Presbytery, the following reply was made:

The Form of Government, Chap. XV., Secs. I. and IX., gives to any congregation the right to extend their pastoral call to any probationer, "when he shall have preached so much to their satisfaction that the people appear prepared to elect a pastor:" and authorizes the Presbytery having jurisdiction of the case, "if they think it expedient, to present the call to him." While this Assembly highly commends these missionary labors, as means for testing and training the gifts of probationers and spreading the gospel, it does not deem itself competent to take away the above right from the churches, nor the discretion of the Presbyteries in the case.

1872, p. 156. This same proposal coming again from Nashville Presbytery, was again rejected. The Assembly says: In many cases settled pastors are more needed than itinerant missionaries. Besides, our young men are licensed to preach the gospel wherever God in his providence may call them, at home or abroad. The whole frame of our system would be set aside by an attempt to retard the settlement of pastors wherever churches are or can be formed strong enough to sustain them.

1873, p. 313. Overtures from Tombeckbee and Muhlenburg, looking to the adoption of this same rule, were rejected.

#### 65. *The Latin Thesis as a part of trial for licensure.*

1870, p. 510. The Standing Committee on Education, to whom was referred the overture touching "the propriety of dispensing with a Latin thesis as a part of trial of our candidates for licensure to preach the gospel," would recommend the following answer on the part of this Assembly, to-wit: That it is inexpedient to make any changes in the requirements of the Book on this subject. Adopted.

#### 66. *Lowering the standard for licensure.*

1884, p. 244. The Presbytery of Chesapeake overtures the General Assembly to take the necessary constitutional steps for adding the following amendment at the close of Chap. VI., Form of Government: "Provided, however, that Presbyteries shall have liberty, at their discretion, to set apart to the work of the gospel ministry godly and experienced men, well versed in the English Bible and in the standards of the Presbyterian Church in the United States, apt to teach, and evidently called to the ministry of the Lord through his Spirit and Providence."

In connection with this was submitted an overture from thirty-nine ministers and ruling elders of the Presbyterian Church, from twelve States, that the Assembly recommend to the Presbyteries, for their advice and consent, certain amendments to the Form of Government. The main object of these amendments was to remove from the Book the requirement for a classical examination of candidates for licensure, and

to make the constitution call only for an examination in the English branches of learning and in the English Bible.

*Answer:* The General Assembly deems it unnecessary and inexpedient that any change be made in those provisions of our constitution which refer to the licensure or ordination of candidates for the Gospel ministry.

67. *Licentiate may be sent to declare a church vacant.*

1877, p. 443. The records of the Synod of Nashville were approved, with the exception that, on page 274, the Synod seems to teach that a Presbytery has no power to send a licentiate to declare a church vacant.

68. *Licensing colored exhorters.*

1864, p. 286. The Presbytery of Hopewell respectfully overtures the General Assembly of the Presbyterian Church in the Confederate States of America to make a deliverance on the subject of licensing colored exhorters and preachers to labor among our colored population; and, if deemed advisable, to take some action prescribing a mode of licensure for such laborers, and defining their status when thus licensed.

*Answer:* The Assembly would refer the subject of authorizing colored men to exhort and teach, and labor among the colored population, to the wisdom and discretion of church sessions, until some suitable plan for the religious instruction of colored people can be devised by the Assembly.

69. *Partial license.*

1866, p. 38. Overture from the Presbytery of East Hanover, asking the attention of the General Assembly to the action of the Presbytery of Hopewell in ordaining certain colored persons to the partial exercise of the functions of the gospel ministry.

The committee are of the opinion that, as there is no official statement of the action of that Presbytery now before us, and as the Synod of Georgia, whose immediate duty it is to review the proceedings of the Presbytery of Hopewell, holds its sessions during the present week, it would be premature at this time for the General Assembly to take cognizance of the action of the Presbytery of Hopewell, which is complained of as being irregular and unconstitutional. Adopted.

## CHAPTER III.

### ELDERS.

70. *An elder's membership in Presbytery continues until the next stated meeting.*

1872, p. 164. When an elder is appointed to attend a stated meeting of the Presbytery, he may, without any new appointment, meet and act with the Presbytery until its next stated meeting, unless the session shall appoint some other member of its bench of elders to attend in his place. (Reply to an overture from Ebenezer Presbytery.)

71. *One elder representing two or more associated churches.*

1862, p. 17. An overture from the Presbytery of East Alabama, asking that Form of Government, Chap. X., Sec. IV., and Chap. XI., Sec. I., be so changed that each of those churches, two or more of which are associated together in one pastorate, shall be entitled to a representative in Synod and Presbytery, was referred to the Committee on Revision.

1868, p. 275. A request from several members, that the Assembly have Sec. IV., Chap. X., stricken from the Form of Government. *Answer*: It is not advisable at present to legislate on this subject, but it is commended to the consideration of the Presbyteries.

1869, p. 377. Responses were received from ten Presbyteries, as follows: In favor of striking out, 6; in favor of not striking out, 3; for indefinitely postponing, 1.

Whilst this is not a decision of the question, owing to the neglect of the Presbyteries to reply, nevertheless this result is so strongly indicative of the sense of the Church on the matter, that your committee recommend that the question be again submitted to those Presbyteries which have so culpably failed to respond, and that they be enjoined to send their reply to the next General Assembly. Adopted.

1870, p. 531. Responses have been received from only twenty-eight Presbyteries, nineteen of which reply in the affirmative and nine in the negative. The whole number of Presbyteries in connection with this Assembly is fifty-five. It would require the consenting vote of twenty-eight Presbyteries in order to effect the alteration in the Form of Government. The overture has therefore failed from the fact that a majority of Presbyteries have not responded affirmatively. It is recommended that, inasmuch as this overture has, in two successive years, been sent to the Presbyteries by the Assembly, and in both instances has failed from default of action on the part of Presbyteries, this Assembly do now dismiss the matter.

1871, p. 15. This request was renewed by four ministers and eighteen ruling elders within the bounds of Wilmington Presbytery. After recapitulating the steps taken in 1868, 1869, and 1870, the Assembly made this reply: The Assembly, presuming that a majority of the Presbyteries are not in favor of the amendment, declines at this time to renew the proposals to them.

1874, p. 484. The question of striking out Sec. IV., Chap. X., again recurring, on an overture from the Presbytery of Augusta, the request that steps be taken to have it stricken out was declined.

1876, p. 241. The matter was revived once more by the Presbyteries of Greenbrier and Abingdon, and referred by the Assembly to the Committee on Revision of the Standards.

72. *Elders to be appointed by the Presbyteries to conduct services in neighboring congregations.*

1866, p. 37. *Resolved*, That every Presbytery be enjoined to require the sessions of the vacant congregations to come up to the discharge of the duties devolved upon them in the twenty-first chapter of the Form of Government, in the assembling of their respective congregations for the worship of God, to which it may be proper to add ex-

hortation. And in order that this duty may be performed to the greater acceptance of the worshippers, it is further required that the Presbyteries do seek out those elders who have the best gifts, and do especially appoint them to the performance of these duties.

1867, p. 148. Overture from the Presbytery of East Alabama, requesting explanations of the action of the last Assembly respecting the service of elders in vacant congregations. Your committee recommend the following minute:

*Resolved*, That the action of the last Assembly, on pp. 36 and 37 of the Minutes, is hereby reaffirmed, and the parts relating to the services of elders explained to mean, substantially, that, in accordance with our constitution, when a vacant congregation does not enjoy the services of any elder, who, for any proper reason, is competent to perform the duties contemplated, it shall be the duty of the Presbytery to appoint an elder or elders from some neighboring congregation: provided nothing herein contained shall be regarded as justifying any Presbytery in extending its jurisdiction within the bounds of another. Adopted.

73. *Presbyterial courtesies to ruling elders.*

1883, p. 20. Overture from the Presbytery of Mississippi, as to extending certain Presbyterial courtesies to ruling elders. Recommended that no change is deemed necessary. Adopted.

This overture contemplated Presbytery's inviting visiting elders to seats as corresponding or visiting brethren.—A.

74. *An elder who has moved from the bounds of his church.*

1865, p. 363. An inquiry from a ruling elder of Flint River Presbytery, viz.: Can a ruling elder who has removed from the bounds of his church, and who, for a period of eighteen months or two years, has not communed or worshipped with the church, be allowed to resume his seat in the session without returning to reside in the limits of the congregation?

*Answer.*—The provision of the constitution, that no man is eligible to the office of elder unless he is a member of the church in which he is to serve, was evidently designed to prevent the existence of a non-resident eldership. And since the rights of office and the discharge of its duties go together in the ordination engagements, this Assembly judges that when an elder voluntarily and permanently removes beyond the bounds of a congregation, he is therefore disqualified from discharging the functions of his office, and is no longer to be considered as an acting elder.

75. *An elder returning a letter of dismissal, resumes his functions.*

1876, p. 238. Overture from the Presbytery of Holston, enquiring whether a ruling elder, having obtained a letter of dismissal, which, before presenting it to the church to which he is dismissed, he returns to the session granting it, and is received again as a member of the same church, is thereby restored to the office of a ruling elder in that church. The committee recommend the following answer:

As the constitution (Form of Government, Chap. XIII., Sec. II.) requires that the ruling elder must be a male member, in full communion in the church in which he is to exercise his office, a ruling elder

obtaining a letter of dismissal from his church does not thereby sever his connection with the church, nor until he is received as a member of the church to which he is dismissed; and when he returns his letter he may resume his office again as a ruling elder in that church. For otherwise, he must cease to be an acting elder for another cause, and in another mode, than one of the two only modes provided for in Chap. XIII., Secs. VI. and VII.: since only when unacceptable to the congregation, and then only either by his own voluntary act, or by act of the session under advice of the Presbytery, can he cease to be an acting elder in the church.

The receiving a letter of dismissal, while it may suspend the full communion of the member, does not terminate his connection with the church. The General Assembly of 1875 decided (though by some oversight the decision is omitted in the printed Minutes) that the return of an unused letter of dismissal reinstated the party to full communion in the church from which it was taken. Adopted.

#### 76. *Demission of elders and deacons.*

1880, p. 190. In answer to an overture from the Synod of Georgia, asking: "Can the office of a ruling elder or deacon, as of a minister, be demitted?" the Assembly adopted the following:

1. The word "demit" does not occur in our standards, and its use produces confusion. A minister of the gospel cannot demit his office; he can be divested of his office only by act of Presbytery.

2. The rules for divesting a minister of his office without censure do not, in *all* cases, apply to the ruling elder and deacon. For instance: The provision of Rules of Discipline, Chap. XII., Sec. III., has application only to a minister of the gospel, and the provisions of Form of Government, Chap. VI., Secs. III., IV., and VI., and Rules of Discipline, Chap. VIII., Secs. VI. and X., while applying to the ruling elder and deacon, are expressly restricted to the case where the officer is unacceptable to the church.

1881, p. 396. Overtures from the Presbyteries of Atlanta and Chesapeake, touching a change of Chap. XII., Sec. III., Book of Discipline, so as to read thus: "This provision shall apply, *mutatis mutandis*, to the case of ruling elders and deacons." It was ordered that the proposed change be submitted to the Presbyteries for their action.

1882, p. 568. The vote of the Presbyteries on this amendment was: Yea, 38; nay, 2. It was therefore enacted in the following form: "This provision shall in like manner apply, *mutatis mutandis*, to the case of ruling elders and deacons: but in all such cases the session of the church to which the elder or deacon who seeks demission belongs, shall act as the Presbytery acts in similar cases where a minister is concerned."

1883, p. 20. Overture from the Presbytery of Abingdon, in regard to the above enactment of the General Assembly, as being irregular. Ordered: That the action of 1882 complained of be sent down to the Presbyteries. The substance of the complaint was that the above amendment was enacted in different terms from those voted on and adopted by the Presbyteries.

1884, p. 250. Result—Ayes, 56; noes, 3.

P. 427. The following was adopted: *Resolved*, That the following

be, and hereby is enacted as a part of the constitution (Rules of Discipline, Chap. XII., Par. 3): "But in all such cases the session of the church to which the elder or the deacon who seeks demission belongs, shall act as the Presbytery acts in similar cases where a minister is concerned."

77. *The functions of a single elder.*

1882, p. 573. Overture from Presbytery of Tuskalooza, asking whether "Where there is but a single elder in a church, is he competent, without the presence of a minister, to perform any of the functions of a session, and if so, what functions?"

*Reply.*—The Form of Government does not authorize him to perform such functions.

1883, p. 49. With respect to the overtures from Abingdon and Central Texas Presbyteries, asking this Assembly to review and reverse the decision of the Assembly of 1882, wherein it was decided that where a church has but one elder, he cannot, without the presence of a minister, perform any of the functions of a session, the following answer was made:

Upon a review of the matter, it is the judgment of this Assembly that he may, without the presence of a minister, perform all the functions of a session other than those of a judicial nature.

1884, p. 246. This decision the Presbytery of Ouachita overtured the Assembly to reconsider and repeal. The Assembly declined to make the change requested.

78. *The examination of elders on the standards of the Church before their ordination.*

1883, p. 56. Rev. S. B. Campbell, D. D., offered the following:

*Resolved,* That a committee of five be appointed, to report to the next General Assembly as to the expediency of the Assembly's taking action looking to the more thorough qualifications of the ruling elders for the duties of their office; and particularly as to the expediency of requiring them, in ordinary cases, to stand an examination on the standards of our Church before their ordination. Referred to the Committee on Education. (See the Assembly Record, by Converse & Co.)

That committee recommended, and the Assembly adopted, the following action:

Whilst the General Assembly recognizes fully the importance of thorough qualification on the part of ruling elders for the duties of their office, it declines to take action in the direction indicated for the following reasons:

1. To carry into effect the action proposed there would be necessary a change in our Form of Government, and the time is inopportune for further changes where there is no urgent necessity.

2. The action called for is not necessary, as the Form of Government already requires vows at ordination which cannot be conscientiously taken without previous careful examination of and intelligent acquaintance with the doctrinal standards of the Church.

3. The effect of this action would be to transfer the responsibility of such doctrinal study and acquaintance from the conscience of the candidate, where it ought to rest, to that of the person or persons whose duty it should be to examine him.

4. Many excellent brethren of diffidence, but of real merit, would be deterred from accepting the office of ruling elder from fear of the ordeal of examination to which they would be subjected.

79. *May a ruling elder be the moderator of a church court.*

1876, p. 238. Overture from the Presbytery of Holston, inquiring whether the requirement of the constitution that the meeting of church courts shall be opened with a sermon by the last moderator, implies that only a minister can be moderator. The committee, without limiting the ground of the answers to the provision for opening the courts of the Church with a sermon from the moderator, in Chaps. X., XI., and XII., but taking into view also the provisions of Chap. IX., Secs. III. and IV., that in all cases, when practicable, a minister shall preside in the lowest court, and other provisions of the constitution, recommend the adoption by the Assembly of the following answer, viz.:

The constitution of the Church, and the very genius of the Presbyterian system of courts, speaking in the name and by the authority of Christ, the King, require that the teaching elder, whose function it is to expound the law of Christ, shall preside in courts which are to be guided wholly by that law in their acts and deliverances. Adopted.

1878, p. 625. To the request of the Presbytery of Greenbrier, that the Assembly reverse the above decision, the following answer was made:

Whilst the Assembly fully recognizes the perfect equality of ruling elders with ministers in all our Church courts, yet since our Form of Government requires of all the moderators of all our judiciaries, except the session, certain duties which can be performed only by ministers, we decline to reverse the decision referred to.

1884, p. 249. The Synod of Virginia overtures the General Assembly to take the constitutional steps to secure the following amendment to the constitution, viz.: "That to the clause in the Book of Church Order, Chap. IV., Sec. III., Sub-sec. II., stating that ruling elders 'possess the same authority in the courts of the Church as the ministers of the word,' shall be added this sentence: 'When, however, a ruling elder is moderator of a Presbytery, Synod, or General Assembly, any official duty devolving upon him, the performance of which requires the exercise of functions pertaining only to the teaching elder, shall be remitted by him for execution to such minister of the word, being a member of the court, as he may select.'"

The Presbytery of Chickasaw overtures the General Assembly to "recommend" to the Presbyteries, for their "advice and consent," the following addition to the Form of Government, Chap. V., Sec. I., Par. 3: "When a ruling elder is elected moderator, the Presbytery, Synod, or General Assembly shall appoint at that meeting the minister to preach the opening sermon at the next regular meeting."

*Answer to these Overtures.*—This Assembly, in view of the unusually large amount of business pressing upon its consideration, and also in view of the fact that the matter of these overtures has not yet undergone the full and general examination demanded by its importance, judges it most suitable that they be referred to the Assembly of next year.

1885, p. 432. The Committee of Bills and Overtures having made

a report on the above overtures, Rev. P. T. Penick offered the following substitute for that report, which was adopted:

That the request contained in these overtures be granted, and that the Assembly hereby recommends and sends down to the Presbyteries, for their advice and consent thereunto, the following: That to the clause in the Form of Government, Chap. IV., Sec. III., Par. 2, stating that ruling elders "possess the same authority in the courts of the Church as the ministers of the word," shall be added this sentence: "When, however, a ruling elder is Moderator of a Presbytery, Synod, or General Assembly, any official duty devolving upon him, the performance of which requires the exercise of functions pertaining only to the teaching elder, shall be remitted by him for execution to such minister of the word, being a member of the court, as he may select."

1886, p. 57. On this, the vote by Presbyteries was—Ayes, 37; Noes, 26.

Therefore, it is hereby enacted, that the said addition be made to the Book of Church Order.

P. 60. Rev. Dr. T. D. Witherspoon, Rev. A. D. McClure, P. Joyes, Esq., and Mr. G. H. Mourning, were appointed a special committee to examine the Book, and secure consistency in the declarations, regulations, &c., concerning the position, rights, etc., of the ruling elder in the courts of the Church.

1887, p. 196. The report of special committee appointed by the last Assembly to adjust the Book of Church Order in the matter of the Elder-Moderator, was received and referred to a special committee. It is as follows:

In the judgment of your committee, the chief difficulty in the way of securing the desired consistency arises out of the erroneous construction placed by the last Assembly upon the words "authority in the courts of the Church." (Book of Church Order, Chap. IV., Sec. III., Par. 2.) It is manifest that the amendment to this paragraph, adopted by the Assembly of 1866, proceeds upon the principle that eligibility to the office of moderator is included under the term *authority in the courts of the Church*. But as the authority here referred to is manifestly that original and basal authority which lies at the very foundation of the Presbyterate, and which cannot be invaded without wrong to the whole system, if eligibility to the moderatorship be an integral part of this original and scriptural authority, then consistency of legislation can be secured only by sweeping away all those regulations which look to the exclusive moderatorship of the session, either by the pastor or by the minister appointed or invited to preside.

Furthermore, if eligibility to moderatorship be an integral part of the authority of the ruling elder, then representation in the constituency of commissions and quorums of courts must be equally so, and all those provisions of the constitution which discriminate against the ruling elder in the constitution of commissions and the fixing of quorums must be abolished, and the equal rights of both ministers and ruling elders in these respects secured.

The committee is of opinion that the General Assembly, in its appointment, did not contemplate the recommendation or consideration of such sweeping changes as are referred to above, and, therefore, does not feel called upon to present in detail the numerous amendments of paragraphs and sections that would be necessary to carry out this radi-

cal reform. As, however, the mind of the Church has been clearly and deliberately expressed in favor of the principle of the moderatorship of the ruling elder, we deem it our duty to present to the General Assembly a plan by which, in our humble judgment, the end aimed at by the Assembly of 1886 may be consistently gained. This plan involves as its very first step a renunciation of the position that eligibility to office is included under the term authority in the paragraph already cited. That the framers of our Book never intended these words to have this significance must be apparent at a glance. They certainly would not have been guilty of the inconsistency of recognizing or conferring in this clause a right against every exercise of which, in subsequent clauses, they effectually close the door by making the pastor *ex officio moderator* of the lowest court, and requiring of the moderator of each of the higher courts official duties from the discharge of which the ruling elder is constitutionally inhibited.

If, therefore, the General Assembly of 1887 would recognize the limited sense in which the word *authority* is used by the framers of our Book as implying simply the right to sit and deliberate and vote upon all questions that may come before the court, the way would then be open for introducing a simple and brief amendment by which the constitutional right of the ruling elder to moderatorship shall be distinctly recognized or conferred. The way would thus be still further open for a few simple and brief amendments by which the exercise of this constitutional right shall, for prudential reasons, be modified or foregone: and these simple changes, together with the provision already made for the delegation by the ruling elder of such official duties as require the exercise of ministerial functions, would, in our judgment, bring the whole Book sufficiently into harmony with itself.

In accordance, therefore, with the principles above enunciated, and the views above held, we do hereby most respectfully recommend to the General Assembly to send down to the Presbyteries, for their advice and consent, the five following amendments, viz:

1. In Chap. IV., Sec. III., Par. 2, after the word *authority*, insert the words *and eligibility to office*, so that the paragraph will read as follows:

These ruling elders do not labor in word and doctrine, but possess the same authority and eligibility to office in the courts of the Church as the ministers of the word.

2. In Chap. V., Sec. I., Par. 3, after the word *is*, in the first line, insert the words *for prudential reasons*, so as to read:

The pastor is, for prudential reasons, moderator of the session.

3. In the same paragraph (Chap. V., Sec. I., Par. 3), after the word *shall*, in the seventh line, insert in parenthesis the following words, *except as hereinafter provided*, so that the sentence will read:

And the moderator, or, in case of his absence, the last moderator present, or the oldest minister in attendance, shall (except as hereinafter provided) open the meeting with a sermon, etc.

4. Strike out altogether from Chap. IV., Sec. III., Par. 2, the amendment incorporated in that paragraph by the last Assembly, and insert that same amendment, slightly modified, at the close of Chap. V., Sec. I., Par. 3, so as to add to that paragraph the following words:

*Provided*, however, that when the moderator of one of the higher courts is a ruling elder, the preaching of the opening sermon, or any other official duty, the performance of which requires the exercise of

functions pertaining only to the teaching elder, shall be remitted by him for execution to such minister of the word, being a member of the court, as he may select.

5. In Chap. V., Sec. VI., Par. 6, after the word *pronounce*, in next to the last line, insert the words *or cause to be pronounced*, so that the sentence will read:

He shall pray and return thanks, and pronounce, or cause to be pronounced, on those present the apostolic benediction.

All of which is respectfully submitted.

T. D. WITHERSPOON,  
A. D. McCLURE,  
PATRICK JOYES.

I assent to the above recommendations, but do not agree with the argument introducing them.

G. H. MOURNING.

The special committee is given on p. 201, Rev. G. W. Finley, chairman.

P. 231. On the report of this special committee, the recommendations of the *ad interim* committee were sent down to the Presbyteries.

## CHAPTER IV.

### DEACONS.

80. *For demission of deacons, see demission of elders.*

81. *Relation of deacons to the session.*

1877, p. 410. Overture from the Synod of Alabama, requesting a definition of the duties of the deacons and sessions respecting the collection, keeping and disbursing of church funds.

The following reply was adopted:

The duties of the deacons, as servants (ministers) of the Church, are to execute the orders of the session (or parochial Presbytery) as rulers of the Church. Therefore, it is the duty of the deacons to collect and appropriate all funds for church purposes, whether for local purposes, support of a pastor, aid to the poor, and expenses of the church, or for objects of Christian benevolence recognized in the action of the courts of the Church, under the direction of the church session.

82. *The diaconate in its relation to the agencies of the Church.*

1879, p. 19. Overture from the Presbytery of Mecklenburg, asking the Assembly to prepare a paper upon the doctrine of the Diaconate, with special reference to its relations to the agencies of the Church. Request granted, and following committee appointed: Rev. J. L. Girardeau, D. D., Rev. R. L. Dabney, D. D., and Rev. Thomas E. Peck, D. D. (P. 47.)

This committee reported a lengthy paper on the above subject to the Assembly of 1881. (See p. 355). The substantive proposition

of this paper is: "That the Assembly formally approve the principle, that wherever, in its administrative policy, strictly temporal functions require to be discharged, deacons should be appointed by it for their performance." After being referred to the next Assembly for three successive years—1881, p. 394; 1882, p. 551; 1883, p. 62—the following paper was adopted:

*Resolved*, 1. That the General Assembly hereby expresses to Drs. Girardeau, Peck, and Dabney, its appreciation of their faithful labor in preparing the report on the Diaconate, which is now before this body.

2. That after its authors shall have had the privilege of revising it, so much of said paper as its writers may regard as necessary to its completeness be printed in the Appendix to the Minutes of this Assembly. (1884, p. 205.)

This report may be found on p. 283 for that year. As it is there simply for information, and was never endorsed or adopted, we refrain from giving it here.—A.

# BOOK III.

## CHURCH COURTS.

### CHAPTER I.

#### THE SESSION.

83. *May one elder, where there is but one, constitute a valid session?*

1874, p. 487. The Presbytery of Savannah asks, "Can one ruling elder alone, without any other elder or minister, in any case constitute a session of a Presbyterian church, competent to receive and dismiss members, and is the action of such elder, sitting alone, in any case valid?"

*Answer.* Chap. IX., Sec. II., of the Constitution, Form of Government, defines a quorum of session, in cases where there is but one elder, to be a minister and elder.

The quorum is not a mere rule of procedure, but respects the very being of a judicatory. Any number of members less than a constitutional quorum does not make a judicatory, and is not competent to any organic act.

1881, p. 394. From the Presbytery of Savannah: "Can one elder constitute a quorum of session to act in connection with a minister, invited by himself, when he is the only elder of that particular church?" The committee recommend that this overture be answered in the affirmative. Adopted.

To this answer one member entered a protest.—p. 397.

84. *Shall one elder, with the minister, be a quorum when there are but two elders in the session?*

1881, p. 358. The Presbytery of Orange asks that an amendment of Chap. V., Sec. III., Form of Government, be sent down to the Presbyteries, providing that, in cases where there are but two ruling elders in a session, one of them, in connection with the minister, be authorized, under certain conditions, to act as a quorum of the body.

The committee recommend that the request be not granted. Adopted.

1882, p. 571. In answer to overtures from West Hanover and Chesapeake Presbyteries concerning a quorum of session, your committee recommend that the following overture be sent down to the Presbyteries, to be voted upon, viz.:

Shall Chap. V., Sec. III., Par. 1, (Form of Government) be amended by adding these words: "But the pastor and one elder may constitute a quorum in cases where there are only two elders," and that the stated clerk of the Assembly be instructed to send this overture to the stated clerk of each Presbytery. Adopted.

1883, p. 26. The committee in whose hands the responses of the Presbyteries were placed would respectfully report that they have examined them, and find that of the sixty-six Presbyteries answers have been received from fifty, *i. e.*, from six more than two-thirds of the whole number, and with the following result, *viz.* :

Forty-seven answer affirmatively, three answer negatively, and sixteen make no response. (For the vote in detail by Presbyteries, see the minutes.)

With this statement in view, and sufficient time having elapsed for an answer from all the Presbyteries, the committee report to the Assembly that the overture has been carried by a majority affirmatively. Adopted.

1884, p. 238. The Presbytery of Florida overtures the Assembly as to whether the amendment in reference to a quorum of session, as found on page 26, Minutes of Assembly (1883), which amendment said Assembly did not enact, is now a part of our law.

*Answer*: The committee recommend that this informality be remedied by the Assembly's enacting said amendment. And the Assembly does hereby enact that Chap. V., Sec. III., Par. 1, (Form of Government) shall be amended by adding these words: "But the pastor and one ruling elder may constitute a quorum in cases where there are only two ruling elders."

1884, p. 243. The Presbytery of Ouachita overtures the Assembly whether certain defects in the proceedings for the amendment of Chap. V., Sec. III., Par. 1, Form of Government, do not affect the validity of the amendment. The Presbytery makes the following specifications:

1. The Assembly of 1882 did not "recommend" it, but only sent it down. 2. The Presbyteries did not "advise and consent" that the Assembly should make the change in the Constitution, but voted to do it themselves. 3. The Assembly of 1883 did not enact it, as the rule requires. (See Minutes of Assembly, pp. 26 and 27.) The following answer was adopted: That the Assembly refer the Presbytery to the action of this Assembly in regard to the overtures sent down by the Assembly of 1883.

(This action was that the Assembly must be understood as having intended to recommend and endorse what it sent down, the failure alluded to being an oversight and unintentional.)

### 85. *Citations of members by the session, and refusal to obey the same.*

1881, p. 397. The Presbytery of Mecklenburg asks: 1. Do the provisions of our Book (Rules of Discipline, Chap. VI., Sec. VI., and Chap. III., Sec. II.) apply to the case of a member of the church who refuses to obey the citation of the session to appear for conference concerning matters affecting the Christian character, when no formal charge has been preferred? 2. If they do not, by what means must the session deal with resistance of its authority when it exercises the power conferred in Chap. V., Sec. III., Par. 5, Form of Government, and endeavors to perform the duty therein devolved on it of inquiring into the knowledge, principles, and Christian conduct of the church members under its care by directing the members to appear before the session.

The following answer was adopted: Chap. VI., Sec. VI., Rules of Discipline, refers only to formal judicial prosecution, and requires that charges be preferred and the offender formally cited to appear before

the session for the purpose of answering the charges. Chap. III., Sec. II., Rules of Discipline, refers to offences which may call for judicial prosecution, or may not, according to the nature of the case; and of this the session is to be the judge. The authority of the session, as defined in Chap. V., Sec. III., Par. 5, Form of Government, allows the session to enquire into the "knowledge, principles, and Christian conduct of the members under its care," without formal judicial process. If its authority is resisted when so exercised, the session may then proceed to cite the offender to appear, as provided in Chap. VI., Rules of Discipline. If, after two citations, its authority is still resisted, the session may proceed to deal with the offender for contumacy, as provided in Chap. VII., Sec. II., Rules of Discipline.

86. *May sessions instruct their representatives how to vote.*

1884, p. 242. The Presbytery of St. Louis respectfully overtures the General Assembly to determine and answer the following question, viz.:

When a matter has been sent down by the Assembly for the consideration of the Presbyteries, is it in accordance with the principles of Presbyterianism, and the constitution of the Church, for church sessions to instruct their representatives how they shall vote on the question to be considered by the Presbyteries?

The General Assembly answers this question that the session cannot authoritatively instruct its delegates.

1884, p. 253. In reviewing the Minutes of the Synod of Missouri, exception was taken to Synod's action in the judicial case which came up by complaint of the session of Grand Avenue church, St. Louis, against the Presbytery of St. Louis.

This session instructed its delegate how he should vote on a question sent down by the Assembly for the decision of the Presbyteries. The Presbytery took exception to this act of the session. The session then took a complaint to the Synod against this action of Presbytery. The Synod sustained the complaint. The Presbytery thereupon took the matter to the Assembly in the above overture. The Assembly, by its answer to the overture and its exception to the records, sustained the Presbytery.—A.

87. *Topics for sessional narratives.*

See Presbyterian Narratives.

88. *The session has no power to make new rules of membership.*

1865, p. 361. It was so decided by the Assembly. See section on General Powers of Church Courts.

89. *Who may moderate the session.*

1886, p. 51. The Committee on Bills and Overtures reports on an overture from Synod of South Georgia and Florida, and overtures from Presbytery of Fayetteville, as follows:

1. It is competent, except in judicial cases, for a minister belonging to one Presbytery to preside at a meeting of a session in another Presbytery, when invited to do so, in accordance with the rules laid down in Chap. V., Sec. III., Par. 3.

2. It is the judgment of this Assembly that the minister so invited to preside is moderator by courtesy only, and in no sense a member of the court; that his authority is limited to the preservation of order

and the convening and adjourning of the court, according to its own ruling; and that he should not vote on any question, even in case of a tie.

90. *Congregational meetings; for what purposes they may be called, and who may preside over them.*

1876, p. 240. From the Presbytery of Mecklenburg, inquiring whether it be competent to a church session to call a congregational meeting for other objects than those specified in our Book; and to a congregation in its meetings to choose its presiding officer?

*Answer.*—As the purposes of congregational meetings, in all cases, must be presumed to relate, more or less directly, to the spiritual interests of the congregation; and as the power is vested in the session (Form of Government, Chap. IX., 6), “to concert the best measures for promoting the spiritual interests of the congregation,” it seems to follow that it is competent for the sessions to call congregational meetings for any proper purpose. In case the subject to be considered at the congregational meeting be such as to prevent the pastor, from motives of delicacy, to preside, it is competent to the meeting to choose its own presiding officer.

91. *Provisional sessions.*

1887, p. 204. Exception to the records of the Synod of Mississippi:

On page 208-211 an overture from Memorial Church touching the matter of “provisional” or “special” sessions, and their right to representation in Presbytery, was answered incorrectly.

Your committee recommend the following action: (a) That the constitution knows nothing of “provisional” or “special” sessions, though it recognizes the power of commissions to transact such business as may be committed to them by the several courts. (b) That the constitution knows nothing of a church organized without proper officers. (Form of Government, Chap. II., Sec. IV., Pars. 1 and 2.) (c) That no church constituted as the Bethel church has the right of representation in the Presbytery. An elder in one church cannot be an elder in another church at the same time. (Form of Government, Chap. V., Sec. III., Par. 1.)

P. 210. Items (a) and (c) were sustained. Item (b) was stricken out. As thus amended the recommendation was adopted.

## CHAPTER II.

### THE PRESBYTERY.

92. *The original Presbyteries.*

1861, p. 5. The first Assembly at Augusta was composed of commissioners from the following Presbyteries: Arkansas, Bethel, Brazos, Central Mississippi, Central Texas, Charleston, Cherokee, Chickasaw, Concord, Creek Nation, East Alabama, East Hanover, East Mississippi, Eastern Texas, Fayetteville, Flint River, Florida, Georgia, Greenbrier, Harmony, Holston, Hopewell, Indian, Knoxville, Lexington, Louisiana,

Maury, Memphis, Mississippi, Montgomery, Nashville, New Orleans, North Mississippi, Orange, Ouachita, Potomac, Red River, Roanoke, South Alabama, South Carolina, Tombeckbee, Tuscaloosa, Tuscumbia, Western District, Western Texas, West Hanover, Winchester.

The Presbyteries composing the Synod of Kentucky, at the time of its union with the Assembly, in 1869, were: Central Ohio, Ebenezer, Louisville, Muhlenburg, Paducah, Transylvania, and West Lexington.

The Presbyteries constituting the Synod of Missouri, received in 1874, were: Lafayette, Missouri, Palmyra, Potosi, St. Louis, and Upper Missouri.

### 93. *Presbyterial changes in the Synod of Georgia.*

In 1866 the Presbyteries composing the Synod of Georgia were: Cherokee, Flint River, Florida, Georgia, Hopewell. These were re-organized, and there appear in 1867, in their stead, the following Presbyteries: Atlanta, Augusta, Cherokee, Florida, Macon, and Savannah. — (Page 129.)

### 94. *The Presbyteries of Potomac and Winchester.*

1861, p. 9. Dr. McFarland, from the committee to which was referred the determination of the Synodical relation of the Presbyteries of Winchester and Potomac reported, recommending that they be enrolled as Presbyteries "heretofore belonging to the Synod of Baltimore." Adopted.

In October, 1861, a communication was received from Winchester Presbytery by the Synod of Virginia, "in regard to a transfer to the Synod of Virginia," and the following resolution was adopted:

*Resolved,* That should the Presbytery of Winchester become a constituent part of the General Assembly of the Presbyterian Church in the Confederate States of America, the Synod of Virginia hereby cordially assents to the reunion of said Presbytery with itself.

In 1862 members of Winchester Presbytery were enrolled and sat as members, without any formal reception of the Presbytery, so far as the records of the Synod go.

The Potomac Presbytery, which belonged to the Synod of Baltimore, and which was recognized by the Assembly of 1861 as one of its constituent parts, received no further recognition from the Assembly, and none at all from the Synod of Virginia. It is presumable that it continued its connection with the Synod of Baltimore. It must not be confounded with a second Presbytery of Potomac, organized by the Synod of Virginia in 1864, whose territory lay to the east of the Blue Ridge and north of the Presbyteries of West and East Hanover, and whose members sat in the Synod of 1865 as belonging to the Potomac Presbytery. — A.

### 95. *New Presbyteries.*

In the enrollment of 1867, the Presbyteries of Abingdon and Rappahannock, in the Synod of Virginia, appear for the first time in the Assembly. Other new Presbyteries appear first as follows: In 1865, North Alabama; in 1866, Potomac; in 1869, Wilmington and Chesapeake; in 1870, Mecklenburg; in 1872, Sao Paulo; in 1873, Tuscumbia; in 1874, Hangchow; in 1878, Maryland and St. John; in 1879, Dallas and Enoree; in 1880, Paris and Athens; in 1884, Pine Bluff; in 1885, Washburn. The Synod of Nashville in 1875 changed the name of North Alabama Presbytery to Columbia. In 1867, the Presbytery of Patapsco having united with the Assembly, was attached to the Synod of Virginia.

### 96. *Presbyteries that have disappeared from the roll.*

The Synods having dissolved them, or united them with other Presbyteries, or changed their names, the following Presbyteries disappear from the roll, the figures denoting the year in which their names last appear on the roll of the Assembly: In 1864, Maury; 1865, Creek Nation; 1866, East Mississippi and Potomac; 1868,

Tuscumbia; 1869, Rappahannock and Patapsco. These were united by Synod, and name changed to Chesapeake. 1877, Central Ohio; 1879, Upper Missouri, absorbed into Lafayette Presbytery, but reconstituted by Synod in 1882; 1881, Sao Paulo.

97. *Secession of Charleston Union Presbytery.*

1870, p. 507. The Committee on Foreign Correspondence begs leave to report:

That it has examined the printed document addressed to this Assembly, which proves to be a statement of reasons by certain ministers residing in the city of Charleston, S. C., for withdrawing from the Presbytery of Charleston, and reconstituting the old Charleston Union Presbytery as an independent body.

The grounds of disaffection appear to be the action taken by the last General Assembly, declaring it to be "contrary to our standards for one of our ministers to remain the permanent supply of a church of another denomination"; and their opposition to the new Book of Church Order, which they assume as being endorsed by the Church, and certain to be adopted as her organic law. However ill-advised and premature this withdrawal may be, in view of the fact that the Book of Church Order is not yet accepted by the Church, and in view of the fact that this particular act of legislation excepted against is still under consideration by this Assembly, through an overture from one of its own Presbyteries—still, as the paper referred to this committee is neither a complaint nor an appeal, but simply an official notification of the final withdrawal of those parties from our jurisdiction, no action is called for on the part of this Assembly; and the committee recommend that the subject be dismissed from further consideration. Adopted.

98. *Presbytery of Sao Paulo.*

1871, p. 16. Rev. J. Leighton Wilson, D. D., Secretary of Foreign Missions, brought to the attention of the Assembly the question of organizing a Presbytery in Brazil. The subject was referred to the Committee on Foreign Missions.

Page 29. That committee made the following report, which was adopted:

1. That Rev. G. Nash Morton, Rev. Edward Lane, Rev. James R. Baird, and Rev. W. C. Emerson, with the church in Campinas, be detached from their Presbyteries, and they hereby are constituted into a Presbytery, to be called the Presbytery of Sao Paulo, in connection with the Synod of Virginia.

2. The boundaries of said Presbytery shall be commensurate with the limits of the kingdom of Brazil.

3. The Presbytery of Sao Paulo is directed to meet in Campinas on Saturday before the second Sabbath in January, 1872, at 11 o'clock A. M., and be opened with a sermon by Rev. James R. Baird, or in case of his absence or inability, by Rev. Edward Lane, who shall preside till a moderator is elected.

1872, p. 151. The stated clerk announced that authentic information had been received that this order of the Assembly had been complied with. Whereupon said Presbytery was enrolled in connection with the Synod of Virginia.

This Presbytery was dissolved by Synod, November, 1881.

99. *Presbytery of Hangchow.*

1874, p. 480. *Resolved*, That a Presbytery be, and is hereby, organized in China, to be known by the name of the Presbytery of Hangchow, to consist of the Rev. Messrs. M. H. Houston, Ben. Helm, John L. Stuart, H. C. Dubose, John W. Davis, and Ruling Elder Chew-Sien-Sen; that said Presbytery be attached to the Synod of Kentucky; that its first meeting shall be held in Hangchow, on the first Thursday of November, 1874, at 11 o'clock A. M., to be opened with a sermon by Rev. M. H. Houston, or in case of his absence, by the oldest minister present.

1874, p. 523. Rev. J. W. Pratt offered the following resolution, which was adopted:

*Resolved*, That inasmuch as the whole foreign field lies outside of the purview of the constitution of the Church at the time of its adoption, this Assembly emphatically declares that no action it has ever taken, or may take, erecting Presbyteries in such foreign fields, shall be interpreted as violating that provision of the constitution which vests in the Synod alone the power to erect new Presbyteries.

1875, p. 33. Overture from the Rev. M. H. Houston, the Rev. B. Helm, the Rev. H. C. Dubose, and the Rev. John W. Davis, members of the Presbytery of Hangchow, China, asking the Assembly to dissolve said Presbytery, and restore the memorialists to the Presbyteries to which they originally belonged.

This overture raises the question of the constitutional power of the General Assembly to establish or dissolve Presbyteries on foreign soil, and also the important practical inquiry, whether our missionaries abroad should become associated with natives in the composition of Presbyteries; or whether, holding their membership in the home Presbyteries, they should, as evangelists, sustain a catholic relation to the foreign field. In view of the difficulty of these questions, and the desirableness of settling our policy in regard to these matters, the committee recommend the Assembly to appoint a committee, consisting of John B. Adger, D. D., John Leighton Wilson, D. D., and Thomas E. Peck, D. D., who shall be charged with the consideration of this subject, and who shall report to the next Assembly. Adopted.

1876, p. 232. This committee submitted a report on this memorial, as required. This report, having been amended by the addition of certain resolutions offered by Rev. Dr. Mallard, was adopted.

This action was reconsidered the next day (p. 237), and the first resolution of the paper presented by Rev. Dr. Mallard having been amended by striking out the words "on foreign grounds," was re-adopted, and is as follows:

In reference to the constitutional question, the Assembly adopts the following resolution:

*Resolved*, That the General Assembly has no constitutional power to establish or dissolve Presbyteries, and accordingly, that the brethren of whom the Assembly of 1874 proposed to constitute the Presbytery of Hangchow are now, and have been, *de jure*, members of the same Presbyteries to which they belonged at the time of such action.

1876, p. 298. The following is the report of the committee alluded to above, and adopted:

The subscribers beg leave to submit to the General Assembly the following report: Two questions we understand to be here referred to our consideration, and we are expected to give a reply to each. The *first* is, Has the General Assembly constitutional power to establish or dissolve Presbyteries on foreign soil?

This question your committee have not found to be altogether devoid of difficulty; but, after fully conferring together, and giving to the subject their best consideration, it appears to them that it must be answered in the negative, for the following, amongst other reasons:

1. Our General Assembly is that of the "Presbyterian Church in the United States," and it can only represent in one body all the particular churches of this denomination." In the nature of representative government, it cannot superintend any other. Its business is defined generally as "the promotion of charity, truth and holiness through all the churches under their (its) care." Neither constitutionally, nor yet in accordance with the fundamental principles of the Presbyterian system, considered apart from our actual constitution, as we understand them, can it have, *under its care*, any churches in foreign countries, except in so far as those churches, through Presbyteries legitimately established over them, are entitled to send commissioners, chosen by themselves, to represent them in its deliberations. No inherent or extra-constitutional rights which may possibly be ascribed to it will warrant our Assembly's undertaking to control or take care of the churches of any Presbyteries which are not its own constituents; but,

2. A Presbytery is a representative body, and cannot be set up by any outside power where there are no churches, or where these do not elect their own representatives. Where churches exist in a foreign land, it is their right and duty to associate themselves together in a classical Presbytery, through the joint action of their respective sessions, and out of these Presbyteries may then grow the higher courts.

3. The constitution makes it the business of Synods, and not of the Assembly, to erect new Presbyteries, and unite or divide them. If our General Assembly is not competent to erect a new Presbytery at home, where, undeniably, it has a sphere of constitutional right, then *a fortiori* it cannot erect one in any foreign land, where it represents no churches, and can claim no representative power. No one amongst us holds that the Assembly has constitutional authority to ordain a foreign missionary. How, then, can it establish a foreign Presbytery, so *creating* absolutely, as it were, and without the necessary materials, a whole representative body?

It will be objected that this is a very strict and narrow view of the Assembly's powers, and, indeed, of the nature of our courts generally. And this is freely admitted; but strict construction is the doctrine our Church is committed to by every fact of her history, and every lesson of her past experience.

It will be said that there are precedents for the Assembly's setting up a Presbytery, both within the bounds of Synods, and also outside the limits of the settled Church-state. And this is admitted; for in a few instances, Assemblies have been known to override Synods and Presbyteries. But then, our Church, we suppose, is thoroughly committed to the doctrine that the Assembly cannot be allowed to infringe upon the rights and duties of the lower courts, or to have any *original* jurisdiction over Presbyteries, ministers, or churches. No argument, therefore, drawn from any such precedents as these can have force with us.

It will also be urged that our constitution does not contemplate Foreign Missions at all, and that it could not be expected to provide for the Assembly's relation to churches on heathen soil; so that it is unfair to press the strict construction of its powers—that some latitude of interpretation must be allowed; and, in fact, that we must make new applications of our principles, to meet the new circumstances that rise around us from time to time. It is sufficient to reply to all this, that in no case ought we to make any such new applications of our principles as will contradict our fundamental doctrine touching the representative character of the Assembly, and of all our courts.

Now, then, it appears to us, that if the Assembly had no constitutional power to establish a Presbytery of Hangchow, there exists no such Presbytery for it to dissolve. But,

4. Besides these constitutional objections to our Assembly's setting up a Presbytery of its own in China, or any other foreign country, there is another objection of a different sort, viz.: that we ought not to seek to propagate our own distinctive Presbyterian body in various parts of the world, but rather to disseminate simply the principles and doctrines that we hold. Is it not better that, instead of various separate Presbyterian denominations, say in China, all the Chinese Presbyterians should, if possible, form one Presbyterian Church? But this cannot be, if every

different Presbyterian Church shall undertake to propagate itself by new branches planted in China and every foreign land.

It may be alleged that, according to this view, our Assembly cannot do anything towards spreading the Divine system of Presbytery abroad. It is answered that that system provides for its own-spread in foreign lands, not only in a way more consistent with itself, but far more efficient, than the way of direct intervention by the Assembly. The Presbyterian system, as it is set before us in the Scriptures, recognizes *evangelists* or *missionaries*, extraordinary officers, endued by Presbyteries with extraordinary powers, and sent abroad outside the bounds of the settled Church-state which the courts of the Church directly rule over. They are sent to found new churches, and ordain pastors and teachers over them. These churches are free-born, and have the inherent right of self-government, through rulers whom the Lord authorizes them to elect. The General Assembly, under our constitution, cannot establish a Presbytery over them. And, indeed, for the General Assembly, under any constitution, it would be a work of supererogation to undertake to set up such a Presbytery; because just as soon as the evangelist ordains "elders in every church" of any foreign land, these, of inherent right and according to necessary duty, must affiliate together in a classical Presbytery, or Presbyteries, out of which the higher courts will grow by a natural development.

We here encounter necessarily the question, What are the powers of the true evangelist, and what his relations to the courts of the Church? It is comparatively a new question, and it is a difficult one, because new. It may be said that Foreign Missions—modern Protestant Missions, the glory of this age—were not yet born when our constitution was drawn up. It contains, therefore, nothing like a full presentation, or exact statement, of the duties and powers of the evangelist; in fact, it makes only once the slightest allusion to any such officer. And, while it gives us a short chapter on Missions, it would seem, perhaps, that the reference there is altogether to vacancies or destitutions within the bounds of our established Presbyteries. In like manner, also, when we ascend beyond the period of the formation of our own constitution, we find in older Presbyterian formularies little or nothing on the subject of Missions. Our fathers, during the Reformation period, and long afterwards, were absorbed with defensive operations, and accordingly they thought little and wrote little about evangelistic work. We are, therefore, compelled to betake ourselves directly to the Scriptures, and we have to consider what the fundamental principles of the Church government therein revealed involve, and what the examples of apostolic missionary work authorize; and so, in the new circumstances of her modern aggressive warfare, the Church of to-day is to work out for itself an answer to the question, Who and what, ecclesiastically speaking, is the evangelist or missionary?

According to the best judgment your committee have been able to form on this subject, the evangelist or missionary is the minister of the Word, commissioned by the Presbytery to go into foreign or frontier parts with powers which he could not be allowed to wield within the settled Church-state. He is invested not merely with the "several power" of preaching the Word and administering the sacraments, which belongs, by virtue of his ordination, to every teaching elder, but he carries also with him in his single hand what belongs to no minister at home, but only to courts (what Gillespie calls "the power of jurisdiction"), being commissioned by his Presbytery to organize churches, to ordain church officers, to admit, suspend, and excommunicate, and to receive again church members. He is not an apostle—the primitive evangelists were not apostles. The modern missionary gives none of the *signs* of an apostle. On the other hand, he is not a prelatical bishop; for he has been sent to the "regions beyond," where there are no churches and no Presbyteries for the one-man power to dominate over; where there is not even, perhaps, a single brother to aid him in his work, so that he must act singly and rule by himself, or what is necessary to be done by the Church remain undone; because the Divine system of Church government possesses, as we might expect, all needful elasticity. Church courts belong to the regular and settled Church-state, but the kingdom is to spread over the whole world, and so it is appointed that the solitary evangelists shall precede the eldership. He must go, found and plant—go organize churches, each with its necessary plurality of elders to govern it; and then his extraordinary one-man power of rule must go again outside the regular Church-state—must remove to regions still further beyond. It is indeed a great and eminent office the evangelist exercises, but the Lord Himself gave it to the Church for her spreading abroad. Let her see to it, in view of the high and responsible powers it involves, that she never commits this office except to her most carefully selected men.

Now, whilst the missionary goes abroad, he continues still to be a member of the Presbytery which sends him out, and so he retains his hold upon the Church at home, and so it retains its hold upon him. And although from the very circumstances of the case the Presbytery is not able to regulate his administration of that power of jurisdiction which has been committed by it to him in distinction from the teaching elder at home; although he has gone far away from its watch and supervision, and is dealing with a foreign people, through a foreign language all unknown to the Presbytery, yet he is responsible still to that Presbytery. And should evidence reach the body that he has become heretical or immoral, or is guilty of any irregular proceedings requiring the intervention of its disciplinary and corrective power, it can recall him, and, after trial and conviction, depose him, or inflict some other more suitable censure.

In like manner, the General Assembly, through its executive committee, exercises a control over the evangelist abroad; but in this case the control is necessarily, for the most part, of a more general character. He is engaged, employed, appointed, and sent forth by them; and he must, as a matter of course, be responsible, in a general sense, to them for all his conduct. Such is the relation which our highest court sustains through its committee to the work of Missions in frontier and foreign parts. To that court is it given to go outside the bounds of all our Synods and Presbyteries, even to the remotest portions of the globe, and acting for our whole Church, send forth and sustain the missionaries of salvation amongst the nations. Our foreign missionaries do most emphatically stand related to the General Assembly as the body which, acting for our whole Church, enables them to carry on her great work. It is the Assembly which provides for the support of the evangelist and all his undertakings, and, of course, it must have a voice in directing all his movements. He is placed by the Assembly, through its committee, in a certain field, where, like an obedient son of the Church, he must labor in the particular department of the work to which it appoints him, or else he must not undertake thus to serve the Church, but leave such work for a more tractable agent. If he is willing thus to be directed, it is for the committee to say what measure of support it can furnish him and his native helpers and his various schemes of operation. If he wishes to set up a school, or a college, or a printing press, or to make a long and expensive tour for observation or for preaching, it is for the committee to say whether they approve and can furnish the needful means or not. Nor has he any right, without the committee's consent, to quit the field to which he has been sent, or to shift his missionary headquarters from one part of the same field to another, or, except in extraordinary cases, to return home. Thus the Assembly, through its committee, has the general control and direction of the missionary abroad, and they can require him to abandon or amend any scheme involving expenditure of funds which they may deem to be unwise; they may call upon him to leave one region of country and go to another, or to quit the foreign work and return home. They cannot tell him when and whom to baptize, where and of whom to organize a church, where or whom to ordain for deacons, rulers, or teachers; neither yet are they to instruct him what or how he is to preach; because it is not from them he derived either the several powers of the minister, or that power of jurisdiction committed to him as an evangelist. Yet, if he should be guilty of any serious irregularity in baptizing those persons, organizing those churches, or ordaining those office-bearers; or if he should fall away into any heresy or immorality, it would be for the Assembly, through its committee, to remonstrate, and, if possible, in this way induce him to correct his errors, and even to withdraw their appointment and his support, and to report him to his Presbytery, for it to deal with him in the way of discipline. It is the Presbytery which entrusted him with the two-fold power, and to the Presbytery he is responsible for his use or abuse of it. The Assembly cannot exercise original jurisdiction over the minister, the particular church, nor even the whole Presbytery at home; and so it cannot override any Presbytery to take original jurisdiction of the missionary it has sent abroad. That must needs remain with the Presbytery. It alone can deal with the missionary judicially for heresy, for immorality, or for the improper and unwarranted exercise of the peculiar authority it has given him as an evangelist in the "regions beyond."

It would seem, then, to follow, that just as the Assembly may not intrude into the sphere of the Synod at home, nor violate the inherent rights of the native churches abroad, so far as to set up a Presbytery by its own act, in any foreign land; so it may not, by the same kind of action, interfere with the proper functions of the evangelist, the sole founder of those native churches, the sole appointed agent for introducing amongst foreign converts the advantages of ecclesiastical organization, thereto commissioned and authorized by his Presbytery, under

a direct responsibility to it for the time, mode, and circumstances of his employing that authority. Any such step by the Assembly we are constrained to regard as unconstitutional, and also (so far as regards the inherent right of the native churches to self-government through their own representatives) unscriptural, and therefore void.

The second question which the Assembly has appointed us to answer is, whether our missionaries abroad should become associated with natives in the composition of Presbyteries.

Ordinarily, this question also, it appears to your committee, must receive a negative answer, because—

1. These missionaries are evangelists, and their office cannot, in the nature of things, be conjoined, in any strict sense, with the pastorate. The evangelist founds, the pastor builds up. The evangelist is temporary, the pastor is permanent. If the missionary become the pastor of a native church, he must settle down to the work chiefly of edifying that church, and must cease to give himself to the business chiefly of founding new churches. If he become associated with native pastors in a Presbytery, his office of evangelist or missionary, from the very nature of the case, must come to an end. He must cease to be an extraordinary office-bearer, working outside the settled Church-state, and entering into that state now established amongst the pagans, he must thenceforward rule jointly with his co-equal brethren, instead of exercising severally his proper evangelistic powers.

2. In ordinary cases, the best development of native church resources will be made under the system which calls out the native pastors, and puts them forward as shepherds of the flock.

In training a Christian community which has just emerged from the darkness of heathenism, it has been well said, that three things are of special and acknowledged importance for them to learn, viz. : "self-government, self-support, and self-propagation," using the word *self* here in a special sense. *In the first place*, such a community must learn to govern itself, whether regard be had to the conduct of the individual or of the organized body. Until this art is acquired, there can be little stability, either of personal or ecclesiastical character. Mistakes will be made, of course, in their attempts at Church government for a while, but these will be overruled by their Head for their greater progress. But so long as the foreign missionary holds the office of their pastor, the danger is great that the people will silently acquiesce always in his ruling, without their learning self-government at all, and that thus the new church will remain always in the condition of a nursing.

*In the second place*, the native pastor can be supported in all ordinary cases by the native church, while it cannot support as its pastor one of the foreign missionaries. The habits, associations, circumstances, and necessities of the latter are altogether different from those of the former. Now, a pastor whom the people can and do support, is better suited to their wants, and better able to watch over them acceptably and successfully, than one whose necessities it exceeds their power to supply. And not only there cannot be in such a case those close bonds of confidence and sympathy which should exist between pastor and people, but the chief opportunity for exercising self-support is denied to such a church by such an unnatural arrangement of its pastorate.

But *the third and chief thing* in the training of churches among the heathen is to have them learn to propagate amongst others the faith which they have received and professed. No heathen land can be thoroughly evangelized except through the agency of its own people. The foreign missionary, with the blessing of God, may set the ball in motion, and for a time shape its course. But it is for men raised upon the soil to continue and extend the work. All we can hope to accomplish, all we are called upon to attempt, is the carrying of the *seed corn* to the nations. Foreigners must plant it in the midst of them, but they must themselves raise the successive crops which are to give bread to all their people and to other surrounding tribes. In this view of the subject, the missionary enterprise loses that *Quixotic* aspect in which it was once regarded by many good people, and is seen to be, with the blessing of God, a perfectly practicable enterprise, and accordingly to be as sober an undertaking as it is sublime. But no native Christian community will ever do much in extending the knowledge of the gospel to regions beyond, unless it has been trained to self-government and self-supporting efforts on behalf of the gospel among themselves. This is not theory. We can point to the precise time when first this matter came to be understood by those in charge of modern Protestant missions. A change of policy has developed new life in the native churches all over the world. No longer, as before, merely nurslings, their dormant energies have been evoked, and the efforts many of them are now putting

forth for the propagation of the faith, and the success attending these efforts, may well be regarded by the home churches with devout and thankful wonder.

It seems to your committee, therefore, in view of these and other like considerations, that to regard the missionary as a true and proper evangelist, whose business is simply to plant the gospel amongst the heathen, raising up natives to fill the settled and permanent pastorate, both in the ruling and the teaching sphere, is in strict accordance with the plan and example of the inspired apostle to the Gentiles, and also with the principles of our Divine system of government; and tends, moreover, to the fullest and most rapid development of the Church in heathen lands, as well as prevents all necessity for a hurtful variety of Presbyterian organizations for the converts gained by missionaries belonging to the various Presbyterian bodies in Europe and the United States.

100. *Presbyterial Committees, what elders may be appointed on.*

1870, p. 508. From the Judicial Committee:

“Is it in accordance with the standards of our Church for a Presbytery to appoint on a committee a ruling elder who is not at the time a member of Presbytery?”

The committee recommend the following answer:

As ruling elders are delegates from church sessions, and members of the Presbytery by virtue of their commissions, the Assembly is of the opinion that it is not competent for the Presbytery to appoint on a committee a ruling elder who is not a member of the Presbytery, unless appointed on a committee to act *ad interim*. Adopted.

101. *Seating elders in Presbytery who have not been appointed.*

1887, p. 203. The Presbytery of Western District asks if a Presbytery has power to enroll a well-known ruling elder from a church within its bounds which has made no appointment of an elder to represent the church in the Presbytery. Response: The Presbytery has no power to appoint representatives from any of the churches in its bounds, as this power belongs exclusively to the sessions.

102. *Is the presence of a ruling elder necessary to a quorum of Presbytery?*

1870, p. 508. In response to an overture from the Synod of South Carolina touching this constitutional question, the Assembly at first decided that a Presbytery (the Presbytery of Charleston being referred to) does not violate any provision of the constitution of the church by meeting and transacting business without an elder enrolled; but on a reconsideration of the matter (page 510), postponed indefinitely any action on the overture.

1871, p. 14. The records of the Synod of South Carolina were approved, it being understood, however, that the Assembly does not express any opinion as to the propriety of the decision of the Synod in pronouncing irregular a meeting of Charleston Presbytery because no ruling elder was present.

The new Book of Church Order provides (Paragraph 74) that the presence of at least one ruling elder is necessary to a quorum of Presbytery.

103. *Change in the number of elders required for a quorum.*

1887, p. 206. Presbytery of Tombeckbee asks that an amendment be sent down to the Presbyteries changing the specific number of elders

required for a quorum of a Presbytery and a Synod. Request not granted.

104. *Proceedings of a Presbytery held away from the place appointed for it legalized.*

1876, p. 217. Overture from the Presbytery of East Alabama, which, for reasons assigned, held its spring session at Union Springs, Alabama, instead of Pensacola, Florida, the place appointed for the meeting, asking the Assembly to legalize the proceedings of that meeting. This prayer of Presbytery was granted.

105. *Presbyteries required to meet twice a year.*

1880, p. 187. Overture from the Presbytery of Roanoke, asking the Assembly to submit to the Presbyteries for their approval, the following amendment to the constitution, viz.:

To strike out the first sentence of Article VIII., Section IV., Chapter V., of the Form of Government, which reads: "The Presbytery shall meet at least twice a year on its own adjournment," and substitute the following: "It shall be optional with each Presbytery, whether it will hold one or two stated meetings during the year."

The Assembly declined to submit this amendment to the Presbyteries.

1878, p. 651. The same action was taken in response to an overture from Louisiana Presbytery. See chapter on meetings of the Assembly.

106. *Presbytery has discretion in the manner of organizing new churches.*

1882, p. 571. The Presbytery of St. Johns asks if Presbytery has the right to delegate to its ministers severally authority to organize churches where the way is clear.

*Answer:* The Form of Government gives to Presbyteries the power "to form and receive new churches," and the time and manner of the exercise of this power may be safely left to the sound discretion of each Presbytery.

107. *Original jurisdiction of Presbyteries in case of ruling elders and members, when the session cannot act.*

1884, p. 236. The Presbytery of Winchester overtures the General Assembly to take steps to amend the Form of Government, Chap. V., Sec. IV., Art. VI., and Rules of Discipline, Chaps. V. and VII., so as to invest Presbytery with the power to institute process against a ruling elder, or a private member of the church, in cases where the session is unable to exercise its authority.

*Answer:* The committee recommends that this overture be referred to a special committee, to report to the next General Assembly. Adopted.

Rev. E. Daniel, D. D., Rev. J. L. Caldwell, and Ruling Elder T. N. Martin, were appointed as the committee.

1885, p. 406. The report of the *ad interim* committee to whom was referred the overture of Winchester Presbytery to the last Assembly, touching the amendment of the Form of Government so as to invest Presbytery with the power to institute process against a ruling elder,

or private member of the church, in cases where the session is unable to exercise its authority, was presented and referred to a committee consisting of Rev. F. M. Woods, Rev. J. H. Leps, Rev. N. Keff Smith, C. H. Breck, and W. W. Murray.

1885, p. 424. This committee presented the following report, which was adopted:

Your committee recommend that the request be granted, and that the following amendments be recommended to the Presbyteries for their advice and consent thereunto:

1. That in Form of Government, Chap. V., Sec. IV., Art. VI., after the words of first clause, "in an orderly manner," shall be inserted these words: "and in cases in which the session cannot exercise its authority, shall have power to assume original jurisdiction."

2. That in Rules of Discipline, Chap. V., Art. I., after the words, "and in relation to other church members to the session," shall be added the words, "unless the session shall be unable to try the person or persons accused, in which case the Presbytery shall have the right of jurisdiction."

3. That in Rules of Discipline, Chap. VII., Art. I., after the words, "to which such members belong," shall be added the words, "except in cases in which the session is rendered incapable of exercising jurisdiction, in which case process shall be entered before the Presbytery."

1886, p. 56. On this overture the vote of the Presbyteries was, 60 approving and 3 disapproving. Whereupon the following action was taken:

Whereas it appears that a majority of the Presbyteries have voted for the insertion of the above clauses (the report here gives them), therefore it is hereby enacted, that the said additions be made to the Book of Church Order.

108. *Elders in Presbytery are representatives, not delegates.*

1886, p. 54. The Assembly approved the records of the Synod of Virginia excepting to the use of the word "delegate" instead of "representative" of a church at a meeting of Presbytery.

109. *Right to a seat in a commission of Presbytery.*

1882, p. 571. Abingdon Presbytery asks "whether, when a commission is appointed by Presbytery, in accordance with the Book of Church Order, any other member of Presbytery than the commission has the right to claim a seat in said commission?" Answered in the negative.

110. *The number required to constitute a commission of Presbytery.*

1882, p. 571. The Presbytery of Harmony asked the Assembly to amend the Form of Government, Chap. V., Sec. VII., Art. III., so as to state distinctly the number of ministers and elders which shall be required to constitute a commission of Presbytery. The Assembly declined to grant the request.

111. *Quorum of a commission of Presbytery.*

1883, p. 21. In reply to the Presbyteries of Charleston and Harmony: In the judgment of the Assembly, neither a commission of Presbytery, nor a quorum of a Presbyterial commission, should ever consist of less than two ministers and one elder.

1884, p. 207. The Presbytery of Ouachita overtures the General Assembly to reconsider and repeal the foregoing recommendation.

*Answer:* This Assembly regards it as important to have, on all ordinary occasions, fully as large a number for a Presbyterial commission or quorum as that mentioned in the aforesaid overture. Still, inasmuch as circumstances may arise when the appointment of so large a number would prove burdensome and unwise, it is the judgment of this Assembly that when a Presbytery, acting according to its discretion, shall appoint a smaller number, such action is not to be regarded as in conflict with the recommendations of our highest court, which have sole reference to ordinary cases.

#### 112. *Topics for Presbyterial Narratives.*

The Stated Clerk of the Assembly having been appointed (1876, p. 238) a committee to prepare a series of questions, to be answered by the Presbyteries in the preparation of Narratives on the state of religion, and report to the next Assembly, did make such report (1877, p. 408), which was referred to a committee. That committee recommended and the Assembly adopted the following:

1877, p. 441. That instead of a series of questions, which may be answered categorically, the Assembly send down to the Presbyteries the following topics, as furnishing the basis of their Narratives:

1. Official fidelity on the part of ministers, ruling elders, and deacons.
2. Attendance upon the services of the sanctuary.
3. Special outpourings of the Holy Ghost in the churches.
4. The prevalence of intemperance, worldly amusements, and other forms of sin.
5. Family worship.
6. Catechetical instruction in Sabbath-schools and families.
7. The observance of the Sabbath.
8. Fidelity of God's people in worshipping the Lord with their substance.
9. The supply of the churches within your bounds with the ministration of the Word.
10. Religious instruction of the colored people.

The Assembly of 1887 declined to strike out topic 1.

The Assembly, by instructing the Secretary of Publication to issue blanks containing these topics for the sessions (page 39, Minutes of 1879), thereby recommends them for sessional as well as Presbyterial use.--A.

#### 113. *These topics explained.*

1883, p. 21. The Presbytery of West Hanover asks the Assembly's construction of certain questions in the forms for Narratives.

*Answer:* The language there used does not require any report from the session touching the prevalence of intemperance, worldly amusements, and Sabbath-breaking, outside the membership of the church.

1887, p. 206. The matter of revising these topics so as to remove all repetitions and ambiguities, was referred to the Executive Committee of Publication.

#### 114. *Narratives must be signed by the clerk.*

1880, p. 194. The attention of several Presbyteries whose stated clerks have failed to sign the Narratives required to be sent by them to the General Assembly, is called to this irregularity for the purpose of preventing it in the future.

## CHAPTER III.

## THE SYNOD.

115. *The original Synods.*

1861, p. 5. The Assembly which met in Augusta in 1861 was composed of Presbyterian commissioners from the following Synods: Alabama, Arkansas, Georgia, Memphis, Mississippi, Nashville, North Carolina, South Carolina, Texas and Virginia, with two Presbyteries heretofore in connection with the Synod of Baltimore.

116 *Synods received.*

The Synod of Kentucky came into union with the Assembly in 1869 (see p. 370). The Synod of Missouri was received in 1874 (see p. 479).

117. *Synod of South Georgia and Florida organized.*

1877, p. 421. Overture No. 17 was presented from the Presbytery of Florida, asking the erection of a "Synod of Florida," under certain conditions.

The Assembly declines granting the request of the overture for want of satisfactory information in the premises, and recommends to the Presbytery of Florida to make known their wishes to the Synods of Georgia and Alabama, and then prosecute or decline to prosecute the effort to procure the erection of a Synod according to the result of such application to the Synods of Georgia and Alabama.

1881, p. 391. The report of the Committee on Bills and Overtures on overtures Nos. 6 and 7 was adopted, and is as follows:

No. 6. A request from the Synod of Georgia, for a division of the said Synod, and for the erection of a new Synod, to be called the "Synod of South Georgia and Florida." No. 7. A protest from the Presbytery of Savannah against any such division.

The committee recommend the following answer: That the request of the Synod of Georgia be granted: that the Presbyteries of Savannah, Florida and St. Johns be erected into a new Synod, to be called the *Synod of South Georgia and Florida*. That this new Synod hold its first meeting in the church at Jacksonville, Fla., on Wednesday before the second Sabbath of November, 1881, at 7½ o'clock, P. M., and that the Rev. W. J. McCormick preach and constitute with prayer, and in case of his absence, that the Rev. W. B. Telford be appointed to take his place.

1882, p. 519. The stated clerk announced that the Synod of South Georgia and Florida had been formed, agreeably to the appointment of the last Assembly.

118. *Division of the Synod of Texas refused.*

1880, p. 185. Overture No. 2 is from the Synod of Texas, asking a division of said Synod. Overtures 3 and 4 are from the Presbyteries of Eastern Texas and Dallas, asking a modification of said overture

No. 2; and overtures 5 and 6 are from the Presbyteries of Central Texas, Western Texas, and Paris, in opposition to the petition of overture No. 2.

It is recommended, that in view of the conflicting overtures from Presbyteries within the bounds of the Synod of Texas, and of the fact that delay in the division contemplated would work no injury to the Church, the subject be remanded to the said Synod for further action. Adopted.

119. *Change of boundary between the Synods of Memphis and Nashville.*

1861, p. 12. Rev. Dr. McFarland, from the Committee on Bills and Overtures, submitted an overture from the Presbytery of Tuscumbia, and the proposed answer to it, viz.:

*Resolved*, That an overture be presented by our commissioners to the next General Assembly, earnestly requesting that the Presbytery of Tuscumbia be transferred to the Synod of Memphis, and that our commissioners are hereby invested with full power and authority to use all necessary means to secure this end.

The committee having had a full conference with the commissioners from the Presbytery of Tuscumbia, and likewise with several members of the Synod of Nashville, recommend that the request be granted, and that said Presbytery be transferred to the Synod of Memphis. Adopted unanimously. (P. 37.)

1865, p. 360. Overture from the Presbytery of North Alabama, requesting this Assembly to readjust the boundary between the Synods of Nashville and of Memphis, so as to throw the county of Madison, in the State of Alabama, into the Presbytery of North Alabama and the Synod of Nashville; and overture from a member of the Synod of Memphis, requesting that in whatever arrangement of the boundary adopted, the churches and church property within the bounds of the Presbytery of Tuscumbia shall belong still to the Synod of Memphis.

*Resolved*, That the ministers and churches within the county of Madison, Alabama, formerly connected with the United Synod, be adjudged to belong to the Presbytery of North Alabama for the present; but that all the interests of the Presbytery of Tuscumbia and the Synod of Memphis be preserved intact. This temporary arrangement, the Assembly adopts for want of the necessary information; but it hereby urges the judicatories interested to endeavor to agree on a definite boundary line, and to report to the next Assembly, in order that this matter may be conclusively settled.

1866, p. 13. Overture from the Synod of Memphis, requesting the General Assembly to adjust the boundary line between the Synod of Nashville and that Synod, so that the southern boundary of the State of Tennessee shall also be the southern boundary of the Synod of Nashville, separating it in that part from the Synod of Memphis.

The committee having considered the reasons for this boundary line presented by the Synod of Memphis, and the arguments offered against it by members of the Synod of Nashville, recommend that the southern boundary of the State of Tennessee, from the point where it crosses the Tennessee River eastward to the east line of Alabama, be the boundary between the Synod of Nashville and the Synod of Memphis, with this exception: that Madison county, in the State of Alabama, to

within five miles along the northern bank of the Tennessee River, shall be included in the Synod of Nashville. Adopted.

120. *Change in the boundary between the Synods of Memphis and Alabama.*

1883, p. 18. In answer to overtures, first, from the Synod of Memphis, and second, from the Synod of Alabama, relating to the transfer of the Presbytery of North Alabama from the Synod of Memphis to the Synod of Alabama, your committee recommend that the General Assembly agree to the expressed desire of these Synods and the Presbytery of North Alabama, and that the boundaries of these Synods be changed as requested. Adopted.

1884, p. 193. The Assembly is officially informed that this transfer has been effected as ordered.

121. *Presbyteries of Tusculmbia, North Alabama and Columbia.*

In view of the various boundary changes among the border Presbyteries of the three Synods of Memphis, Nashville, and Alabama, the following note will tend to prevent confusion and aid the reader in a correct understanding of the changes that were actually made:

In 1861, Tusculmbia Presbytery, belonging to the Synod of Nashville, was transferred to the Synod of Memphis. In 1865, just after the reception of the New School brethren into the Assembly, and the union of our Presbyteries with those of the United Synod, the Presbytery of North Alabama appears on the roll of the Assembly as one of the Presbyteries of the Synod of Nashville. As this Synod held no meeting after the fall of 1861 until January, 1866, at which a Presbytery of this name could have been created, this Presbytery was evidently the Presbytery of that name previously in connection with the United Synod. As there has been continuously since that date a Presbytery of North Alabama, the Synod of Nashville, in adjusting lines after the union, must have either perpetuated that Presbytery or constituted a new one bearing that name. In the fall of 1875, Synod changed the name of this Presbytery to Columbia.

Tusculmbia Presbytery, after being transferred to the Synod of Memphis, was dissolved in 1868, but reconstituted in 1873. After the Presbytery of North Alabama experienced a change of name, the name of Tusculmbia was changed in 1876 to North Alabama. In 1883, it was transferred from the Synod of Memphis to the Synod of Alabama.—A.

122. *Change in the boundary between the Synods of Virginia and North Carolina.*

1866, p. 12. The General Assembly hereby transfers to the Synod of Virginia, to be connected with the Presbytery of Roanoke, that portion of the territory of Virginia lying south of Dan River which now belongs to the Presbytery of Orange, of the Synod of North Carolina, embracing the churches of Danville, Clarksville, Spring Hill, and Penuel, to carry with it the Rev. John M. Kirkpatrick, pastor of the church of Danville, Rev. F. N. Whaley, pastor of the church of Clarksville, and Rev. John B. Shearer, pastor of the church of Spring Hill—so that the State line shall hereafter be the boundary between the Synod of Virginia and the Synod of North Carolina.

This action was taken at the request of the Synod of Virginia, and with the concurrence of the Presbytery of Orange. P. 11.

123. *Change in the boundary between the Synods of Alabama and Georgia.*

1868, p. 267. Memorial from Eufaula church, in the Presbytery of East Alabama, asking that the lines of the Synods of Alabama and

Georgia be so changed that Eufaula church may be included within the Presbytery of Macon in the Synod of Georgia, and giving reasons for the same.

*Resolved*, That this overture be referred to the Synod of Alabama for an expression of its views on the subject, with directions to report to the next Assembly.

1879, p. 43. From the elders of Free Port and Enchee Valley churches, in the bounds of the Presbytery of Florida, asking this General Assembly to transfer said churches to the care of the Presbytery of East Alabama. Also, to change the boundary of said Presbyteries so as to make the dividing line between these Presbyteries to be the Choctawhatchie River.

Your committee would recommend that the request be granted when the Synods of Georgia and Alabama shall have consented. Adopted.

It does not appear that this request was granted by the Synods.—A.

124. *Change in the boundary between the Synods of Memphis and Mississippi.*

1865, p. 358. Overture from the Presbytery of Central Mississippi, representing that, under the terms of the union agreed upon with the United Synod, two ministers and at least two churches, properly in the bounds of the Synod of Memphis, were transferred to that Presbytery, and requesting the Assembly to rectify this matter.

Ordered, that Rev. E. M. Richardson and Rev. George P. Richardson, together with the churches of Grenada and Panola, and any other churches formerly connected with the Presbytery of Lexington South, which lie north of the northern boundary of the Synod of Mississippi, be and hereby are transferred from the Presbytery of Central Mississippi to the Presbytery of North Mississippi, of the Synod of Memphis.

1875, p. 14. Overture from the Synod of Mississippi, asking the Assembly to change the boundary line between that Synod and the Synod of Memphis, so that the Presbyteries of Chickasaw and North Mississippi, now of the Synod of Memphis, be transferred back to the Synod of Mississippi, to which they formerly belonged, for the purpose of dividing the Synod of Mississippi into the Synods of Mississippi and Louisiana.

*Resolved*, That in view of the fact that the Synod of Memphis has not expressed its concurrence in this action, the matter be referred back to the Synods of Mississippi and Memphis.

1880, p. 185. Overture from the Synod of Memphis, asking the transfer of Oak Grove church from Tombeckbee Presbytery, Synod of Mississippi, to Chickasaw, in the Synod of Memphis. Request granted.

125. *Change of boundary between the Synods of Nashville and Virginia.*

1870, p. 505. The Presbytery of Holston, of the Synod of Nashville, respectfully overtures the General Assembly to define the boundary line of the Synod of Nashville, so as to include in said Synod the county of Lee, in the State of Virginia, such being in fact the present boundary of the Synod.

The following action was taken :

Whereas reliable information has been received that the county of Lee, in the State of Virginia, was formerly included in the bounds of the Synod of Nashville, and by mistake was transferred to the Synod of Virginia; therefore,

*Resolved*, That the county of Lee be now restored to the jurisdiction of the Synod of Nashville.

126. *Change in the boundary between the Synods of Alabama and Mississippi.*

1865, p. 360. Overture from the Synod of Mississippi, requesting the Assembly to adjust the matter of conflicting boundaries between that Synod and the Synod of Alabama, arising out of the terms of union with the United Synod.

Ordered, that all the ministers and churches formerly connected with the Presbyteries of the United Synod, but which lie within the bounds of the Synod of Alabama, be, and hereby are, transferred to the Presbyteries within which they are respectively located.

127. *Change in the boundary between the Synod of Alabama and that of South Georgia and Florida.*

1887, p. 206. Overture from Presbytery of Florida, that certain churches belonging to the Presbytery of South Alabama be transferred to the Presbytery of Florida.

*Reply*: As the changes desired involve the alteration of Synodical lines, the General Assembly declines to make such order without the concurrence of the two Synods concerned.

128. *Time of meeting changed by an order of the Assembly.*

1873, p. 318. A request from the commissioners to the Assembly from the Presbyteries in the Synod of Memphis, asking that the time for the meeting of said Synod be changed from the 29th of October to the 2d of October, 1873, at 7½ p. m. This request was granted by the Assembly.

129. *A meeting of Synod held out of time legalized.*

1874, p. 484. The Synod of Alabama asks that its meeting in November, 1873, be legalized, said Synod having been unable to meet at the regular time on account of the prevalence of the yellow fever. Request granted.

1879, p. 19. A similar request made by the same Synod was again granted, the reason for its irregular convening being the same as the above.

130. *Synods ordered by the Assembly to meet.*

1864, p. 281. Whereas the Synod of Memphis failed to meet on its adjournment in 1863; therefore *Resolved*, by this Assembly, that the Synod of Memphis is hereby ordered to meet in Covington, Tenn., on Wednesday before the fourth Sabbath in October, at 7 o'clock p. m.

1865, p. 358. Overture from a convention of ministers and elders belonging to the Synod of Nashville, informing the Assembly that the

Synod had not been able to meet since the fall of 1861; declaring their cordial adherence to this body, and their approval of our position and principles; and requesting the Assembly to appoint a meeting of Synod at an early day.

This request was granted, and the Synod of Nashville was directed to meet in the Presbyterian church of Huntsville, Ala., on Thursday before the third Sabbath of January, 1866, at 6:30 o'clock p. m., the sessions to be opened with a sermon by Rev. Robert Harden, D. D., or in case of his absence, by the oldest minister present, who shall preside until a moderator be chosen.

131. *When Synod orders a Presbytery to meet it must specify the object.*

1867, p. 139. An overture, being a dissent of certain members of the Synod of Mississippi from the action of said Synod ordering one of its Presbyteries to meet without specifying the object for which it was to be convened; the Assembly approved of this dissent.

1869, p. 380. The records of the Synod of Mississippi were approved, except that, on page 16, the Synod ordered the Presbytery of Tombeckbee to hold a meeting during the sessions of the Synod, without specifying the business the Presbytery was called to transact.

132. *Synod may order a Presbytery to meet instanter.*

1870, p. 515. Overture from the Synod of North Carolina, requesting the General Assembly "to provide for the Synod's calling a meeting of Presbyteries during the sessions of Synod for the transaction of their own or the Synod's business, when the Presbyteries have failed to appoint such meeting." Overture answered by referring the Synod of North Carolina to the action of the General Assembly of 1848, as found on page 251 of Baird's Digest, viz.:

*Resolved*, 1, That Synod has power to order a Presbytery to meet, and to transact such business as in the judgment of Synod is intimately connected with the good order and well-being of the Church.

*Resolved*, 2, That as such meetings are of the nature of *pro re nata* meetings, the rules that are laid down in our Book for the regulation of such called meetings ought to regulate and govern in all cases these meetings ordered by Synod, except when ordered to meet during the sessions of Synod on business immediately connected with the proceedings of that body. In such cases the Presbytery may be required to meet at once by order of the Synod.

133. *Has Synod power to order a Presbytery to meet during its own sessions?*

1885, p. 425. Overture from the Synod of Mississippi, inquiring as to the right of a Synod to convene one of its constituent Presbyteries during its own sessions.

*Answer*: The Assembly refers the Synod to its recent ruling in sustaining an exception to its minutes, that a Synod has no such power.

1885, p. 412. The records of the Synod of Mississippi were approved with the following exception: On page 143, Synod is on record as ordering a meeting of one of its Presbyteries on the next day, Synod

having no power, according to our Book of Church Order, to order such meeting. (Chap. V., Sec. IV., Art. VIII.)

1886, p. 47. Overture from the Synod of Mississippi, touching contradictory decisions of the Assemblies on the power of Synod to order a meeting of Presbytery.

In reply, the following was adopted:

The Synod has power to convene a meeting of any of its constituent Presbyteries during the sessions of Synod, to attend to any of the interests of religion within the bounds of Synod which require immediate attention, and which are specified in the call.

#### 134. *Biennial meetings of Synod.*

See Biennial Meetings of the Assembly.

#### 135. *Quorum of Synod.*

1869, p. 390. An overture, asking whether any number of ministers and elders from two Presbyteries can, under any circumstances, be regarded as a constitutional quorum for the transaction of Synodical business. Answered in the negative.

#### 136. *Entering absentees from Synod upon its records.*

1884, p. 221. Overture from the Synod of Virginia: "The General Assembly is requested to reconsider its action entered upon the record of this Synod, requiring the names of its absentees to be entered upon its records."

Request granted.

#### 137. *Synod has no power to amend the record of an inferior court.*

1877, p. 443. The records of the Synod of North Carolina were approved, with the exception that on page 489 it ordered a paragraph of the records of an inferior court to be stricken out.

#### 138. *Names of churches represented by elders should be given.*

1887, p. 232. Exception to records of the Synod of South Georgia and Florida. The names of the churches represented by ruling elders present are not given, p. 204, Records of Synod of Mississippi. There is nothing on the record to indicate the different churches represented by the ruling elders, members of Synod.

#### 139. *The records ought not to contain outside matter.*

1862, p. 13. The records of the Synod of South Carolina were approved with the exception: That on page 119, there are certain resolutions not of the Synod as such, but of a "convocation of Christian gentlemen," which ought not, therefore, to be found as a portion of the doings of the ecclesiastical judicatory.

The stated clerk was allowed to append a note to the minutes, explanatory of the matter objected to.

#### 140. *The Assembly may demand the records of a Synod.*

1861, p. 34. The Assembly resolved: To issue an order for the min-

utes of the Synod of Texas to be sent up to the next General Assembly for examination.

1884, p. 253. The Synod of Kentucky was directed to show cause why its records have not been sent up.

141. *May a copy of the records of Synod be sent up for review?*

1864, p. 251. A letter was read from the stated clerk of the Synod of Virginia, setting forth the impracticability of his sending up to this Assembly the written records of said Synod, and asking permission to substitute for these an authenticated copy of the published minutes. This permission was granted, and the published minutes of this Synod were placed in the hands of the appropriate standing committee.

1883, p. 21. A printed copy of its minutes having come up from the Synod of Nashville instead of the official records, it was resolved: That sending up to the Assembly of a copy of the records is not a compliance with the requirements of the Book of Church Order, and said Synod is directed to send to the next Assembly for review the original records.

1884, p. 252. The records of the Synod of South Georgia and Florida were not presented, but instead, a printed paper, which appeared to be a "substantial copy" only of the records. This is not such a record as the committee is called to review. Adopted.

142. *What Synod should put in its minutes.*

1884, p. 252. Exception to the records of the Synod of Arkansas as follows: That on pages 67, 68, there are recorded some reports of Presbyteries made to Synod on the Narrative, while the substance of the same is embodied in Synod's Narrative.

1885, p. 404. Overture from the Synod of Arkansas: To so define the scope of the Narrative of religion and the statistical reports from Presbyteries, that they might know what to record and what to omit from their minutes.

*Answer:* The Synod ought to record in its minutes, (1,) The statistical reports of Presbyteries. (2,) Its Narrative, as prepared for the General Assembly; and in this Narrative should be embodied whatsoever bears on the state of religion within its bounds.

143. *Minutes must be signed by the clerk.*

1885, p. 410. The records of the Synod of Alabama were approved with the following exception: The records are not certified by the stated clerk.

144. *How a Synod may be divided.*

1876, p. 241. Overture from the Presbytery of Macon calling attention to the inconvenient size of Synods.

*Answer:* As to the unwieldy size of the Synods, the Assembly, according to usage, can act only in response to a specific call for the division or reconstruction of Synods.

145. *May the members of a Presbytery sitting as members of Synod vote on the approval of their Presbytery's records?*

1878, p. 653. In sustaining a complaint of Rev. R. K. Smoot and

others against the Synod of Texas, the Assembly assigned, among other grounds, the following:

The Synod of Texas allowed the Presbytery of Western Texas to vote upon the review of their own records, against the decision of the moderator—in opposition to the spirit of our constitution and to the established precedents of our Church—which course we regard as both irregular and unjust.

The Book of Church Order, adopted in 1879, gives the representatives of a Presbytery sitting in Synod the right to vote both on the approval of the minutes of their Presbytery, and on judicial cases appealed from it; in both of which respects it differs from the old Book.—A.

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## CHAPTER IV.

### THE GENERAL ASSEMBLY.

#### 146. *The Assembly organized.*

AUGUSTA, GEORGIA, *December 4, 1861.*

At a meeting of ministers and ruling elders, who had been commissioned by their respective Presbyteries to convene at this place, on this day, for the purpose of organizing a *General Assembly of the Presbyterian Church in the Confederate States of America*, it was, on motion of the Rev. John N. Waddel, D. D., (who, in conjunction with the Rev. John H. Gray, D. D., and Joseph Jones, had been nominated by a majority of the Presbyteries in the Confederate States, to attend, on the 3d inst., at the First Presbyterian Church in this city, to act as a Committee of Commissions), *Resolved*, That the Rev. Francis McFarland, D. D., one of the most venerable commissioners present, be appointed to preside until a regular organization can be effected.

Dr. McFarland accordingly presided, and on his motion, the Rev. Benjamin M. Palmer, D. D., another commissioner present, who had been proposed for this service by several of the Presbyteries, was unanimously chosen to preach the opening sermon.

Dr. Palmer preached in accordance with this choice, and took for his text Ephesians i. 22, 23: "And gave Him to be the Head over all things to the Church, which is His body, the fulness of Him that filleth all in all."

After the sermon, Dr. McFarland proceeded to constitute the sessions with prayer.

#### 147. *The Atlanta Convention.*

The causes which led to the withdrawal of a number of Presbyteries situated in the Southern States from the jurisdiction of the General Assembly of the Presbyterian Church in the United States of America, are fully set forth in the "Address to the Churches of Jesus Christ throughout the Earth," which was adopted by the first Augusta Assembly, and do not require to be here cited.

Almost immediately after the action of the Assembly in Philadelphia, in May, 1861, that wrought such hardship on Southern consciences, prominent ministers in the Synod of Virginia published a circular inviting ministers and elders in the Southern Synods to meet in convention, in Richmond, Va., on the 24th of July,

1861, "to advise and recommend measures to ascertain the sense of the Presbyteries in regard to the formation of a General Assembly of the Presbyterian Church in the Confederate States of America."

The first Presbytery to take formal and decided action was that of Memphis, which convened in an adjourned meeting on the 13th of June, and after recounting the unconstitutional action of the Philadelphia Assembly, formally renounced all further connection with said Assembly, and respectfully requested all Presbyteries concurring with them to meet with them, by their commissioners, in Memphis, on the third Thursday in May, 1862, then and there to organize a General Assembly, etc. They further suggested to all the Presbyteries to call special meetings and appoint delegates to a convention to meet in Atlanta on the 15th of August, "to consult upon various important matters, especially our benevolent operations."

Immediately upon the heel of this action, East Alabama Presbytery was called together to consider the matter, and while not seceding from the Assembly, earnestly protested and declared their purpose not to acquiesce in said action, and then called for a convention of all the Presbyteries, to meet in Columbia, S. C., on Thursday before the second Sabbath in September, 1861, wishing thus to secure co-operative action.

On the 9th of July, New Orleans Presbytery formally renounced the jurisdiction of the old Assembly, and ordered that a copy of their action be sent to all the Southern Presbyteries, requesting them, if they concur in this action, to appoint commissioners authorized to organize an Assembly, to commence its sessions on the 4th of December next, in Augusta, Ga. They further opposed the plan of a convention for sundry reasons, which they give.

But prior to and contemporaneously with this action of the Presbytery of New Orleans, numerous other Presbyteries called for an advisory convention, to be convened in July, in Atlanta, said convention to be composed of delegates chosen and authorized thereto by the Presbyteries. It was felt that it was not only competent for the Presbyteries to take such action, but in the emergency that was upon them that it was eminently wise.

With this widely-expressed demand before them, many of the Presbyteries convened and appointed representatives to attend the proposed convention.

This convention met in Atlanta, August 15th, 1861, and was in session three days. There were present twenty delegates from eleven Presbyteries, with fourteen corresponding members from six Presbyteries.

Rev. John S. Wilson, D. D., was chosen president; Rev. H. R. Raymond and Rev. J. S. Harris, secretaries.

The convention assumed no ecclesiastical authority. All its actions, which were made with entire unity, were in the form of suggestion and recommendation. In view of the probable meeting of a General Assembly in the Confederate States of America before the close of the year, the convention made no suggestion as to the mode in which the work of Education, Publication, Domestic Missions, etc., should be carried on, leaving these interests to the Presbyteries, Synods, and the South-western Advisory Committee at New Orleans; but as to Foreign Missions, the convention endorsed the temporary plan for conducting this work devised by certain brethren in Columbia, S. C., and pledged the support of the Presbyteries represented in the convention to it. Some account of this plan will be found in the chapter on Foreign Missions of this Digest.

The convention further urged such Presbyteries in the Confederacy as had not yet renounced the jurisdiction of the General Assembly to do so at their fall meeting; that both those which have already thus withdrawn, and those that may do so in response to this appeal, declare their adherence and submission to the standards as formerly held, with the single change of the phrase from "Presbyterian Church in the United States of America" to "Presbyterian Church in the Confederate States of America"; that these Presbyteries send commissioners to a General Assembly, to be held in Augusta, Ga., on the 4th day of December next, and that Rev. B. M. Palmer, D. D., as principal, and Rev. J. R. Wilson, as alternate, be requested to preach the opening sermon, and preside until the Assembly be organized; that Rev. Dr. Waddel, Rev. Dr. Gray, and Dr. Joseph H. Jones, of Augusta, ruling elder, be a Committee on Commissions, to examine the credentials of all who may be present; that the respective Synods review the records of the Presbyteries and confirm the action herein proposed.

On the subject of the war and the condition of the country, the convention, though not a Church court, yet disclaimed the right to determine the political relations of individuals, or to solve for them political questions.—A.

148. *Seating members without commissions.*

1862, p. 9. Rev. R. F. Bunting, from the Presbytery of Western Texas, appeared without a commission, but having made a satisfactory explanation of this fact, was enrolled as an additional commissioner.

1865, p. 351. Rev. James Park, of the Presbytery of Knoxville, was present without a commission. For satisfactory reasons, arising out of the peculiar circumstances of the case, he was admitted to a seat.

1864, p. 241. The Assembly declined to receive Rev. R. S. McAllister, of the Presbytery of Red River, and Rev. H. B. Boude, of the Presbytery of Nashville, as members of this body, on the ground that there was no evidence of their appointment by the Presbyteries to which they belong.

149. *The term for which commissioners are chosen.*

1861, p. 30. "When two successive meetings of the General Assembly occur between two successive stated meetings of a Presbytery, can the commissioners appointed by the Presbytery to serve in the first General Assembly serve also in the second?"

*Answer:* The commissioners appointed members of the General Assembly to meet at a time and place designated are not authorized to attend another General Assembly as commissioners, to meet at a different time and place, unless reappointed by their Presbytery.

150. *Should commissioners be chosen for two years?*

1864, p. 248. Rev. Dr. Kirkpatrick offered the following resolution:

*Resolved,* That the Committee on the Revision of Form of Government be instructed to consider the propriety of making such changes in that instrument as will provide that the commissioners to the General Assembly should be elected for two years, one-half of the number going out of office each year.

This resolution, after being discussed, was laid on the table (p. 270).

151. *Commissioners leaving before the Assembly adjourns.*

1877, p. 442. *Resolved,* That the Assembly does hereby advise the Presbyteries, that in electing their commissioners in the future, to do so with a view to their remaining in session during a term probably not less than about two weeks.

1878, p. 666. Extract from report of Committee on Leave of Absence, which was approved: The committee would state that we are constrained to believe that some, whose names we are not able to give, did leave, without appearing before the committee and giving reasons, and that such are worthy of reprehension for violating the obligations which they owed to their respective Presbyteries.

152. *The secretaries and clerks of the Assembly to have the privilege of deliberating as members in certain cases.*

1869, p. 390. It was adopted as a standing rule of the General Assembly that its secretaries and clerks shall have the privilege of members of the body upon any matters before it in which the duties of their offices are specially involved.

1871, p. 18. The Presbytery of North Mississippi having requested the Assembly to rescind this rule allowing these officers the privileges of members on the floor of the Assembly as a dangerous violation of the constitution, the Assembly gave the following answer: A reference to the rule will show that "the privileges of members on the floor" are not conferred by it on the above officers, but only the privilege of making statements and explanations touching trusts committed to their care. This the Assembly regards as both safe and convenient; and therefore respectfully declines to rescind.

153. *Declines to elect its clerks for a fixed period.*

1878, p. 624. Overture from the Synod of Memphis, asking the Assembly to "consider the advisableness of electing its clerks every four years, making the elections alternate every two years," and also overture from the Presbytery of Mecklenburg, asking the Assembly to "consider the propriety of limiting the terms of office of the stated and permanent clerks to the term of two years, and that the terms be so arranged that they shall expire on alternate years."

*Reply:* It is the judgment of this Assembly that neither of the proposed changes is advisable. Adopted.

154. *For what length of time the Assembly may elect its officers.*

1878, p. 665. Overture from eleven ministers and elders:

1. Has any General Assembly the right to limit the liberty of a succeeding Assembly in the choice of its officers?

2. Has every Assembly the inherent right to choose its own officers—moderators and clerks?

*Reply:* The Assembly refers, for answer, to Form of Government, Chap. XIX., Sec. III.: "The moderator of the General Assembly shall be chosen at each meeting." Also to Chap. XX.: "Every judicatory shall choose a clerk to record their transactions, whose continuance shall be during pleasure."

155. *The expenses of clerks to be paid.*

1879, p. 55. Ordered, That the actual and necessary expenses of the stated and permanent clerks be paid by the treasurer out of the funds in hand, and that this order apply to the expenses in attending the present Assembly, and all future meetings of the Assembly, until otherwise ordered.

156. *Stated clerk to publish annually a list of all reports required by the Assembly of its Presbyteries.*

1880, p. 196. Ordered, That the stated clerk publish hereafter in the Minutes, in connection with his requests to stated clerks of Presbyteries, a full list of all reports, both regular and special, which such clerks are required to transmit to the Assembly.

157. *Treasurer of the Assembly.*

1863, p. 151. *Resolved,* That the stated clerk shall be the permanent treasurer of this Assembly, and shall present to the next Assembly, and to each succeeding one, a regular account current of his receipts and expenditures.

158. *Treasurer's accounts to be published in the Minutes.*

1879, p. 42. In response to an overture from the Presbytery of Chesapeake, it was ordered that all the receipts by the treasurer be published in the Appendix to the Minutes, together with the disbursements from the entire fund.

1884, p. 236. This order was modified, or explained to mean that the treasurer publish in the Minutes a summarized statement of the receipts and expenditures.

159. *A reporter for the Assembly's proceedings.*

1867, p. 146. The subject of employing annually a reporter having been referred by the last Assembly (p. 39), it was resolved that such a measure is inexpedient.

1868, p. 279. *Resolved*, That the stated and permanent clerks be a standing committee, authorized to make such arrangements as they may deem proper for securing, for the future, a full and correct report of the proceedings and deliberations of the General Assembly, provided the expense to the Assembly shall not exceed the sum of \$50 for any one meeting.

1876, p. 244. That this Assembly elect a reporter, to be a permanent officer of this body, and fix his salary at \$—— and his expenses, with a further allowance of \$—— (if so much be necessary) for two assistants, to be procured by him from year to year; it being understood that the clerks of this body, along with this reporter, be a committee to arrange each year for the publication of these reports on the best plan; and it being also understood that authority is given to the permanent and stated clerks to fill the blanks left above, respecting the expenses of this arrangement, to an amount not exceeding \$200, and that they have power to fill *ad interim* any vacancy in this office. Adopted.

1879, p. 43. Overture from the Synod of Texas, asking the Assembly to dispense with an official reporter of subsequent Assemblies. Request not granted.

Rev. G. L. Wolfe was appointed reporter in 1876, and served until 1880, when he resigned. Thereupon Rev. W. P. Jacobs was chosen, at a salary of \$100 and expenses, but declined to serve.

160. *Rev. William Brown, D. D.*

1879, p. 406. Whereas the office of permanent clerk has been held by the Rev. William Brown, D. D., from 1865 until the present year; and whereas he has resigned the same because of advanced age and failing eyesight; and whereas an officer who, for twenty years, has been honorably active in thus serving one of the highest of church courts, cannot sever his long connection therewith without a pang of sorrow to himself and of corresponding regret to the great mass of his co-presbyters; therefore this Assembly does, in behalf of its predecessors, as well as in its own, reciprocate those sentiments of affectionate esteem which are contained in his resigning letter, whilst it furthermore extends to him its sympathy in view of the physical infirmities that required his release from a burden he could no longer be expected to bear.

161. *Time of the Assembly's meetings.*

The First Assembly convened on the first Wednesday in December, at eleven o'clock a. m. The next three meetings were held, beginning on the first Thursday in May, each year. The meeting for 1865 was appointed to be held on the third Thursday in May; but, owing to the condition of the country, it did not convene until the second Thursday in December, when it met at the call of the moderator. In 1866 and 1867 the meeting began on the third Thursday in November. In 1868 and every year since, by standing rule, the Assembly has convened on the third Thursday in May. For standing rule, see 1866, p. 12. Reconsidered, so far as the meeting for 1867 was concerned, and fixed for November (pp. 27-32).

162. *Biennial meetings for the Assembly and Synods.*

1875, p. 20. Overture from the Presbytery of Macon, asking the Assembly to propose to the Presbyteries such change in the constitution of the Church as shall require only biennial, instead of annual, sessions of the Synods and the Assembly; and these to be arranged so as to alternate, the Synods meeting one year, and the Assembly the next. The Assembly answered this overture in the negative.

1878, p. 651. Overture from the Presbytery of Louisiana, asking the Assembly to "so change the meetings of our ecclesiastical courts as to allow the General Assembly to meet biennially," and "the Presbyteries to hold annual instead of semi-annual sessions."

*Reply:* A change from annual to biennial sessions of the General Assembly would require a change in the constitution, and this is not deemed advisable to propose to the Presbyteries. The Presbyteries, however, are permitted by the constitution as it is to hold their sessions annually if they desire to do so.

1879, p. 36. An overture came up from the Presbytery of Concord, similar to that from the Presbytery of Macon in 1875. Answered in the negative.

163. *Place of the Assembly's meeting.*

Each year the Assembly has been held in the place appointed by the previous Assembly, except that in 1862 the meeting was held in Montgomery, Ala., though Memphis, Tenn., was chosen for that honor by the Assembly of 1861. Because of the presence of conflicting armies in the near vicinity of the city of Memphis, and the consequent danger and difficulty of assembling at that place, the moderator recommended, and the clerks by proclamation called, the Assembly to meet in Montgomery, Ala. (1862, p. 5.) 1880, pp. 189-203. After appointing Covington, Ky., as the place for the next meeting, it was reconsidered, and Staunton, Va., selected.

164. *Rules adopted.*

1861, p. 7. *Resolved*, That this Assembly shall be governed by the rules and precedents of the Presbyterian Church in the United States, until otherwise ordered.

165. *Rules to be revised.*

1861, p. 31. On motion of Judge Shepherd, it was made the duty of the Committee on Revision to examine the rules of order adopted by this General Assembly, and submit for the consideration of the next General Assembly any change in said rules which to them may seem necessary.

1864, p. 244. This committee (see revision of the Form of Government and Discipline) reported a revised draft of the rules. The chief

changes made consisted in the addition of a few rules, and a classification of them under distinct heads, by the use of which the moderator and members of any court may find at a glance any rule sought for. After being read, these rules were referred to the next General Assembly.

### 166. *New Parliamentary Rules adopted.*

1866, p. 9. That part of the report of the Committee of Revision which refers to parliamentary rules, was taken up and considered *seriatim*. Having been amended in various particulars, the report was adopted.

1866, p. 37. The whole report, viz.: the Rules of Parliamentary Order, Canons of Discipline, and Form of Government, were adopted, and each part sent down as a separate overture to the Presbyteries for their adoption.

1867, p. 149. Only five Presbyteries adopt the overture with reference to the Rules of Parliamentary Order.

An explanation is needed to make the above clear. The Assembly at Memphis adopted these rules for its own guidance and for the use of subsequent Assemblies. At the same time, having endorsed the revision of the Form of Government and the Book of Discipline, it submitted the Parliamentary Rules along with them to the Presbyteries, to be voted on as a part of the Book of Church Order. The Presbyteries did not decline to approve the new rules. They simply declined to make them a part of the organic law of the Church by incorporating them in the constitution. When subsequently the Book was resubmitted, it was with the rules omitted.

As a matter of fact these Parliamentary Rules have been very generally adopted by the Synods and Presbyteries for their own use.—A.

### 167. *Rules of Parliamentary Order.*

#### *Of opening the session.*

1. The moderator shall take the chair precisely at the hour to which the court stands adjourned; shall immediately call the members to order; and on the appearance of a quorum, the session shall be opened with prayer.

2. If a quorum be assembled at the hour appointed, and the moderator be absent, the last moderator or oldest minister present shall take the chair without delay.

3. If a quorum be not assembled at the hour appointed, any two members shall be competent to adjourn from time to time, that an opportunity may be given for a quorum to assemble.

4. After calling the roll, and marking the absentees, the minutes of the last sitting shall be read, and if requisite, corrected.

#### *Of the moderator.*

5. It shall be the duty of the moderator to preserve order, and to conduct all business before the court to a speedy and proper result.

6. He is to propose to the court every subject of deliberation that comes before it.

7. He may propose what appears to him the most regular and direct way of bringing any business to issue.

8. He shall always announce the names of members rising to speak, prevent them from interrupting each other, and require them in speaking always to address the chair.

9. He shall prevent a speaker from deviating from the subject, and from using personal reflections.

10. He shall silence those who refuse to obey order.

11. He shall prevent members leaving the court without his permission.

12. He shall, when the deliberations are ended, put the question and call the vote.

13. In all questions he shall give a clear and concise statement of the object of the vote, and the vote being taken, he shall declare how the question is decided.

14. He shall carefully keep notes of the orders of the day, and call them up at the times appointed.

15. He may speak to points of order, in preference to other members, rising from his seat for that purpose, and shall decide questions of order subject to an appeal to the court, without debate, by any two members.

16. If any member consider himself aggrieved by a decision of the moderator, it shall be his privilege to appeal to the court, and the question on such appeal shall be taken without debate.

17. It is his duty to appoint all committees except in those cases in which the courts shall decide otherwise.

18. When a vote is taken by ballot, or by yeas and nays, he shall vote with the other members; in other cases, when the court is equally divided, he shall possess the casting vote. If he be not willing to decide, he shall put the question a second time, and if the court be again equally divided, and he decline to give his vote, the question shall be lost.

19. He may call any member to the chair, to preside temporarily.

#### *Of the clerk.*

20. As soon as possible after the commencement of the first session of every court, the clerk shall form a complete roll of the members present, and put the same into the hands of the moderator; and whenever any additional members take their seats, he shall add their names in their proper places to the said roll.

21. He shall immediately file all papers in the order in which they have been read, with proper endorsements, and keep them in perfect order.

#### *Of the order of business.*

22. After the reading of the minutes of the preceding day, the following order of business shall be observed:

*First*—The receiving of—

(a.) Communications addressed to the body;

(b.) Reports of standing committees;

(c.) Reports of select committees;

(d.) Resolutions; each of which papers may, by unanimous consent, be taken up immediately on presentation, but if objection be made it shall be docketed.

*Secondly*—The unfinished business in which the court was engaged at the last preceding adjournment, in preference to orders of the day; but such unfinished business may, on motion without debate, be laid on the table, to proceed with the special order.

*Thirdly*—As soon as the special order and the unfinished business are disposed of, the business on the docket will be called; but motions to elect officers, to appoint committees, and to enroll members, shall always be in order, unless a member is speaking, or the court is voting.

#### *Of motions.*

23. A motion must be seconded, and afterward repeated by the moderator, or read aloud, before it is debated; but this shall be no bar to explanation of the object of any motion by the mover, provided he does not exceed five minutes; and every motion shall be reduced to writing, if the moderator or any member require it.

24. The mover of a resolution is entitled to the floor, if he so desire, after the moderator has stated the question.

#### *Of withdrawal of motions.*

25. Any member who shall have made a motion shall have liberty to withdraw it with the consent of his second, before any debate has taken place thereon, but not afterward without the leave of the court.

#### *Of limitations of debate.*

26. Motions to lay on the table, to docket, to take up business, and to adjourn, and the call for the question, shall be put without debate. On questions of order, postponement or commitment, no member shall speak more than once. On all other questions, each member may speak twice, but not oftener, without express leave of the court.

*Of privileged questions.*

27 (a). When a question is under debate, no motion shall be received unless to adjourn, to docket, to lay on the table, to amend, to postpone indefinitely, to postpone to a day certain, or to commit; which several motions shall have precedence in the order in which they are herein arranged; and the motion for adjournment shall always be in order.

*Protracted and unprofitable debate.*

27 (b). *Resolved*, That it is the mind of this General Assembly that Rule 27 of the General Rules was never intended to deprive the General Assembly of the right to protect itself against wearisome, protracted, and unprofitable debate, and therefore it will be in order at any time for a member to move a limitation of speeches, and the moderator to propose the same to the house under Rule 7 of General Rules. Adopted, 1886, p. 40.

*Of "the question."*

28. When any member shall call for "*the question*," the moderator shall, without debate, put the vote, "Is the court ready for the question?" If the call be seconded by a majority of the members present, the vote shall immediately be taken on the pending question, whatever it may be, without further debate.

*Of division of the question.*

29. If a motion under debate contains several parts, any two members may have it divided, and a question taken on each part.

*Of amendments.*

30. An amendment may be moved on any question, as also an amendment to the amendment, which shall be decided before the original proposition; but two distinct amendments to the pending question shall not be entertained at the same time, whether moved as substitutes for the whole matter, or as changing any part thereof.

31. One proposition may be substituted for another, when the substitute covers the whole matter of the original, and this shall be done by moving to strike out the original, and to insert the substitute.

*Of reconsideration.*

32. A question shall not be reconsidered at the same sessions of the court at which it has been decided, unless by the consent of a majority of the members who were present at the decision, and unless the motion to reconsider be made by a person who voted with the majority.

33. A subject which has been indefinitely postponed shall not be again called up during the same sessions of the court, unless by the consent of three-fourths of the members who were present at the decision.

*Of speakers.*

34. If more than one member rise to speak at the same time, the member who is most distant from the moderator's chair shall speak first.

35. Every member, when speaking, shall address himself to the moderator, and shall treat his fellow-members, and especially the moderator, with decorum and respect.

*Of interruptions.*

36. No speaker shall be interrupted unless he be out of order, or for the purpose of correcting mistakes or misrepresentations.

*Of voting.*

37. Members shall not decline voting, unless excused by the court.

38. When various motions are made with respect to the filling of blanks with particular numbers of times, the question shall always be first taken on the highest number and the longest time.

39. When the moderator has commenced taking the vote, no further debate or remark shall be admitted, unless there has evidently been a mistake; in which case the mistake shall be rectified, and the moderator shall re-commence taking the vote.

40. The yeas and nays on any question shall not be recorded, unless it be required by one-third of the members present; and every member shall vote "yea"

or "nay," unless excused by the court. In a judicial case, members thus excused shall not be allowed a vote in any of the subsequent proceedings relating thereto.

41. In all elections it shall require a majority of the votes cast to elect.

*Of committees.*

42. The person first named on any committee shall be considered as the chairman thereof, whose duty it shall be to convene the committee and preside therein; and in case of his absence, or inability to act, the second named member shall take his place and perform his duties.

*Of private sessions.*

43. All courts have a right to sit in private on business which, in their judgment, ought not to be matter of public speculation.

*Of the committee of the whole.*

44. Every court has a right to resolve itself into a committee of the whole, or to hold what are commonly called *interlocutory meetings*, in which members may freely converse together without the formalities necessary in their ordinary proceedings. In all such cases the moderator shall name the member who is to preside as chairman. If the committee be unable to agree, a motion may be made that the committee rise, and, upon the adoption of such motion, the moderator shall resume the chair, and the chairman of the committee shall report what has been done, and ask that the committee be discharged, which, being allowed, the matter shall be dropped. If the committee shall agree upon the report to be made, or have made progress in the same without coming to a conclusion, the committee may rise, report what has been done, and, if the case require, may ask leave to sit again; or the committee of the whole may be dissolved, and the question considered by the court in the usual order of business.

*Of decorum.*

45. Without express permission, no member of a court, while business is going on, shall engage in private conversation; nor shall members address one another, nor any person present, but through the moderator.

46. When more than three members of the court shall be standing at the same time, the moderator shall require all to take their seats, the person only excepted who may be speaking.

47 (a). If any member act in any respect in a disorderly manner, it shall be the privilege of any member, and the duty of the moderator, to call him to order.

(47 (b). A rule added in 1874 (see Minutes, page 496): All expressions of approbation or disapprobation, by clapping of hands or stamping, or any audible applause, shall be considered disorderly.)

48. No member shall retire from any court without the leave of the moderator, nor withdraw from it to return home without the consent of the court.

*Of cases unprovided for.*

49. All cases that may arise, not provided for in the foregoing rules, shall be governed by the principles of parliamentary law.

*Of closing the sessions.*

50. The moderator of every court, above the church session, in finally closing its sessions, in addition to prayer, may cause to be sung an appropriate psalm or hymn, and shall pronounce the apostolical benediction.

168. *Accepting invitations.*

Whenever invitations have been made to the Assembly, tendering to its members hospitality, excursions, etc., the invariable custom has been to return thanks for the courtesy, and if deemed advisable, to adjourn at such hour as will permit the members individually to accept the invitation. The Assembly has not deemed it proper, in its capacity as a court, to attend entertainments, commencements, etc. (see 1881, p. 354, *et passim*.)

169. *Electioneering pamphlets.*

1880, p. 212. Whereas, a pamphlet, entitled "Discussion on Assem-

bly Deliverances," has been addressed to the moderator and members of this body and circulated among them, which pamphlet, moreover, contains a grossly personal assault on a member of this General Assembly; and whereas, it appears that other pamphlets bearing upon questions still pending have been put in circulation among the members, the General Assembly hereby expresses its disapproval of this method of attempting to influence its decisions as disrespectful to this body, and an infringement upon its prerogatives.

170. *Prayer for the General Assembly.*

1863, p. 133. Whereas, the General Assembly of the Presbyterian Church in the Confederate States fully recognizes the efficacy of the prayers of God's people, and the necessity for divine guidance in its own deliberations; therefore,

*Resolved, 1,* That the General Assembly recommend to all the churches under its care, to offer special prayer during the devotions of the Sabbath preceding the meeting of the General Assembly in each year, that God would of great mercy so give the Assembly the wisdom that cometh from above, and so direct all its plans, discussions, and decisions, as to promote his own glory, and advance the kingdom of Jesus in the earth.

*Resolved, 2,* That the above preamble and resolution be printed annually in the Appendix to the Minutes of the Assembly.

171. *Permanent Standing Committees.*

1876, p. 239. Overture from the Presbytery of Mecklenburg, asking the Assembly to provide that its Committee of Bills and Overtures, and its Judicial Committee, be made permanent committees, whose duty it shall be to publish in the newspapers reports of matters submitted to them, and their decisions, for discussion in the newspapers, before they be submitted to the General Assembly.

*Answer:* The proposed arrangement seems not only impracticable, but appears to be grounded on an incorrect conception of the functions of the General Assembly as a supreme court of Christ, meeting, with the promise of the presence of Christ, to deliberate, and, under the leading of the Spirit, to decide upon matters pertaining to the general interests of the Church, and not merely to express the public opinion of the Church.

172. *Synods and Presbyteries to be arranged in Minutes alphabetically.*

1861, p. 34. On motion of Dr. John S. Wilson, the Assembly directed the stated clerk, in publishing the Minutes, to cause the names of the Synods to be printed in alphabetical order, and the names of the Presbyteries in the several Synods to be printed in the same manner.

173. *Overtures and memorials may be referred without being first read.*

1872, p. 158. Overture No. 13, asking that a rule be adopted requiring that all memorials and overtures presented to the Assembly shall be read before they are referred to a committee. Your committee think such a rule would prove highly inconvenient, often vexatious,

and sometimes impracticable, and so report adversely to the overture. Adopted.

174. *Shall overtures be printed in the Minutes.*

1873, p. 307. The Presbytery of Brazos requests that the text or the substance of all overtures presented to the Assembly appear in the printed Minutes of this body.

*Answer:* We think our Minutes are sufficiently full on the subject of overtures. Adopted.

1883, p. 28. Overture from the Presbytery of Winchester, asking that the substance of all overtures sent up to the Assembly be printed in the Minutes of the Assembly. Granted.

175. *Advisable that overtures should come through the Synods.*

1876, p. 219. *Resolved*, That in view of the multiplication of overtures from the Presbyteries to the General Assembly, and without intending to pronounce judgment upon the question whether, under Sec. IV. of Chap. XI. of the Form of Government, the Presbyteries have the constitutional right to pass by the Synods and overture the General Assembly directly on all proper questions, the General Assembly reminds the Presbyteries that this growing practice is of doubtful expediency; that it consumes the time of the Assembly in many instances without any practical benefits; and that it would be better for the interests of the Church if all overtures shall be approved by the Synods before they are sent to the General Assembly, except in extraordinary cases.

1883, p. 59. This deliverance was in substance reaffirmed.

176. *Overtures should pass through the lower courts.*

1879, p. 43. Overture from the Rev. James Woodrow, proposing the following question for answer by the Assembly, viz.:

"From whom is it proper for the General Assembly to receive overtures, according to the constitution?"

*Reply:* In the judgment of this Assembly, all overtures to the highest court of the Church ought to come from the lower courts, and not from individuals; and, further, that the highest court ought not to be asked for "advice and instruction" (Form of Government, Chap. V., Sec. VI., Art. V.) in any cases in which the said "advice or instruction" may be given with equal edification to the Church by a lower court.

1878, p. 610. Overture from the Synod of Texas, asking the Assembly to decide that "all overtures, appeals, complaints, etc., should proceed in regular gradation from the session to the Presbytery, from the Presbytery to the Synod, and from the Synod to the General Assembly, and *vice versa*, without omitting any of the intermediate courts."

*Reply:* 1. As to judicial cases, we refer to Chap. VI., Sec. III., Art. VI., Book of Discipline.

2. That while the General Assembly may recommend that overtures should ordinarily be sent from the Synod, it cannot deny the right of Presbyteries, the constituent elements of the Assembly, nor of individuals, to overture the General Assembly whenever circumstances may require.

3. That the General Assembly has the right to send its deliverances directly to the Presbyteries.

1878, p. 641. The Committee on the Records of the Synod of Texas recommend the following exception: That on page 95 the Synod took the following action: "That in order to preserve the true relations of the correlative rights and obligations of our several ecclesiastical courts, it is the judgment of this Synod that all overtures, appeals and complaints, etc., should proceed in regular gradation, rising from the session to the Presbytery, from the Presbytery to the Synod, and from the Synod to the General Assembly, and *vice versa*, without omitting or passing over any of the intermediate courts, from the lowest to the highest."

While this exception was doubtless sustained, it does not appear from the Minutes that it was acted upon.—A.

177. *Minutes to be published by the Committee of Publication.*

1887, p. 202. Ordered: That the stated clerk be directed to have the Minutes of the Assembly printed by the Publication Committee in Richmond. This order to begin with the publication of the Minutes of 1888.

178. *Price of the Minutes.*

Fifty cents a copy was the selling price of the printed Minutes until 1864, when it was placed at \$2, and one copy ordered sent annually to every minister of the Church free of charge. (P. 263.)

In 1863, p. 151, the following was adopted:

*Resolved*, That each Presbytery in connection with this Assembly be requested to contribute annually a sum which shall be equal to one dollar for each minister, and one dollar for each church under its care.

*Resolved*, That a copy of the Minutes be sent annually to every minister, and to the clerk of every session belonging to each Presbytery which may accede to the foregoing request.

1865, p. 357. Money having returned to its normal value, the selling price per copy for the Minutes was again put at fifty cents. In 1866, p. 10, it was further ordered that one copy be sent to the clerks of Presbyteries gratis.

1874, p. 523. To every church contributing to the contingent and commissioner's fund, according to the plan this year inaugurated, one copy of the annual Minutes shall be sent free.

In 1870, p. 505, the price was fixed at thirty cents a copy, provided as many as twenty-five copies should be sent to one address. In 1873, (see p. 314), the price was made thirty cents in case ten copies should be ordered sent to one address. In 1885, in response to several overtures, the following was adopted: That the stated clerk be directed to send a copy of the Minutes each year, without charge, to every minister of the Church. (P. 404.)

1887, p. 247. The stated clerk is instructed to present each session with a copy of the Minutes free of charge.

179. *Committee to verify the printed Minutes.*

1884, p. 237. The Synod of South Georgia and Florida overtures the Assembly to appoint a committee whose duty it shall be to examine,

by comparison, the written record and printed Minutes, and make report touching the correspondence of the two records.

*Answer:* It would not be practicable for the committee asked for to act, even if it were appointed, inasmuch as it would be required to revise the Minutes of an Assembly which has been dissolved, and report the same to another which has no power to amend.

#### 180. *Contingent fund.*

1861, p. 24. The Assembly will need funds for its own contingent expenses; for the salaries of its clerks; for its commissioners to corresponding bodies, and for publishing its Minutes; to which may also be added a commissioners' fund, out of which should be paid the mileage and expenses of commissioners to the General Assembly from Presbyteries that are not able to bear this expense.

1864, p. 263. Travelling expenses of the committees of the Assembly, and its other agents, enumerated as ordinary expenses.

#### 181. *How this fund shall be raised.*

1861, p. 18. *Resolved*, That the Assembly request the delegates from each of the Presbyteries represented on this floor to pay over to the stated clerk of the Assembly the sum of fifty cents for each minister in said Presbytery, for the purpose of constituting a contingent fund.

P. 39. To this was added the proceeds arising from the sale of the Minutes and Address ordered to be sold. An assessment, ranging from five to twenty dollars, was made upon the Presbyteries, to be sent up to the next General Assembly. This assessment was continued for two years.

1863, p. 151. Seven hundred and eighty-five dollars were assessed and apportioned among the Presbyteries, at rates from ten to twenty-five dollars on each. This assessment was quadrupled in 1864.

#### 182. *Standing Committee on Finance.*

1864, p. 281. *Resolved*, That there be now established, as one of the standing executive committees of the Assembly, a Committee of Finance, consisting of the stated and permanent clerks, together with the treasurer of the Assembly, to whom shall be referred all the financial matters of the Assembly connected with the publication of the Minutes, and the providing of ways and means to meet the annual expenses of the Assembly; and that this committee be required to report, as the other executive committees, annually to the General Assembly.

#### 183. *Assessments and the contingent fund.*

The assessments were changed in amount from year to year.

1870, p. 519. An overture from brethren in Texas concerning a new assessment to provide for a commissioners' fund, induced (1871, p. 33) the Assembly to so far raise the assessments as to provide a fund for meeting, in part at least, the expenses of commissioners from the more distant and impoverished Presbyteries.

184. *Another plan adopted.*

1874, p. 523. Overture No. 7 is a request from the Synod of Texas and from the Presbytery of Brazos, and also from the Presbytery of Texas, that the Assembly adopt a system of *per capita* assessment to defray the expenses of the commissioners' and contingent fund, and that the rate of assessment, at present, be fixed at *ten cents* for each communicant of the Church.

It is recommended that the request be granted, and that, in order to initiate the plan, the Assembly adopts the following rules, subject to such modifications as experience may show to be advisable, to-wit:

1. There shall be appointed at each meeting of the Assembly a standing committee of the commissioner's fund, who shall present an estimate of the amount needed to defray the contingent expenses of the next Assembly, and also the travelling expenses of its members, with a statement of the *per capita* rate necessary to secure it.

2. Presbyteries, at the next stated meeting after the adjournment of the Assembly, shall apportion, as they may deem best, the amount required from the communicants within their bounds.

3. Churches shall be instructed to pay over their respective apportionments at the stated meeting of the Presbytery next preceding the meeting of the Assembly, and the amount due from the Presbytery shall be forwarded by the commissioners.

4. The apportionment of each Presbytery, and the bill of the travelling expenses of its commissioners, shall be presented to the standing committee as early as the fifth day of the sessions of the Assembly.

5. The standing committee shall reserve from the amount received enough for the contingent expenses of the Assembly, and shall then proceed to audit the bills of the commissioners, and pay the *pro rata*, as far as the funds received will permit, the surplus, if any, to be placed in the hands of the treasurer of the Assembly.

6. Presbyteries must contribute their full proportion, according to the *per capita* rule, in order to avail themselves of the proceeds of this fund.

7. Every church contributing to the fund shall be entitled to a copy of the Annual Minutes of the Assembly.

8. The travelling expenses of commissioners from Presbyteries in foreign lands shall be estimated from their place of residence in this country.

9. Every Presbytery, therefore, is hereby requested to forward to the Standing Committee on the Commissioners' Fund of the next Assembly an amount equal to ten cents for every communicant under the care of their churches, as determined by the statistical report herewith printed. Adopted.

185. *How it worked.*

1875, p. 35. Ordered, That, on account of the small number of Presbyteries adopting, and the insufficiency of the sum provided, the commissioners from the Presbyteries furnishing an assessment of ten cents per member for the present year, retain in their hands, for expenses, all the money remaining after paying to the Assembly's treasurer, for the contingent fund, the assessment made upon them in 1871.

That the Assembly continue its present plan for raising its contingent and commissioners' fund, with certain modifications (noted below);

and urges the adoption of this scheme by all the Presbyteries, not so much as a matter of constitutional right, but as a measure of Christian courtesy and brotherly kindness, which should prompt us to help the weak and to "bear one another's burdens."

These modifications were substantially: that the necessary expenses of commissioners coming to the Assembly may be presented as a part of the apportionment. That the apportionment for next year shall be eight cents per member, designed to raise a sum of at least eight thousand dollars. That the Presbyteries declining to co-operate in the scheme for a general commissioners' fund, and preferring to pay the expenses of their own delegates to the Assembly, be directed to contribute to the contingent fund a sum apportioned to them at the rate of two cents per member. This apportionment will provide an aggregate contingent fund of \$2,090. That the three missionary Presbyteries of Hangchow, Sao Paulo, and Indian be not at this time assessed for the contingent fund.

1876, p. 232. The Standing Committee on Commissioners' Fund beg leave to make the following report:

The committee have received reports from but seventeen Presbyteries out of the sixty-four belonging to the Assembly, who have gone into the *per capita* scheme recommended by the Assembly.

It is proper here to state, by way of information as to the history of said scheme, that it originated in 1874, and at the Assembly of 1875 it was found to be a failure; whereupon it was again urged upon the Presbyteries, and the experiment was made a second time; which experiment we now find has resulted as it did before, in a failure; there being only about one-fourth of the whole number of Presbyteries reported to us as adopting this scheme, and these for the most part being the more remote Presbyteries. It is, therefore, evident that the commissioners of the Presbyteries which have adopted this scheme cannot have their travelling expenses defrayed under it. We therefore think it but just that the frontier Presbyteries be relieved this year from the payment of any part of the assessment for the contingent expenses of the General Assembly.

We further recommend to the Assembly, that in consideration of the fact that this *per capita* scheme, has been twice tried, and has resulted both times in failure, it be now abandoned, and that the Presbyteries be instructed to return to the original plan of assessment. Adopted.

186. *Having re-adopted the old plan, the Assembly declines to change it.*

1880, p. 213. In reply to an overture from the Presbytery of Dallas, asking that some plan be devised for equalizing the expenses of commissioners, the following was adopted:

Various plans for equalizing the expenses of commissioners have already been tried and failed. The present plan, however faulty in theory, is the only one which has at all answered the purpose of securing due attendance at the meetings of the General Assembly. If, however, the present rate of General Assembly assessments on Presbyteries be continued, it will yield a fund which may be applied towards measurably accomplishing the desired end. It is therefore inexpedient, in the judgment of this Assembly, that any change be made in the present plan.

1881, p. 383. To a similar request from the Presbytery of St. Johns, the same answer was returned.

The schedule of assessment adopted in 1875 continued in force until 1881, when it was revised, and, as then revised, is in force at this date, 1887.

187. *The Assembly without power to organize a Presbytery.*

1867, p. 148. Overture from the commissioners from the Presbyteries of Arkansas and Ouachita, asking for the formation of a new Presbytery, in view of the difficulty of now securing a meeting of Synod, owing to the small number and remote locality of one of the Presbyteries (Indian) comprised in the Synod of Arkansas.

*Resolved*, That this Assembly is constitutionally incompetent to grant this request.

(For a violation of the law in this particular, and the manner in which the error was redressed, see chapter on Presbyteries, sections on Hangchow and Sao Paulo Presbyteries.—A).

188. *Auditing financial reports to the Assembly.*

Prior to the Assembly of 1864, the reports of the treasurers of the various executive committees were simply audited by sub-committees, before being sent to the Assembly, and there inspected by the respective standing committees. (See 1862, pp. 10, 17.)—A.

189. *Special Auditing Committee to be appointed.*

1864, p. 278. *Resolved*, That the Assembly appoint annually a committee of three, unconnected with the Executive Committee of Domestic Missions, to audit all the accounts of the treasurer; that it be made the duty of the treasurer to have the report of these auditors endorsed upon his account before laying it before the Assembly.

P. 266. A similar provision was made for the Executive Committee of Foreign Missions: these committees to be appointed by one Assembly to audit reports sent up to the next Assembly.

This plan does not appear to have been adhered to for more than a year or two.—A.

190. *An Auditing Committee to be appointed annually among the standing committees.*

1868, p. 271. *Resolved*, That each of the executive committees of the Assembly shall, along with its annual report, send up also the treasurer's book and vouchers, and also the book of records containing their proceedings; and that an auditing committee shall be appointed annually among the standing committees.

2. That the treasurers be requested to attend each meeting of the General Assembly.

191. *The various executive committees to first audit the reports of their respective treasurers.*

1882, p. 554. The auditing committee, in view of the great labor and time necessary to examine the books and accounts of the Executive Committees of Foreign Missions, Home Missions, Education, Publication, Tuskalooza Institute, and Board of Trustees of the General

Assembly, as submitted at each General Assembly, would suggest and recommend that hereafter each of the committees above named, previous to submitting their reports to the General Assembly, be directed to appoint from among their own number respectively, a sub-committee to audit the accounts of their respective treasurers; who shall submit a written report, which shall accompany the report of the committee as made to the General Assembly, and form a part of the same. Adopted.

192. *Quarto-centennial services of the Assembly.*

1885, p. 400. The following committee was appointed to arrange for quarter-centennial services commemorative of the organization of the General Assembly, viz.: Rev. J. R. Wilson, D. D., W. P. Webb, Esq., Rev. E. M. Green, D. D., and John W. Wallace, Esq.

P. 421. The committee appointed to arrange for the quarter-centennial exercises to be held during the sessions of the next Assembly at Augusta, Georgia, would recommend that this Assembly request the officers of the first General Assembly, all of whom are happily still living, viz.: Rev. Dr. B. M. Palmer, moderator; Rev. Dr. John N. Waddel, stated clerk; and the Rev. Dr. J. R. Wilson, permanent clerk, to deliver addresses upon that occasion, upon such topics as may seem to them to be appropriate; and that this committee be continued *ad interim* to arrange the details of these commemorative exercises, with instructions to report to the next Assembly.

1886, p. 12. The committee appointed by the last General Assembly "to arrange for quarter-centennial services commemorative of the organization of the General Assembly," with instructions to report to this Assembly, beg leave to suggest the following plan, viz.:

1. That the Assembly, in closing its business sessions on Monday, the 24th inst., adjourn to meet on Wednesday morning, the 26th, so as to devote the whole of the intervening Tuesday to the services indicated; and that, during the continuance of these services, the chairman of this committee be requested to preside, assisted by the moderator of the first Assembly, by the moderator of this Assembly, and by the pastor of the Augusta church.

2. That (interspersed with appropriate religious exercises) the persons designated by the last Assembly to deliver addresses on the present occasion, shall discharge this duty in the following order: 1st, An opening address by the Rev. Dr. Wilson; 2nd, An intermediate address by the Rev. Dr. Waddel; and 3rd, The principal address by the Rev. Dr. Palmer; the entire service to be concluded at an hour not later than 2 P. M.

3. That Tuesday evening, from 8 o'clock until 10½, be given up to such social intercourse as shall be indicated by the church committee of arrangements. Adopted.

P. 21. This order of exercises was carried out.

P. 25. The General Assembly of the Presbyterian Church in the United States, desiring to express and permanently record its appreciation of the exercises held in Augusta, Ga., May 25th, 1886, commemorative of the quarter-centennial of its organization, therefore,

*Resolved*, 1, That the Committee of Publication be instructed to publish in pamphlet form the action of the last Assembly providing for this celebration, the report of the committee of arrangements, the pro-

gramme or order of exercises, and the three addresses delivered on the occasion by Rev. Joseph R. Wilson, D. D., Rev. J. N. Waddel, D. D., and Rev. B. M. Palmer, D. D.; that five thousand copies be so published and sent to our ministers, for gratuitous distribution by them in their respective congregations.

*Resolved, 2,* That the thanks of the Assembly are tendered to the First Presbyterian Church of Augusta, for its hearty and efficient efforts in aid of the execution of the programme, and especially to the ladies of the First and Second Presbyterian Churches, for the delightful reception given by them, and which contributed so much to the enjoyment of this interesting occasion.

193. *Centennial of the first General Assembly in America.*

1886, p. 20. The following communication was received by telegraph from the General Assembly of the Presbyterian Church, U. S. A.:

MINNEAPOLIS, MINN., *May 24, 1886.*

*To the General Assembly in session at Augusta, Ga., from the General Assembly in session at Minneapolis, Minn., Greeting:*

1. *Resolved,* That this General Assembly, congratulating the Presbyterians of the country upon the happy re-establishment of fraternal relations between the two great branches of the Church in this land, most cordially and earnestly invite the General Assembly of the Presbyterian Church in the United States to co-operate with us in the year 1888 in the celebration of the organization of the General Assembly at Philadelphia.

2. That the committee of this Assembly, on the one hundredth General Assembly, be, and they are hereby, directed and empowered to confer with a similar committee from the General Assembly of the Presbyterian Church in the United States: and if this invitation be accepted and such committee be appointed, to arrange the method and plan of such co-operation.

3. That the moderator be requested to communicate these resolutions by telegraph to the General Assembly now sitting in Augusta, Ga., in behalf of the General Assembly.

D. C. MARQUIS, *Moderator.*

W. H. ROBERTS, *Stated Clerk.*

P. 22. The following reply was adopted:

AUGUSTA, GEORGIA, *May 25, 1886.*

*To the General Assembly in session at Minneapolis, Minn., from the General Assembly in session at Augusta, Ga., Greeting:*

*Resolved (1,)* That this General Assembly, participating in the gladness caused by the re-establishment of fraternal relations between the churches which we respectively represent, willingly accept the cordial invitation of the General Assembly of the Presbyterian Church in the United States of America, to co-operate with them in the year 1888 in celebrating the organization of the General Assembly at Philadelphia in 1788.

*Resolved (2,)* That a committee of this Assembly be appointed to act with a similar committee of the Assembly at Minneapolis in arranging the mode of co-operation and the plan of this celebration.

*Resolved* (3,) That the moderator of this Assembly be authorized to communicate these resolutions by telegraph to the General Assembly now in session at Minneapolis.

J. H. BRYSON, *Moderator*,

JOSEPH R. WILSON, *Stated Clerk*.

The following resolution, reported from the Committee on Foreign Correspondence, was also adopted, viz.:

*Resolved*, That the committee appointed to confer with a similar committee of the General Assembly of the Presbyterian Church in the United States of America for the purpose of arranging for a centennial celebration, shall also constitute the committee of this Assembly for carrying out such arrangements. This committee shall be composed as follows: Rev. Dr. B. M. Palmer, with Rev. Dr. Joseph R. Wilson as his alternate; Rev. Dr. M. D. Hoge, with Rev. Dr. Alexander Martin as his alternate; Rev. W. F. Junkin, D. D., with the Rev. Dr. G. B. Strickler as his alternate; R. L. Dabney, D. D., with Rev. Dr. R. K. Smoot as his alternate; Alphonso Avery, of North Carolina, with B. F. Hall, of North Carolina, as his alternate; Patrick Joyce, of Kentucky, with Thomas W. Bullitt, of Kentucky, as his alternate; Thomas A. Hamilton, of Alabama, with J. A. Leland, of South Carolina, as his alternate.

1887, p. 193. The committee appointed by the last Assembly to confer with a similar committee of the General Assembly of the Presbyterian Church in the United States of America, for the purpose of arranging for a centennial celebration in the year 1888, would respectfully report:

That, by agreement, this conference was held in the city of Baltimore on the 22d of December, 1886, all the members of your committee being present, with the exception of Dr. Dabney, declining to serve because of the state of his health. Dr. Smoot, his alternate, also excused himself on account of the distance of the place of meeting.

It is needless to say that the conference was harmonious and cordial throughout. A printed copy of the proceedings is herewith submitted, from which all the arrangements may be gathered for the proposed celebration. In order to reach the masses which will doubtless assemble in Philadelphia, six public meetings will be held—two in the morning of the fourth Thursday of May, 1888, two in the afternoon, two at night—these meetings to be held respectively at the same hour in different halls, and to be presided over by representatives of the two Assemblies.

To redeem the occasion, as far as possible, from mere sentimental self-appreciation, as well as to make it bear upon the future advancement of the Church, twenty addresses will be delivered upon as many distinct topics, ten speakers being selected from each of the two concurring Assemblies. This equal division was insisted upon by the brethren of the other part, notwithstanding the disparity in numbers modestly urged by us, on the ground that the two bodies met as units in this memorial service, which should be made to appear upon the face of the occasion.

Your committee did not feel disposed to assume the responsibility of appointing the speakers who shall represent us upon the platform, and accordingly refer this to the Assembly itself at the present meeting.

The following suggestions are respectfully submitted:

1. That the General Assembly adjourn, to meet next year at some point as near as possible to the city of Philadelphia, so as to secure the fullest co-operation in this joint celebration.

2. That on Memorial Day, the fourth Thursday of May, 1888, the Assembly shall suspend its usual sessions, allowing all its members to participate in this reunion.

3. That this General Assembly appoint a committee, which shall nominate the speakers for the centennial—four of these speakers, at least, to be chosen from the laity; this nomination to be made before the Assembly rises.

4. It being possible that some of these appointees may decline to serve, that a local committee (for convenience of consultation) be appointed, which shall choose others in their stead, giving nine months' notice, if possible, of the duty expected of them.

5. That the matter of raising a memorial fund be left to the different portions of the Church which may choose to embark in it.

6. That the Assembly recommend to the Presbyteries to collect historical materials within their bounds, and forward the same to the Assembly of 1888.

All which is respectfully submitted.

B. M. PALMER,  
M. D. HOGE,  
W. F. JUNKIN,  
ALPHONSO AVERY,  
PATRICK JOYCE,  
J. A. LELAND.

This report, with other documents, was referred to a special Committee on the Centennial Celebration, of which Rev. T. L. Preston, D. D., was chairman. (P. 201.)

P. 218. This committee made the following report, which was adopted:

Your committee has had submitted to it the following papers, viz.:

1. An invitation to this General Assembly to hold its next session in the city of Philadelphia, from the Presbytery of Philadelphia. (P. 195.)

2. An invitation from the Second Church of Philadelphia, inviting the Assembly to hold its sessions in that church, tendering to it the hospitality of the church and people. (P. 190.)

3. The printed minutes of the *ad interim* committee, appointed to make arrangements for the centennial celebration on the fourth Thursday of May, 1888.

4. A report from the committee of our General Assembly, appointed to confer with a similar committee appointed by the General Assembly, U. S. A., making certain suggestions to this Assembly with regard to carrying out the plan proposed by the joint committee of the two Assemblies.

(1.) To the invitation of the Presbytery of Philadelphia, we recommend the following response: That this Assembly has received the kind and courteous invitation of the Presbytery, and recognizes the Christian sentiment and fraternal regards which prompted the brethren of the Presbytery to desire to have our Assembly to meet with them; that the Assembly very highly appreciates the cordial terms in which the Presbytery presents its request, and reciprocates heartily the expressions of friendliness and fraternity contained in their letter.

But the Assembly does not deem it judicious to appoint a meeting of the body outside our own bounds, or to depart from the invariable custom of meeting within the limits of one of our own churches.

In declining to accept the invitation tendered us, we would not have the Presbytery suppose that we are in the least degree insensible to the generous impulse that prompted the Presbytery to desire to have our Assembly meet within their bounds.

(2.) To the invitation of the Second Church of Philadelphia, we recommend the following response :

If the proverbial hospitality of your noble city needed any commendation to us, we should find it in the cordial invitation which you have extended to us, which has been so handsomely expressed by the authorities of your church. If our Assembly had determined to meet in your city, we should have accepted with great gratification the kind hospitalities of your people. But our Assembly has determined that it will be both wise and prudent for us to meet in one of our own churches, so that we cannot have the pleasure which you propose to us of making the acquaintance of your people. Please convey to the people of your church our appreciation of their Christian courtesy.

(3.) We recommend the Assembly to approve the minutes of the *ad interim* committee, to commend their diligence, and to concur in the propriety of the arrangements which they have made.

(4.) The following suggestions of the committee are recommended for adoption :

1. That the General Assembly adjourn, to meet next year in the Franklin-Street church, Baltimore, tendered to the Assembly by the pastor, so as to secure the fullest co-operation in this joint celebration.

2. That on Memorial Day, the fourth Thursday of May, 1888, the Assembly shall suspend its usual session, allowing all its members to participate in this reunion.

3. That the following be appointed as the speakers who shall represent this Assembly in the centennial celebration: Dr. B. M. Palmer, Dr. M. D. Hoge, Dr. J. L. Girardeau, Dr. M. H. Houston, Dr. W. W. Moore, Dr. Jerry Witherspoon, Hon. J. Randolph Tucker, of Virginia; Hon. W. C. P. Breckinridge, of Kentucky; Hon. J. S. Cothran, of South Carolina, and Hon. Clifford Anderson, of Georgia.

4. That the following shall constitute the local committee, whose duty it shall be to fill the vacancies in the list of speakers that may arise from the declination of any of those who are appointed, and to attend to any such details of preparation for the celebration as may be necessary. Where such vacancies are filled, at least nine months' notice, if possible, shall be given to those appointed, of the duty expected of them: Rev. James P. Smith, Rev. M. D. Hoge, Rev. R. R. Howison, Mr. R. T. Brooke, Hon. C. F. Collier, Dr. A. N. Hollifield, Dr. C. R. Hemphill.

5. That the matter of raising a memorial fund be left to the different portions of the Church which may choose to embark in it.

6. That the Assembly recommend to the Presbyteries to collect historical materials within their bounds, and forward the same to the Assembly of 1888.

7. Assignment of subjects for speakers: (1.) History of Presbyterianism: its work for the future: Dr. Girardeau. (2.) Calvinism and religious liberty: Mr. Breckinridge. (3.) Adaptation of Presbyterianism

to the masses : Mr. Tucker. (4.) City evangelization : Dr. Hoge. (5.) Calvinism and human progress : Judge Cothran. (6.) Lay effort among the masses : Mr. Anderson. (7.) Foreign Missions : Dr. Houston. (8.) Home Missions : Dr. Moore. (9.) Children of the covenant : Dr. Palmer. (10.) Closing address : Dr. Witherspoon.

P. 219. To the local committee appointed above, styled elsewhere (p. 237) the "Committee of Arrangements," it was assigned as a duty to make all necessary additional arrangements.

P. 221. The treasurer of the Assembly is directed to pay the expenses of those who shall represent this Assembly at the centennial celebration, and of the local committee, in the discharge of the duties imposed on them.

## CHAPTER V.

### GENERAL POWERS OF CHURCH COURTS.

194. *Church courts have power to make deliverances affirming what is an offense.*

1865, p. 361. Inquiry from the Rev. Dr. Ross, whether every church session has the right to make it a rule that dancing and other amusements are disciplinary?

*Answer:* No church judicatory has a right to make any new rules of church membership different from those contained in the constitution; but it is the undoubted right of the church session, and of every other judicatory, to make a deliverance, affirming its sense of what is "an offense," in the meaning of the Book of Discipline, Chap. I., Sec. III.

195. *The nature and authority of in-thesei deliverances of church courts.*

1879, p. 23. Overture from the Presbytery of Atlanta, asking the Assembly for definite instructions upon the following points, to-wit:

*First,* Are the deliverances of 1865, 1869, and 1877, on the subject of worldly amusements, to be accepted and enforced as law by judicial process?

*Second,* Are all the offenses named in them to be so dealt with, or are exceptions to be made?

*Third,* Are the deliverances of all our church courts of the same nature and authority, so far as the bounds of those respective courts extend?

In answer to these questions, the Assembly unanimously adopted the following minute:

*First,* This Assembly would answer the first question in the negative, upon the following grounds:

*First,* That these deliverances do not require judicial prosecution expressly, and could not require it, without violating the spirit of our law.

*Second,* That none of these deliverances were made by the Assembly in a strictly judicial capacity, but were all deliverances *in thesei*, and therefore can be considered as only didactic, advisory and monitory.

*Third*, That the Assembly has no power to issue orders to institute process, except according to the provisions of Book of Discipline, Chap. VII., in the old, and Chap. XIII., Sec. I., in the revised Book; and all these provisions imply that the court of remote jurisdiction is dealing with a particular court of original jurisdiction, and not with such courts in general. The injunctions, therefore, upon the sessions to exercise discipline in the matter of worldly amusements are to be understood only as utterances of the solemn testimony of these Assemblies against a great and growing evil in the Church. The power to utter such a testimony will not be disputed, since it is so expressly given to the Assemblies in the Form of Government, Chap. XII., Sec. V., of the old, and in revised Book of Church Order, Form of Government, Chap. V., Sec. VI., Art. VI., and this testimony this Assembly does hereby most solemnly and affectionately reiterate.

In thus defining the meaning and intent of the action of former Assemblies, this General Assembly does not mean, in the slightest degree, to interfere with the power of discipline in any of its forms, which is given to the courts below by the constitution of the Church; or to intimate that discipline in its sternest form may not be necessary, in some cases, in order to arrest the evils in question. The occasion, the mode, the degree, and the kind of discipline must be left to the courts of original jurisdiction, under the checks and restraints of the constitution. All that is designed is to deny the power of the Assembly to make law for the Church in the matter of "offenses," or to give to its deliverances *in these* the force of judicial decisions.

*Second*, The second question, which is, "Are all the offenses named in the deliverances of 1865, 1869 and 1877 to be dealt with in the way of judicial process, or are exceptions to be made?" needs no answer after what has been said in answer to the first.

*Third*, In answer to the third question, relative to the nature and authority of our different church courts, this Assembly would say that the nature and authority of all our church courts are the same, so far as the bounds of these respective courts extend, subject, of course, to the provisions for review and control of the lower courts by the higher. The power of the whole is in every part, but the power of the whole is over the power of every part.

The perplexity about the nature of the deliverances in question has arisen from confounding two senses in which the word discipline is used in our constitution. One is that of "judicial process," the other is that of inspection, inquest, remonstrance, rebuke and "private admonition." (Form of Government, Chap. IV., Sec. III., Art. IV.) The one is strictly judicial or forensic; the other is that general oversight of the flock which belongs to the officers of the Church, as charged by the Holy Ghost with the duty of watching for souls. The one cannot be administered at all except by a court of the Church; the other, while it is a function of that charity which all the members of the Church are bound to possess and cherish for each other, is yet the special and official function of the rulers, to be exercised with authority toward those who are committed to their care. In the judgment of this Assembly, great harm is done by the custom of identifying, in popular speech, these two forms of discipline, or, rather, by forgetting that there is some other discipline than that of judicial process. Many an erring sheep might be restored to a place of safety within the fold

by kind and tender, yet firm and faithful efforts, in private, who might be driven farther away by the immediate resort to discipline in its sterner and more terrifying forms. The distinction here asserted is recognized in the Word of God, and in our constitution, for substance at least, in the directions given for the conduct of church members in the case of personal and private injuries. (See Chap. II., Art. III., of the old Book of Discipline, and Chap. I., Art. IV., of the revised; also, Matthew xviii. 15, 16.) If scandal can be removed or prevented in such cases, more effectually oftentimes by faithful dealing in private with offenders than by judicial process, it does not appear why similar good results may not follow from the like dealing in the matter of worldly amusements.

196. *No deliverance in these can modify or set aside a judicial sentence.*

1879, p. 57. Overture from the Synod of Kentucky, asking the General Assembly to reconsider the action of the Assembly of 1878, approving the action of the Presbytery of Louisville "in restraining from the exercise of the functions of the ministry a minister deemed irresponsible for his words and acts by reason of unsoundness of mind, without the usual forms of judicial process."

And the Synod furthermore ask the Assembly to "make such a deliverance on the subject as shall obviate any liability to misinterpretation, or danger of the introduction of principles or usages at variance with the regulation of our standards, and threatening to the rights and liberties of our ministers and people."

The Assembly made the following answer:

While it might be competent for one General Assembly, under such rules as the constitution provides, to grant a new hearing of a case which has been judicially decided by a previous General Assembly, yet inasmuch as this memorial simply asks for a deliverance in a case adjudicated by the Assembly of 1878, this Assembly declines to grant the request of the memorial, for the reason that no deliverance *in these* can modify or set aside a judicial sentence."

197. *Declines to repeal or modify this deliverance.*

1880, p. 201. "The Synod of South Carolina hereby overtures the General Assembly, respectfully praying that it will consider and repeal, or at least seriously modify, so much of the deliverance of the last Assembly at Louisville, in relation to worldly amusements, as declares that all deliverances of the General Assembly, and by necessary implication, of the other courts of the Church, which are not made by them in a strictly judicial capacity, but are deliverances *in these*, can be considered as only didactic, advisory, and monitory."

To this request the Assembly made the following reply:

1. This Assembly interprets the language complained of in the overture, as by no means declaring that *all* deliverances *in these*, uttered by a General Assembly, are to be considered as merely "didactic, advisory, and monitory;" but only as assuming that, when any *in these* deliverance bears upon the law of offenses and the administration of discipline, it is not to be regarded as furnishing a sufficient ground for judicial process by the courts of original jurisdiction, a part of which original jurisdiction is the power of interpreting for itself the law of offenses, as laid down in the constitution of the Church.

2. This Assembly declines to repeal or modify the deliverance of the last General Assembly referred to, as thus interpreted.

198. *The right of private judgment.*

1881, p. 383. To an overture from the Synod of Texas the following answer was made:

The Form of Government (Chap. V., Sec. II., Art. II.,) declares that "church courts can make no laws binding the conscience, but may frame symbols of faith," etc. It follows that church courts are not infallible, but on the contrary, "all may err, and many have erred; therefore they are not to be made the rule of faith or practice, but to be used as a help in both." (Confession of Faith, Chap. XXXI., Sec. III.) Thus the right of private judgment is asserted; this right, however, is not opposed to lawful authority, but to the assumption of power to bind the conscience.

199. *Limitation on the right of protest.*

1875, p. 23. Overture from James A. Wallace and others, proposing the following questions:

"Is it regular for a member who was not present to vote at a meeting of a judicatory, to protest against an act of that judicatory at a subsequent meeting?"

"Should there be *any limitation of time*, when a protest may be admitted to record against such action, after the rising of the judicatory?"

"Is it regular to protest against an act after the records have been approved by a higher judicatory?"

The committee recommend the following answer:

In the judgment of the Assembly, a protest should be submitted at the meeting at which the action was taken against which the protest is offered. Adopted.

200. *Mode of representation in the higher courts.*

1882, p. 572. Overture from the Synod of Georgia, requesting that the Assembly take the necessary steps for effecting the following change in our Form of Government in reference to the constitution of our church courts, to-wit: That as the Presbytery is composed of representatives from the church sessions, or parochial Presbyteries, the Synod in like manner be composed of representatives of the Presbyteries, that is, of commissioners appointed by the Presbyteries, and the General Assembly of representatives from the Synods, or commissioners appointed by the Synods.

The Assembly declined to take the step proposed.

201. *Authority of deliverances of church courts and force of logical inferences from the same.*

1881, p. 390. To an overture from the Synod of South Carolina, the Assembly returns the answer: That all just and necessary consequences from the law of the Church are a part of the same, in the logical sense of being implicitly contained therein. The authority of this law is, however, two-fold: it binds all those who profess to live under it as a covenant by which they are united in one communion, so that there is

no escape from its control except by renouncing its jurisdiction; and it binds because it has been accepted as a true expression of what is revealed in Holy Scripture as infallible truth. The consequences deduced from it cannot, therefore, be equal in authority with the law itself, unless they be necessarily contained within it, as shown by their agreement also with the Divine Word.

202. *Tenure of office for clerks.*

1887, p. 232. Overtures from the Presbyteries of Lexington, Montgomery, and Central Texas, asking that an amendment to the Book of Church Order be sent down to the Presbyteries, making certain limitations to the office of clerk, that a re-election shall be had every three or five years.

*Answer:* The General Assembly declines to send down the proposed amendment.

203. *Commissioner to a higher court may be required to report on other matters than his diligence.*

1887, p. 205. The Committee on the Records of the Synod of Mississippi reported the following exception: That on pages 213, 214, an overture from the Prytania-street church was answered incorrectly. A commissioner from one court to a higher is required to render a report of his diligence only. (Form of Government, Chap. V., Sec. III., Art. V., last part, and Sec. IV., Art. VI., last part, and Sec. I., Art. I.)

This exception was not sustained. (P. 210.)

# BOOK IV.

## THE AGENCIES OF THE CHURCH.

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### CHAPTER I.

#### FOREIGN MISSIONS.

##### 204. *Constitution of the Executive Committee of Foreign Missions.*

1861, p. 15. For the organization of a permanent agency for conducting Foreign Missions, the following resolutions were adopted :

*Resolved*, 1, That this General Assembly proceed to appoint an executive committee, with its proper officers, to carry on this work, and that the character and functions of this committee be comprised in the following articles as its constitution, viz. :

ART. I. This committee shall be known as the Executive Committee of Foreign Missions of the Presbyterian Church in the Confederate States of America. It shall consist of a secretary, who shall be styled the Secretary of Foreign Missions, and who shall be the committee's organ of communication with the Assembly, and with all portions of the work entrusted to this committee; a treasurer, and nine other members, three of whom at least shall be ruling elders or deacons, or private members of the church, all appointed annually by the General Assembly, and shall be directly amenable to it for the faithful and efficient discharge of the duties entrusted to its care. Vacancies occurring *ad interim* it shall fill if necessary.

ART. II. It shall meet once a month, or oftener if necessary, at the call of the chairman or secretary. Five members may constitute a quorum for the transaction of business. It may enact by-laws for its government, the same being subject to the revisal and approval of the General Assembly.

ART. III. It shall be the duty of the executive committee to take direction and control of the Foreign Missionary work, subject to such instructions as may be given by the General Assembly from time to time; to appoint missionaries and assistant missionaries; to designate their fields of labor, and provide for their support; to receive the reports of the secretary and treasurer, and to give such directions in relation to their respective duties as may seem necessary; to authorize appropriations and expenditures of money, including the salaries of officers; to communicate to the churches from time to time such information about the missionary work as may seem important to be known; and to lay before the General Assembly from year to year a full report of the work, and of their receipts and expenditures, together with their books of minutes for examination.

*Resolved*. 2, That this committee shall be located at Columbia, S. C.

205. *Work of the Provisional Committee of Foreign Missions.*

Brethren in Columbia, S. C., having called the attention of the church throughout the Confederacy to the pressing demand of our missions among the Western tribes of Indians, and having received and disbursed funds sent forward, to the amount of more than \$4,000, and having reported its labors to the convention of delegates from various Presbyteries in the Confederate States of America, commonly known as the Atlanta Convention, which met in Atlanta in August, 1861, that convention fully endorsed their action, and as far as it had authority, and to the extent of the Presbyteries represented therein, appointed the same brethren at Columbia to continue the work till the meeting of the General Assembly to be held in Augusta in December next, when the whole subject of Missions, Foreign and Domestic, as well as all other objects of Christian enterprise in which our Presbyterian people are engaged, would be provided for.

This convention further appointed Rev. J. Leighton Wilson, D. D., and Rev. Charlton Henry Wilson, formerly missionary to the Choctaws, a commission to visit the missionaries and native preachers among these Indians, to prevent their entire dispersion and the loss of what has already been accomplished among them, with instructions to report fully the state of those missions to the General Assembly at its first meeting. All our churches were requested to contribute to the support of these Indian missions, and of those missionaries in more distant fields, as China, Siam, and Japan, who went from our Southern country. Provision was further made for the payment of the salary of Rev. J. Leighton Wilson from the time he entered upon his duties at Columbia, in June last. The cost of this entire work, together with the expenses of the commission to the Indians, was estimated to be about \$20,000 per annum. (Condensed from the published proceedings of the convention of delegates held in Atlanta.)—A.

1861, p. 44. The commission above alluded to presented to the Augusta Assembly an elaborate and exhaustive report of its visit to the Indian Territory, and of the outlook for missions in that field. It described the country, its situation, population, and direction of its sympathies, the mode in which missionary work has heretofore been conducted among the Indians, the recent excitement, its cause and its results. It spoke of the interviews held with the missionaries and addresses made to the Choctaw council, with the results of the same. It declared these missions entitled to the confidence of the Southern States, spoke of the measure of success so far achieved, and its great need of being sustained; declared that the Indian tribes, in the providence of God, have been thrown upon the care of the Southern Church, and that their sympathies were with the Southern people in the great conflict now agitating the land. (Condensed.)

In regard to this report, and the minutes of the provisional committee, the following resolutions were adopted:

1861, p. 16. *Resolved*, That three thousand copies of this report be printed under the direction of the executive committee, and we earnestly recommend that it be read to all our congregations on some suitable occasion, and that the minutes be committed to the executive committee to be appointed, and entered on their book of records as an introduction to their own minutes.

2. That the Assembly accepts with joyful gratitude to God the care of these missions among our Southwestern Indian tribes, the Choctaws, Chickasaws, Creeks, Seminoles and Cherokees, thus thrown upon them by his providence: missions whose whole history has been signalized by a degree of success attending few other modern missions—to a people comprising near seventy thousand souls, to whom we are bound by obligations of special tenderness and strength, and whose spiritual interests must ever be dear to the Christians of this land; a people destined, ere long, to share with us the full enjoyment of the social and political blessings for which we are now struggling. And the Assembly assures those people, and the beloved missionaries that have so long and successfully labored among them, of our fixed purpose, under God, to sustain and carry forward the blessed work whose foundations have

been so nobly and so deeply laid. We, therefore, decidedly approve of the recommendation of this report, that six new missionaries be sent to this field speedily, two of them to commence a new mission among the Cherokees, and that a few small boarding schools be established, with the special design of raising up a native agency.

3. That in the striking fact that the same upheaving and overturning that have called us into existence as a distinct organization, and shut us out from present access to the distant nations, has also laid thus upon our hearts and hands these interesting missions, with their fifteen stations, their twelve ordained ministers, and sixteen hundred communicants, so that, at the very moment of commencing our separate existence, we find them forming in fact an organic part of our body; and also in the gratifying promptitude with which our church has advanced to their support—the Assembly recognizes most gratefully the clear foreshadowing of the Divine purpose to make our beloved church an eminently missionary church, and a heart-stirring call upon all her people to engage in this blessed work with new zeal and self-denial.

4. The Assembly further rejoices to know that there are a few of the sons of our Southern Zion who are laboring in distant lands, and approves heartily of the action of the committee in forwarding funds for the support of the missions in which they are engaged, trusting that the committee to be appointed will, as soon as possible, ascertain the facts on the subject necessary to their future guidance, and takes this occasion hence to direct the longing eyes of the whole church to those broad fields where Satan reigns almost undisturbed—to India, Siam, China, Japan, and especially to Africa and South America, which have peculiar claims upon us, as fields where we are soon to be called to win glorious victories for our King, if we prove faithful, and solemnly charges them that now, while in the convulsions that are shaking the earth we hear the tread of his coming footsteps to take the kingdom bought with his blood, they should be preparing to meet him with their whole hearts and their largest offerings.

5. Finally, the General Assembly desires distinctly and deliberately to inscribe on our church's banner, as she now first unfurls it to the world, in immediate connection with the Headship of her Lord, his last command: "Go ye into all the world, and preach the gospel to every creature;" regarding this as the great end of her organization, and obedience to it as the indispensable condition of her Lord's promised presence, and as one great comprehensive object, a proper conception of whose vast magnitude and grandeur is the only thing which, in connection with the love of Christ, can ever sufficiently arouse her energies and develop her resources, so as to cause her to carry on, with the vigor and efficiency which true fealty to her Lord demands, those other agencies necessary to her internal growth and home prosperity. The claims of this cause ought, therefore, to be kept constantly before the minds of our people and pressed upon their consciences; and every minister owes it to his people and to a perishing world to give such instruction on this subject as he is able; and to this end the monthly concert ought to be devoutly observed by every church on the first Sabbath of each month, for the purpose of missionary instruction as well as prayer, and it would be well to accompany their prayers with their offerings. To the same end the Assembly earnestly enjoins upon all our ministers and ruling elders and deacons and Sabbath-school teachers,

and especially upon parents, particular attention to our precious youth in training them to feel a deep interest in this work, and not only to form habits of systematic benevolence, but to feel and respond to the claims of Jesus upon them for personal service in the field. And should a Sabbath-school paper be established, they recommend that at least one page be exclusively devoted to this subject.

The above report is somewhat abridged.—A.

#### 206. *The committee organized.*

1862, p. 30. The Executive Committee of Foreign Missions, immediately after the adjournment of the General Assembly in December last, organized themselves as a committee, and entered upon the work assigned them by the Assembly. A room was secured in Columbia for the secretary and treasurer, and also as a place of meeting for the committee, and thus a local and permanent character has been given to this branch of the Church's benevolence.

#### 207. *Monthly Concert of Prayer for Foreign Missions.*

1862, p. 10. *Resolved*, That this Assembly renew 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 upon the cause of Missions, and that contributions be made at those meetings whenever expedient.

(This recommendation is renewed from year to year in substantially the same words.)

#### 208. *Collections at the Monthly Concert.*

1868, p. 276. Regular collections should be taken up at such meetings, in addition to the annual collection for this object, as heretofore advised and urged by the Assembly.

1872, p. 168. *Resolved*, That the collections made in connection with the monthly concert of prayer, on alternate months (*i. e.* on the first Sabbath in February, April, June, August, October and December) be devoted to Foreign Missions.

#### 209. *The Missionary.*

1862, p. 31. From the report of the executive committee: The committee have thus far used the weekly religious journals as the medium of communicating missionary intelligence to the churches, and it is their opinion that so long as the editors of these papers are willing for their columns to be used in this way, there will be no necessity for any other organ of communication with the churches.

1867, p. 138. The committee is authorized to publish a monthly missionary paper for gratuitous circulation to ministers and Sabbath-school superintendents.

1873, p. 315. *Resolved*, That *The Missionary* be strongly commended as an instrumentality of great value in diffusing information, and in creating and extending an interest in behalf of Missions. The executive committee is encouraged to press the circulation of this journal by all the means in their power.

Similar recommendations have been made from year to year. In

1887 it was ordered that this journal be enlarged, and that the subscription price be fixed at \$1. (P. 229).

#### 210. *Women as missionaries.*

1873, p. 365. *Resolved*, That the executive committee be advised to consider carefully, in the light of the Scriptures and of missionary enterprise, the propriety of engaging, to a larger extent, pious women, in the distinct character of missionaries in the service of the Church, and make report of their views to the next General Assembly.

In the twelve months following the adoption of this resolution, five females were sent out to foreign lands as missionaries. (1874, p. 548.)

#### 211. *Women's Missionary Societies.*

1875, p. 37. This Assembly calls attention to the remarkable fact that the gifts of our Sabbath-schools and the "Women's Missionary Associations," during the year past, amount to one-third of the entire sum furnished by the regular contributions of the churches. And in view of this fact, the churches are urged to a large increase of these associations.

1878, p. 619. Congregations are exhorted to encourage the formation of Ladies' Missionary Societies, wherever they do not already exist, for the purpose of raising funds for the cause of Foreign Missions.

1877, p. 419. *Resolved*, That while the Assembly rejoices in the rapid multiplication of Ladies' Missionary Societies, and would not by any means discourage their increase, yet a tendency manifested by some churches, to have the ladies contribute alone, or to appear as the only contributors of the church, would seem to be attended with the evil effect of a failure to cultivate that spirit of benevolent liberality in all the members of the church which is inculcated in the gospel.

#### 212. *Day of prayer for Missions.*

1880, p. 206. The Assembly recommends that the last Wednesday of October be observed as a day of prayer for the continuance and increase of the success of our mission work; and that as a Church we may be enabled with cheerful zeal to meet the fresh demands which the providence of God now makes upon our fidelity, in order that we may share more largely than ever in the work which is the crowning duty and crowning glory of the Church, to give the gospel to the world.

#### 213. *Pastors required to preach on the subject of Missions.*

1877, p. 418. *Resolved*, That it be enjoined on all the Presbyteries to require each pastor and stated supply, at the commencement of every ecclesiastical year, to preach an instructive, faithful sermon on the great duty of sending the gospel to the unevangelized nations of the earth.

1884, p. 212. This Assembly urges upon our ministers that at least once a year they preach on Foreign Missions, and that in the conduct of public worship they fail not to remember in the prayers then offered a cause which lies so near the Saviour's heart, and upon which the Divine blessing is so much and so constantly needed. (See also 1878, p. 619.)

214. *Evening session of the Assembly in the interest of Missions.*

1867, p. 138. *Resolved*, That the Assembly hold an evening session on Monday next, commencing at seven o'clock, at which time the interests of the foreign missionary enterprise shall be the special topic of discussion.

This precedent has been annually observed ever since thus instituted.

215. *Foreign Missions and the Sabbath-school.*

1868, p. 276. *Resolved*, That the superintendents and teachers of our Sabbath-schools, in co-operation with the pastors, be urged to bring the subject of Foreign Missions before their respective schools and classes frequently, and to invite regular monthly offerings for this cause. (See also 1873, p. 314; 1875, p. 37; 1867, p. 138; *et passim*.)

216. *Missionary interest in the seminaries.*

1884, p. 212. This Assembly recommends to the faculties of our theological seminaries that in some way they seek to beget and foster among the students a lively interest in Foreign Missions.

Report of the Executive Committee for 1885 says: The missionary interest in the theological seminaries has been reported as excellent.

217. *Missionary meetings at Presbytery.*

1882, p. 546. *Resolved*, That the General Assembly advise the Presbyteries to devote one evening during the spring sessions, or such other hour as may be convenient, to the general discussion of the subject of Foreign Missions, in the presence of the congregation among whom they meet, and that during the fall sessions a similar meeting be held in the interest of Home Missions.

218. *Contributions to special objects.*

1884, p. 262. Extract from the executive committee's report:

Letters are received from Sabbath schools, from missionary societies, and sometimes from churches, proposing that they shall contribute to some special object, and asking that an object be designated for them. Now, the position which this committee has held in this matter is well known. It has seemed to them desirable that with all our people, great and small, an interest and a liberality should be shown towards all parts of our mission work. It could be wished that every object which our Church has in hand for the extension of the Redeemer's kingdom among the heathen should be to our people a special object. At the same time it is apparent that there is a desire in many quarters that special objects shall be assigned. The fact, too, is recognized that the energies of some will be better called forth if they are directed to one particular object. And now, in view of the repeated requests which are made for special objects, the committee has determined to accede to these requests as far as possible, and would inform the Assembly and the Church that our missionaries in each field have been requested to furnish a list of all the objects in their field to which the money of our Church goes; and when these lists are received the committee will be prepared to gratify all those who wish a special object.

219. *Statistical reports from the foreign field.*

1883, p. 32. In response to an overture from the Presbytery of New Orleans, the General Assembly instructs our foreign missionaries in their respective fields of labor to furnish annual statistical reports of the churches, officers, and members under their care: also of baptisms, Sabbath-schools, and contributions to the various objects of benevolence, corresponding to the statistical reports of our churches at home, which should be printed opposite their names in the Minutes of the General Assembly.

This action is found also, in substantially the same words, on page 40 and page 61, Minutes of 1883.

220. *Co-operation in the foreign field*

1881, p. 361. *Resolved*, That this Assembly empower the Executive Committee of Foreign Missions to conduct such correspondence with missionaries and missionary committees and boards as may be necessary to ascertain if it be desirable for us, and if so, the best practicable method of carrying out the scheme of co-operation between the missionaries of the "Reformed Churches" in the foreign field suggested by the Pan-Presbyterian Council, and report to the next Assembly.

1884, p. 213. This Assembly directs that, inasmuch as the executive committee has been authorized to conduct a correspondence relative to co-operation in the foreign field and has reported progress, the committee keep the matter in charge, with the hope that, in the providence of God, the way may be open for the formation of one Presbyterian church in each mission field.

1886, p. 75. Extract from report of the executive committee:

Five years ago the Assembly empowered this committee to conduct correspondence with the missionaries and missionary committees and boards, to ascertain the best practical method of attaining co-operation between Presbyterian missionaries in the foreign field. In this correspondence the committee stated to the sister churches and their missionaries that the prevailing view in our own Church favored the method of having the Presbyteries on mission ground composed exclusively of native presbyters, the missionaries holding only advisory relations to the Presbytery. It appears that the method thus advanced has met with increasing favor among those who seek for a satisfactory basis of co-operation.

221. *The Manual for Foreign Missions.*

1877, p. 418. The Manual submitted for the action of the Assembly, designed for the use of the missionaries and missionary candidates, has engaged the careful attention of your standing committee also, and is commended to the approval and adoption of the Assembly. Adopted.

The following is the Manual:

## THE EXECUTIVE COMMITTEE.

The officers and executive committee are appointed annually by the General Assembly, and are responsible to the same for all their acts and proceedings in the prosecution of this great enterprise. The committee, in virtue of the authority conferred upon them by the General Assembly, directs and superintends the missionary work in all its 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; designates 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 of appeal to the General Assembly, to which the missionary and the executive committee are alike responsible.

#### MISSIONARIES.

A missionary is regarded in the light of an evangelist, in the scriptural sense of the term. He receives ordination as such from his Presbytery, and retains his ecclesiastical connection with that Presbytery, though laboring in a foreign land. So far, however, as his work in the foreign field is concerned, he is a missionary of the General Assembly, and acts under the general direction of the Executive Committee of Foreign Missions. 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, if necessary; to train native preachers, and to do whatever else may be necessary to the promotion of evangelical religion. He shall not become the settled pastor of a church, but shall establish native pastorates over all such churches as soon as suitable persons can be found, whilst he himself shall go on founding new churches wherever God's providence may 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 indifferently applied to laymen sent out as teachers; to missionary physicians; to unmarried ladies, and to the wives of missionaries. The labor of these different classes, with the exception of that of the wives of missionaries, is prosecuted under the general direction of the Mission, whose powers are defined hereinafter. The wives of missionaries, being provided with outfit and other general expenses, are expected to do what they can to promote the general work, but in view of their necessary domestic cares, their labors must be of a voluntary and somewhat desultory character.

#### 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. The mission shall be organized with chairman, secretary and treasurer, and shall transact its business according to the ordinary rules of all organized bodies of the kind. It shall meet once a year, or oftener if necessary, at the call of the chairman, and shall keep a full and regular record of its proceedings; any portion of which may be reviewed by the executive committee, when they shall deem it necessary, or when requested to do so by any member of the mission. The mission at its regular meetings shall designate the particular work of each missionary laborer, provided this has not been previously done by the executive committee, and shall send up at the close of each year a report of the condition of the whole work. All appropriations are made through the mission, its treasurer being the recipient and custodian of the same. The mission shall send up before the end of each year a carefully prepared schedule of all the funds that will be needed the ensuing year, for salaries, for the support of schools, for expenses of colporteurs, for native teachers, and for whatever else may be necessary to the promotion of the general work. Each item shall be accompanied with reasons for and explanations of the same. These applications should be so complete and full as to preclude the necessity for special appeals, either by the mission or any member of it, to churches,

Sabbath-schools, or ladies' missionary associations in this country. Special appeals, which may sometimes be proper, can be judiciously made only by the executive committee, who are supposed to be best acquainted with the condition and circumstances of the churches, as well as the condition and wants of the whole missionary field. The committee are always disposed to make the most liberal grants, but when the exigencies of the treasury or their own judgment make retrenchment necessary, it always falls on those items the omission of which, it is supposed, will be the least harmful to the general work.

#### 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 a single-hearted, self-sacrificing devotion to Christ and his cause. These qualifications are equally necessary for all classes of missionary laborers. Persons of delicate but pure physical constitution may live longer and enjoy better health in some of the missionary fields than at home. No one who has made creditable progress in acquiring the Latin, Greek or Hebrew languages needs to fear about mastering any of the foreign living languages.

#### APPOINTMENT OF MISSIONARIES AND ASSISTANT MISSIONARIES.

In making application for appointment, in the case of those who are ministers or expect to become such, a full written statement should be made of the age of the applicant, his health, his capacity for acquiring language, his expectation of going single or married, whether he has dependent relatives, his preference, if any, for any particular field of labor, the reasons which have influenced him to wish to engage in the work, and whatever else it may be important for the committee to know. Every such application ought to be accompanied with a testimonial from one or more of the professors of the seminary where he has studied, as to his fitness for the work. A similar testimonial, when practicable, should be obtained from his Presbytery.

As to laymen, missionary physicians, and unmarried women, information is needed regarding their piety, prudence, good sense, energy, health, zeal in working for Christ at home, and probable adaptation to a foreign climate. This information should be communicated by the applicant and be confirmed by testimony from the church session to which he belongs; or from any well-known minister in the Church. In the case of medical missionaries, satisfactory testimonials should be furnished of their professional skill. The offer of those who are to become the wives of missionaries is usually made by their intended husbands. The appointment of a missionary is for life, if God so will. This purpose, however, cannot always be carried out, as will more fully appear in another section.

As a general thing it is desirable for young men in theological seminaries who wish to engage in the missionary work, to make application at the end of the second or at the beginning of the third year of their course. It is important to the committee to know what force will be at their command at least one year in advance. It is not necessary to designate the field in which the missionary is to labor, or the time of his departure when his appointment is made. These details are frequently left to be settled by correspondence with the office. No one is ever appointed to the work without a personal acquaintance with one of the secretaries, or unless he is well known to some member of the executive committee. It is desirable, when practicable, that every missionary should become acquainted with the executive committee before he leaves this country.

#### OUTFIT, TRAVELLING EXPENSES, ETC.

It is necessary, when not otherwise provided for, that every missionary should have an outfit of clothing, books, medicines, and furniture. The amount required is less now than it was in former years, in view of the two-fold fact that the voyage does not take more than one-fourth of the time than formerly; and that clothing, furniture, medicines, etc., can be as easily and as cheaply purchased in most foreign countries as at home. The usual appropriation for a married couple is \$600; for a single man or woman, \$300. The allowance for one going to the Indian

country and Mexico is less. Sometimes the outfit is provided for a missionary by his friends, or by the members of some particular church. If the amount given for this purpose is reported to the treasurer as a contribution to the cause of Missions, and is expected to appear in his accounts, the amount will be charged to the account of outfit. The travelling expenses of a missionary from his home to the place of embarkation is always considered a part of his travelling expenses to his field of labor.

#### SUPPORT OF MISSIONARIES.

The salary allowed a missionary is not regarded in the light of compensation for services rendered. The Church, in the prosecution of this 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 a comfortable but economical support—such a support as will free him from all anxious cares about his temporal comfort, and enable him to give himself wholly to the work of the Lord. The amount of salary varies in different countries, according to the less or greater expense of living, and is always determined by the statements and representations made by the missionaries on the ground, and is liable to change whenever circumstances make it necessary. Usually a house is furnished, or rent is paid for one, in addition to the ordinary salary. A married man is allowed a larger salary than a single man or an unmarried woman, and a specific allowance is made for every child under sixteen years of age. The salary in every case begins on the arrival of the missionary at his station and ends when he leaves it to return home, or when his connection with the committee terminates. To a missionary remaining at his post whilst his family returns to this country, the same salary is given as to an unmarried man. No missionary is allowed to combine with his ordinary missionary work any secular engagement yielding pecuniary profit without the concurrence of the mission, and any profits arising from such secular employment are to be turned over to the missionary treasury, inasmuch as the person is receiving full support from the committee. Any funds given by friends living in the vicinity of the mission, or elsewhere, for any particular purpose connected with that mission, and when it is not intended that such funds should be acknowledged as mission funds, the mission has the right to apply in accordance with the wishes of the donors. By the action of the committee approved by the General Assembly, all married missionaries in sound health are placed on the Relief fund, so that if they die in the missionary service their families will be entitled to \$400 annually for six consecutive years.

#### RETURN OF MISSIONARIES.

The missionary enters upon his work as a life service, if such be the will of God. This does not preclude the idea of a temporary return to his native country when failing health, the exigencies of his family, or other causes make it necessary. As a general thing, it is perhaps desirable for a missionary to return to his native land in ten or twelve years from the time he goes out, even when failing health or other providential causes do not make it necessary. A visit, after a prolonged period of labor, would be refreshing both to himself and the Church. No missionary, however, is expected to return to this country at the expense of the missionary treasury without first having secured the concurrence of the mission and the approval of the committee. In certain providential emergencies, when there is not time to wait for the action of the committee, the mission has the authority to grant permission and also to furnish the means necessary to pay his travelling expenses home by the ordinary route of travel. While in this country, and expecting to return to his field of labor, a home allowance is ordinarily made of \$700 for a man and his wife, \$400 for a single man, and \$350 for an unmarried woman or the wife of a missionary. These amounts may be supplemented by special grants if necessary. The committee also defrays the travelling expenses of missionaries in this country while visiting churches and ecclesiastical bodies at its request. Their travelling expenses back to their fields of labor are also paid by the mission treasury. In the event of withdrawal from the missionary service, for reasons that may be considered sufficient, the committee may, if the case seems to demand it, make a temporary grant for such person; after which, the missionary, if incapable of further active service, will have the right to draw, like any other invalid minister, upon the ordinary funds provided by the Church for such.

#### CHILDREN OF MISSIONARIES.

In most of the foreign fields, the sum of \$75 is allowed for every child, in addition to the ordinary salary of a married man, and this amount is continued

whether the child remains with its parents in the foreign field, or is sent to this country for education, until it is sixteen years of age. If the father dies in the missionary work, the allowance is continued until the child reaches the specified age. But if he withdraws from the service the allowance ceases.

#### 222. *Treasurer's bond.*

1864, p. 266. *Resolved*, That the treasurer be required to give a bond of \$10,000, and that an auditing committee be appointed by the Assembly, who shall not be members of the executive committee.

#### 223. *Secretary's salary.*

1861, p. 16. The salary of officers was left to the discretion of the executive committee. (1885, p. 418).

1884, p. 213. The salary of the assistant (contemplated in a previous action) shall be fixed by the executive committee, provided it be not more than \$2,000.

#### 224. *The foreign evangelist, his ecclesiastical character and powers.*

See section on Hangchow Presbytery.

1879, p. 27. An overture from the Presbytery of Abingdon, and one also from the Presbytery of Louisville, in regard to the ordination of Mr. G. W. Painter by Rev. J. L. Stuart.

The main facts in the case were as follows:

Mr. Painter, candidate under the care of Abingdon Presbytery, and for some years a teacher in connection with the mission in China, was ordained to the ministry of the gospel in that country by the Rev. J. L. Stuart, an evangelist and missionary of the Presbyterian Church in the United States, and a minister of the Presbytery of Louisville.

There are two questions proposed to the General Assembly, viz:

1. Is the action of Mr. Stuart in ordaining Mr. Painter valid? 2. If so, to which Presbytery—Louisville or Abingdon—does Mr. Painter belong?

Answer to these overtures:

1. The ordination of G. W. Painter by Rev. J. L. Stuart, both of the mission in China, is hereby declared to be valid.

2. Inasmuch as Mr. Painter was a candidate at the time of his ordination, under the care of the Presbytery of Abingdon, he is hereby declared to be a member of that Presbytery.

3. Rev. Drs. J. A. Lefevre, J. L. Wilson, T. E. Peck and J. B. Adger are hereby appointed a committee to report on the whole subject of the office and powers of the evangelist, his relation to the General Assembly and the Presbytery at home, his relation to the Church scattered among the heathen, and his relation to his fellow-evangelists in the same missionary field; and said committee shall report to the next General Assembly, by a proposed additional chapter to our Form of Government or otherwise.

1880, p. 200. This committee reported progress and was continued. Drs. B. M. Palmer, James Woodrow, and Stuart Robinson were added to the committee, and Dr. Palmer made its chairman.

1881, p. 387. This committee made the following report, which was adopted:

The Committee on the Office and Powers of the Evangelist, appointed in 1879 by the Assembly at Louisville, and which was enlarged and continued in 1880 by the Assembly at Charleston, find their instructions in the resolutions under which they were appointed, which are: "To report on the whole subject of the office and powers of the evangelist, his relation to the General Assembly and the Presbytery at home, his relation to the Church gathered among the heathen, and his relation to his fellow-evangelists in the same missionary field; and said committee shall report to the next General Assembly by a proposed additional chapter to our Form of Government, or otherwise." (Minutes of Assembly for 1879, p. 28.)

After careful consideration of the whole subject, it does not appear to your committee to be necessary to add a new chapter to the Form of Government, for the reason that the doctrine of the evangelist is set forth with sufficient clearness in Chap. IV., Sec. II., Arts. I. and VII. Nothing is required but the application of the general principle to the concrete case of the evangelist at home or abroad, which can be done in a declarative paper without importing into the organic law details of legislation upon which there may be more or less diversity of opinion in the Church. The committee therefore avail themselves of the discretion with which they are indulged, and submit their conclusions in a form to be adopted by the Assembly, if it sees fit, as simply interpretative of the law which already exists.

#### *The office and powers of the evangelist.*

The only feature that distinguishes the evangelist from the ordinary "minister of the Word" is, that he labors to plant the gospel and the institutions of the Church in places where they do not exist. When his field lies within the territory of the Church as already organized, his powers are circumscribed within those of the court having jurisdiction over the same. As the Form of Government (Chap. V., Sec. IV., Art. VI., and Chap. VI., Sec. II., Art. I.) assigns the power of forming new churches and of ordaining to office to a court, these extraordinary functions of the evangelist can be exercised only when expressly delegated by the court to him as their agent. When his field lies beyond the territory which the Church occupies, his powers are necessarily enlarged. There being no court to discharge these functions, the constitution recognizes as inhering in his office all the powers that are necessary to constitute the Church. He may organize churches and ordain to all the offices required to make them complete; and also, with a view to the extension of the Church, he has the power to ordain other evangelists, both natives and foreigners, provided that the latter be not under the jurisdiction of a Presbytery at home, in which case the concurrence of said Presbytery shall first be obtained. As soon, however, as a court is created, even the lowest, his extraordinary powers cease within its jurisdiction, and can be resumed only in the region that is beyond; the guiding principle being, that the powers of an evangelist cannot supersede nor impair those which pertain to a court, either at home or abroad.

#### *The evangelist's relation to the General Assembly and the Presbytery at home.*

The evangelist is a member of the Presbytery to which he belongs, in the same sense with every other "minister of the Word," with the same rights and privileges, equally amenable to its discipline, and sustains, through the Presbytery, precisely the same relation to the Church at large; but as the foreign missionary is supported by the whole Church, and as the Form of Government (Chap. V., Sec. VI., Art. V.) vests in the General Assembly the power "to institute and superintend the agencies necessary in the general work of evangelization," the immediate direction and control of his labors is remitted by the particular Presbyteries to the Assembly, as the Presbytery which is common to them all. This control is exercised, *ad interim*, by the Assembly, through its Executive Committee of Foreign Missions, as a commission created for that purpose, with such powers as the Assembly may, from time to time, see fit to delegate, and equally responsible with the evangelist himself to the Assembly, in which body vests the authority to decide all questions that may arise in the exercise of their respective functions.

Upon the remaining topics, viz.: "The evangelist's relation to the Church gathered among the heathen," and "his relation to his fellow-evangelists in the same field," your committee find themselves, after two years of conference, unable to agree. It would be easy to bring in two reports running counter to each other, which would only involve the Church in the abstract discussion of points which must, at last, find their practical solution in the foreign field. Your committee can, therefore, agree only in recommending to the Assembly to drop for the present the consideration of these topics, and to wait for their practical solution in the future history of our missionary operations.

1882, p. 558. Rev. J. Leighton Wilson, D. D., having submitted a memorial with reference to the office of the evangelist in the foreign field, the following resolution was adopted:

That the memorial of the Rev. J. Leighton Wilson, D. D., to this Assembly be referred to a special committee, with instructions to prepare and report to the next General Assembly an additional provision to our Form of Government in relation to the powers of the evangelist in the foreign field, especially defining the scope of those powers, whether of an evangelist acting alone or conjointly with other evangelists, previous to the organization of a classical Presbytery.

P. 559. Committee on memorial of Dr. Wilson, as provided for above: Dr. H. C. Alexander, Dr. A. W. Pitzer, Col. C. F. Collier. The memorial is as follows:

“It is the judgment of the Assembly, that when a Presbytery ordains an evangelist to the foreign mission work, it clothes him, for the time being, with all the powers necessary for planting the Church of Christ in lands where it has not heretofore existed. In these powers is included the authority to organize particular churches, and, until the regular court exists, to ordain pastors and evangelists; it being understood that when there are two evangelists in the same field, these powers, as a matter of ecclesiastical propriety, are to be exercised jointly.”

P. 569. The following overture from the Presbytery of Orange was, together with the subjoined answer, referred to the Committee on the Memorial of Dr. J. Leighton Wilson:

The General Assembly having endorsed the recommendation of their Committee on the Official Powers of the Evangelist, that no addition is needed to the Book of Church Order in relation to this subject (see Minutes of Assembly, 1881, p. 387), the Presbytery object:

1. To the statement that no amendment is needed—the evangelist having the right to ordain ministers in foreign fields: that the Book is held by many to limit the evangelist's power to the ordination of ruling elders and deacons; and that this interpretation of the Book by the General Assembly is tantamount to legislation. The Presbytery apprehends future trouble and confusion on this subject, because the language of the constitution is not explicit.

2. To the statement that the evangelist is not an ordinary minister of the gospel.

3. To the statement endorsed by the General Assembly, that the evangelist is nothing but a missionary.

This Presbytery, therefore, very respectfully asks the Assembly that the subject be reconsidered.

The following is the answer proposed and referred with the overture to the committee: The action criticised did not, and could not, change the fundamental law of the Church as to the office and powers of the evangelist, and as the subject received the fullest and most careful consideration, it does not seem wise to re-open the discussion.

1883, p. 60. Reports were received from members of this committee and submitted, whereupon the following was adopted:

That the following overture be sent to the Presbyteries for their action, viz.:

Chap. IV., Sec. II., Art. VII., Book of Church Order, be so altered as that after the word “ordain” it shall read: “to all the offices required

to make them complete; and also with a view to the extension of the Church he has power in foreign fields to ordain other evangelists."

1884, p. 251. To this overture seven Presbyteries answered in the affirmative, thirty-six in the negative, and eighteen gave modified answers, showing much diversity of opinion, but all agreeing that some such provision should be made.

1884, p. 236. The Committee on Bills and Overtures reported on overture No. 35, in answer to many overtures in regard to the powers of the evangelist. A minority report was presented. It was resolved that both of these reports, together with all the papers on this subject in the hands of the Committee on Bills and Overtures, shall be referred to a special committee of five, to report to the next Assembly. This committee was appointed to consist of Rev. T. E. Peck, D. D., W. E. Boggs, D. D., J. A. Lefevre, D. D., R. P. Kerr, and Ruling Elder John McLaurin.

1885, p. 425. This committee submitted majority and minority reports. On this subject the Assembly adopted the following:

The General Assembly does hereby recommend and send down to the Presbyteries for their advice and consent thereunto the following amendment to the Book of Church Order, viz.: Form of Government, Chap. IV., Sec. II., Art. VI., shall be amended by adding to it the following words:

"When sent to foreign countries he may also be entrusted with power by his Presbytery to ordain ministers of the gospel as pastors or as evangelists; this grant of power, however, must be made for each specific case, and may only be made previous to the organization of a Presbytery in the field where he labors. The examinations for ordination shall, as far as practicable, be conducted by the evangelist in the presence of his fellow evangelists (if there be any) in the same field. And the application for ordination shall usually be accompanied by the advice in writing of the same. The newly ordained minister shall be enrolled as a member, and be subject to the jurisdiction of the Presbytery whose commission ordained him."

P. 431. The following protest was read and admitted to record, viz.:

The undersigned beg leave to enter their protest against the action of the General Assembly in adopting the minute offered by the Committee on Bills and Overtures on the foreign evangelist, and would respectfully assign the following as the grounds of this protest, namely:

1. That the proposed amendment would make the Book of Church Order self-contradictory. (Chap. VI., Sec. II., Art. I.: Chap. V., Sec. VII., Art. II., Book of Church Order.)

2. That it is inexpedient to introduce into the organic law of the Church a provision which is universally admitted to be of only temporary duration.

3. It is in opposition to the uniform practice of all other Presbyterian churches in the mission field.

4. It co-ordinates Presbyterian authority with that of the other foreign evangelists, who, by refusing to accede to the recommendation of our foreign evangelist, may prevent the contemplated ordination.

5. The principle embodied in the action is subversive of Presbyterian polity, and introduces episcopacy.

6. It will introduce invidious distinctions among the Presbyteries, some having on their rolls the names of native evangelists and others not, while the foreign missionary work is the common heritage of the whole Church.

7. It renders Presbyterial oversight of the native evangelists, especially in cases of discipline, almost impossible.

8. It may arouse native prejudice against the mission work, as the native evangelists shall become members of our Presbyteries.

9. While our foreign evangelist, and the native evangelist ordained by him, shall possess equal rights and privileges as presbyters, yet the native evangelist can only have access to the Presbytery through the foreign evangelist, thereby placing the former at a great disadvantage.

10. What is proposed is contrary to the teachings of the New Testament Scriptures on the subject of ordination.

[Signed,]

R. S. CAMPBELL, and eight others.

1886, p. 57. The vote of the Presbyteries on this overture was: affirmative, 23; negative, 40. It was therefore lost.

1886, p. 48. A number of overtures touching the foreign evangelist having been referred to the Committee on Bills and Overtures, majority and minority reports were brought in; whereupon the whole matter was referred to the next Assembly.

1887, p. 229. Five overtures respecting the foreign evangelist from the Presbyteries of Chesapeake, St. Louis, Tombeckbee, Potosi, and Rev. Dr. H. M. White. The committee recommend that none of the proposed amendments be sent down to the Presbyteries, for two sufficient reasons: (1.) That the views are so divergent in the Church on this subject, and all the efforts to harmonize them have so signally failed through successive years, that it is safe to conclude no legislation can be proposed which will settle the question; and (2,) because a practical solution has already been found in the outworking of our missionary operations in heathen lands. The inherent difficulty in the case lies in the attempt to rule the Church across the sea. The solution is found in recognizing the autonomy of the Church as a free Christian commonwealth, and investing it with the power of self-government as soon as it is organized. Adopted.

### 225. *Mixed Presbyteries in the foreign field.*

1886, p. 37. An overture from several ministers and elders in Brazil, asking that an exception be made in their case "to the enactment of the General Assembly of 1876, whereby its foreign evangelists are prohibited from uniting with mixed Presbyteries in their respective fields."

Your committee finds that during the sessions of that Assembly a committee on the matter of Hangechow Presbytery brought in a report, which urged, among other things, "that our missionaries abroad should not ordinarily become associated with natives in the composition of Presbyteries." This report, which is found in the Appendix to the Minutes of that Assembly, was adopted, together with certain resolutions not recorded. On the next day that Assembly reconsidered its action respecting Hangechow Presbytery, and adopted instead a resolution declaring that it was unconstitutional for the Assembly to establish or dissolve Presbyteries, and declaring the act of a previous Assembly void whereby Hangechow Presbytery was formed. In this reconsid-

eration of the case no action was taken in regard to the formation of mixed Presbyteries.

The answer is, therefore, made to the overture of the brethren in Brazil: The Assembly sees nothing in the enactments of the General Assembly of 1876 bearing upon the question of mixed Presbyteries. The exception asked is therefore needless, as that Assembly did not abridge or modify any right in this regard which the missionaries had prior to that time. Adopted.

226. *Transferring a missionary to a foreign Presbytery.*

1887, p. 230. Overture from the Presbytery of East Hanover, wishing a uniform practice to be indicated in transferring a missionary to a Presbytery in a foreign land.

*Answer:* No minister can constitutionally be, at the same time, a member of two Presbyteries. Hence the transfer to a foreign Presbytery involves the complete severance of previously existing Presbyterial relations, precisely as at home.

227. *Joint Committee for Home and Foreign Missions.*

For changes in the location of the executive committee and its secretaries, for the plan of co-ordinate secretaries, and relinquishment of that plan, final severance between the departments of Home and Foreign Missions, and the creation of two separate committees, see under Home Missions.

228. *Free-will offerings.*

1886, p. 35. As the committee is laboring under the pressure of debt, and it has furthermore been found that the single annual collection in May, ordered by the Assembly, does not gather satisfactorily the full contributions of the Church, it is hereby ordered that the executive committee be empowered to make, during the months of October and February of each year, special appeals for free-will offerings from the churches and from individuals, and that such appeals shall not be made at other times.

229. *Consolidation of the Committee of Foreign Missions with the Northern Board.*

1886, p. 36. Upon the overture from Palmyra Presbytery, asking a consolidation of the Committee of Foreign Missions of our Church with the Board of Foreign Missions of the Northern Presbyterian Church, we recommend that it is not expedient to take such action at this time.

230. *The secretary and treasurer of Foreign Missions vindicated.*

1876, p. 8. Dr. J. L. Wilson also presented a paper in behalf of himself and the Rev. James Woodrow, D. D., treasurer of Sustentation and Foreign Missions, calling attention to certain charges affecting their official character, and requesting of the Assembly an immediate investigation in relation to the same. This request was granted, and the matters involved were referred for investigation to a special committee, consisting of the following persons: R. M. Patton, G. T. Swann, J. A. Enslow, J. R. Burgett, D. D., J. L. Kirkpatrick, D. D.

P. 35. The report of the committee of investigation was taken up, when a substitute for the report was unanimously adopted; and, upon motion, the moderator led the Assembly in prayer for the happy result just reached. The substitute is as follows:

*Resolved*, That the General Assembly, having received the report of the special committee appointed to investigate the charges or complaints respecting the official conduct of the secretary and the treasurer of the Executive Committees of Foreign Missions and of Sustentation, in compliance with the request made by those officers, and having received full and explicit information concerning the several matters involved in said charges or complaints, does not deem it necessary to take any further action in the premises than simply to declare, as it does hereby declare, in the most emphatic and unqualified terms, that it finds nothing in any of the facts brought to its view to shake, but much to strengthen, the confidence hitherto reposed in the fidelity of the said officers to the trusts committed to them, and in their wise, vigilant, and successful management thereof.

### 231. *Memorial of Rev. G. Nash Morton.*

1883, p. 23. A memorial was received from the Rev. G. Nash Morton, whereupon it was resolved that a committee of five, three of whom shall be a quorum, be appointed, to whom the matter shall be referred. This committee was subsequently appointed, to consist of Rev. A. C. Hopkins, D. D., Rev. H. M. White, D. D., Rev. A. W. Pitzer, D. D., with Ruling Elders James D. Armstrong and James V. Brooke.

1884, p. 199. A report was presented by the committee appointed by the last Assembly on a memorial of the Rev. G. Nash Morton. Also a report from a minority of said committee, which papers were referred to a special committee, consisting of Messrs. J. B. Shearer, G. L. Petrie, F. L. Leeper, W. C. Bullock and M. P. Jarnagin; and it was ordered that in the consideration of this matter the privileges of the floor shall be allowed to Rev. A. C. Hopkins, who concurred in the report of the minority.

P. 221. This committee made a report; a substitute was offered by Rev. Dr. Pitzer, which was rejected, and the report of the committee was adopted, and is as follows:

1. The majority and minority reports of the committee appointed by the last Assembly, and "to whom the matter was referred," came into our hands, together with an exhibit of books and papers representing many phases and facts of this complex matter. These reports and exhibits furnish evidence of great labor and patient investigation on the part of the committee of the last Assembly. Three members signed the majority and two the minority report. It is due to these two reports to say that they agree on many of the points raised in the investigation, while on a few confessedly material points they reach different conclusions as to the questions of facts from the same sources. On certain other questions of facts both majority and minority confess their inability to reach conclusions, owing to the absence of certain data.

Had your special committee found it necessary and proper to review in detail all the matters touched in these reports, we would, no doubt, have found ourselves surrounded with the same difficulties. Happily, however, we find the true solution of the difficulty in another direction.

2. The memorial of Rev. G. Nash Morton to the Assembly of 1883 is as follows, to-wit:

"The General Assembly which met at Atlanta in 1882 sent down to the Presbytery of Roanoke the 'statement' presented by the Executive Committee of Foreign

Missions, for the information of said Presbytery. The Presbytery declared that 'there was no evidence of anything dishonorable or immoral in the conduct of the undersigned.' But the Presbytery had no jurisdiction over the executive committee, nor any authority to alter its records. The undersigned, minister of the gospel, humbly and respectfully asks, therefore, that the Assembly appoint a commission to examine the evidence, and to record in the minutes of the Executive Committee of Foreign Missions the facts which rebut the 'statements' of the executive committee. As these minutes of the executive committee, which are laid before a standing committee of the General Assembly, belong to the permanent records of the Church, and go down to posterity as history, the request of the undersigned seems to him to be only an act of simple justice. The undersigned would further state that the paper presented to the Assembly at Atlanta, 1882, is in great part an extract from the minutes laid before the Assembly at Charleston, in 1880. The undersigned and his family made repeated efforts to have access to these minutes, in order to meet the charges therein set forth before the Assembly's standing committee; but this access was uniformly refused. The undersigned would humbly ask the Assembly to take such action as will avoid in the future the difficulty of any missionary knowing what is his record before the Church."

3. From the memorial we glean the following facts, which are abundantly confirmed by the reports and exhibits in our hands: In 1880, and again in 1882, there were spread on the minutes of the Assembly's Committee of Foreign Missions statements thought by the Assembly's Standing Committee on Foreign Missions to be damaging to the reputation of the memorialist. The Assembly ordered the statement of 1882 to be forwarded to the Presbytery of Roanoke, to which Rev. G. N. Morton belonged, "for information." Roanoke Presbytery made an investigation at Mr. Morton's request, covering the whole statement of the Committee of Foreign Missions. The conclusions reached by the Presbytery were received as satisfactory redress by Mr. Morton, and seem to be so referred to by him in his memorial above recited.

4. The memorial contains two separate requests, the first of which is personal to himself, praying the Assembly, in substance, to examine the evidence and ascertain the facts which sustain the declaration of his Presbytery in rebuttal of statements of the Foreign Missions Committee, and then to spread the same on the minutes of the said committee, with a view to the correctness of history in these permanent records. The other request of the memorial is general, and refers to certain rights of missionaries in the future.

5. The Presbytery of Roanoke first took steps for a limited investigation of the statement of 1882, as is seen from the following exhibit:

Extract from Minutes of Roanoke Presbytery, in session at Gravel Hill church, August 25th, 1882:

"The report of the committee on the papers in the case of Rev. G. Nash Morton was presented and adopted as follows, viz.: A document prepared by the Committee of Foreign Missions for the General Assembly at Atlanta, and by that body referred to this Presbytery 'for information' concerning the acts of Rev. G. Nash Morton, lately a missionary of the General Assembly in Brazil, and a member of this Presbytery, was read by the stated clerk. A letter and memorial from Mr. Morton, addressed to the Presbytery (but written before Mr. Morton had any knowledge of the paper of the Committee of Foreign Missions, except what might be gathered from the reports of the Assembly's proceedings), were also read; and it appearing from Mr. Morton's letter that he desires an investigation of the matters contained in the paper of the Committee of Foreign Missions, it was *Resolved*, (1.) That the stated clerk be directed to furnish Mr. Morton with a copy of said paper, and be, and he is hereby, empowered to call a meeting of the Presbytery as soon as may be convenient after Mr. Morton shall have informed him of his readiness to proceed with the investigation. (2.) That the stated clerk be directed to inform the committee in Baltimore that the Presbytery will expect them to appear at a time and place of which due notice will be given, and furnish the proofs of the two following allegations, contained in their paper laid before the Assembly, to-wit: (a.) That Mr. Morton obtained \$750 from the treasurer of 'the mission,' on the plea of being about to return to the United States with his family, and that he did not return, and has never refunded, nor given any information that he intended to refund, the amount thus obtained. (b.) That Mr. Morton sold for his own benefit property of the church, of which he was notoriously, and by his own acknowledgment, only a trustee. (3.) That the remainder of the committee's paper, concerning, as it does, matters of finance and administration as between the committee

and one of its missionaries, and not necessarily, so far as appears, implying moral delinquency on the part of Mr. Morton, calls for no action on the part of the Presbytery.

“A true copy:

“H. A. BROWN,  
“*Stated Clerk of Roanoke Presbytery.*”

At the next meeting the investigation was made to cover “the whole matter,” as shown in extracts as follows:

Extracts from minutes of Roanoke Presbytery, in session in Danville, April 20th and 23d, 1883, viz.:

(1.) On the 20th “Dr. Peck offered the following resolution, which was adopted, viz.: ‘That whereas the investigation in the case of Rev. G. Nash Morton has taken a wider range than the two points to which the Presbytery at its fall meeting confined it, the whole matter be now thrown open for investigation.’”

(2.) On the 23d, “In the matter of Mr. Morton, the Presbytery has partially heard the statements and papers on both sides; and while very far from approving of Mr. Morton’s disregard of the instructions of the Executive Committee of Foreign Missions, and while deprecating the spirit manifested in his memorial and other papers, and while doubting the propriety of taking passage money when he did not expect to return home immediately, and while disapproving his method of getting paid a debt which he supposed to be due to him, yet judge that there is no evidence of anything dishonorable or immoral in his conduct. They ascribed his disobedience to instructions, and unauthorized contracting of debts for the making of improvements upon the mission property, to enthusiasm in the prosecution of a great enterprise.”

6. This finding of the Presbytery of Roanoke embraces both the questions of fact of the alleged imputations on the character of the memorialist. No part of it can be challenged in a constitutional way. It is not competent for this Assembly to re-investigate the matter as to mere facts for the purpose proposed. And were the Assembly to start on such an investigation, the findings of the Presbytery of Roanoke would meet us on the threshold, as unchallenged and unchallengeable evidence, as to facts sought, whether we view these facts as confirmatory or in rebuttal of the statement investigated.

7. The Presbytery of Roanoke also passed the following resolution touching the connection of the Committee of Foreign Missions with the matter: “The Presbytery further are of opinion that the committee could do nothing less than demand that all expenditures should be made under their directions, and were therefore only acting as faithful and trustworthy servants of the Church in requiring strict accountability on the part of those to whom they were furnishing the Church’s money.”

8. While the Assembly cannot lawfully enter upon the investigation in the form requested, it seems reasonable that the whole proceedings of Roanoke Presbytery should be spread upon the minute book of the Executive Committee of Foreign Missions, and proper notes of reference be appended to the statements of 1880 and 1882, so as to complete a record of the case, and the Assembly does so order.

In answer to the second part of the memorial: In case an executive committee makes any record on its minutes of any moral delinquency of one of the missionaries, whether expressed or by plain and necessary implication, the person interested would be entitled to a copy of the same.

### 232. *Rev. Dr. Woodrow.*

1872, p. 164. The Standing Committees on Sustentation and Foreign Missions, in joint session, to whom was referred the letter of the Rev. Dr. Woodrow, asking that he might not be appointed to the office of treasurer of Sustentation and Foreign Missions, report to the Assembly:

1. That the reason assigned for this request by Dr. Woodrow, viz.: his impaired health, and the imperative direction of his physician that he cease from all labor for a season, render it the duty of the Assembly to comply with that request.

2. In view of the long and faithful services of Dr. Woodrow, rendered in times of great trial, to the Church, and the knowledge of the fact that it is to this service, in part, we must trace his impaired health, the

Assembly cannot part with him without recording its devout thanksgiving to God, who has spared him in health to us so long, and the earnest prayer that He in whose hands man's life is, may speedily restore him to perfect health again.

P. 178. At the request of the Board of Directors of Columbia Seminary, Dr. Woodrow was granted leave of absence for one year.

233. *Rev. Dr. McIlwaine.*

1882, p. 558. This Assembly does hereby most cordially recognize the ability, efficiency, and zeal with which Rev. Richard McIlwaine, D. D., has discharged the duties of co-ordinate secretary and treasurer of Foreign Missions for the past ten years, and that to his fidelity and patient labor are to be attributed, under God, a large measure of the success of this important department of Church work.

234. *Rev. Dr. Leighton Wilson.*

1883, p. 32. *Resolved*, That, in order to give the needed assistance asked for by the secretary, the executive committee be authorized to secure for Dr. Wilson such clerical aid as to them may seem necessary, at an expense not exceeding \$1,200.

1884, p. 213. In response to the communication from Dr. Wilson, the Assembly adopted the following resolutions:

(1.) That the Assembly has heard with painful concern Dr. Wilson's letter declining, on the ground of his failing health, a re-election to the position of secretary of Foreign Missions, and desires hereby to assure him of our warmest sympathy in his bodily weakness, and our continued appreciation of his devoted and efficient services.

(2.) That, while unwilling to lay upon him duties too heavy for his strength, still, in view of all the environments of the work of Foreign Missions, we feel constrained to urge upon him a continuance in office for the present: and we do hereby re-appoint him, trusting that God in his goodness will give him all needed strength for the discharge of the duties of his office.

(3.) That this Assembly will elect an assistant secretary of Foreign Missions, and when such assistant shall have been secured, the services of a clerk shall be dispensed with.

1885, p. 418. Dr. Wilson, in a letter, given on page 396, renewed the request made a year ago, to be released from further connection with the office of Foreign Missions. In that letter he says: "The undersigned cannot bring this communication to a close, brief as it is intended to be, without expressing to this venerable body, and through it to the Church at large, the profound gratitude he feels for the kindness and confidence that have been extended to him during all those years that he has had the principal charge of this great cause. The remembrance of this will be the chief solace and comfort of his remaining days." Thereupon the Assembly adopted the following:

In reference to the letter of Rev. J. Leighton Wilson, D. D., the venerable secretary of Foreign Missions, tendering his resignation on account of bodily infirmities, we desire to put on record our appreciation of his services, so valuable, faithful, and long-continued, and that we congratulate him in being able to realize the fruits of his toils and prayers—the assured and progressive work of Foreign Missions of the

Presbyterian Church in the United States. While we think it due to him that he be released from the burdens and responsibilities of the office, yet believing that it would be an injury to this great cause for his connection to be severed from it, we therefore recommend that his resignation as secretary of Foreign Missions be accepted, in so far as to relieve him of all work and responsibility, and that he be appointed secretary emeritus, and be entitled to draw a salary of one thousand dollars annually so long as God continues him among us.

A suitable letter was prepared and adopted by the Assembly by a rising vote and sent to Dr. Wilson, in answer to his letter. It is found on page 426 of the Minutes.

1887, p. 231. Like a shock of corn fully ripe, he was gathered into his Lord's garner, leaving behind him a name whose fragrance is as ointment poured forth. As long as the history of the Church shall be preserved, the memory will be cherished of his massive virtues: he moved before us with his heart of oak, a great leader of the sacramental host of God's elect. With joy that he was spared so long to the Church on earth, with joy that he has been gained to the Church in glory, this Assembly pauses for a moment to drop a tear, for their own loss, upon his grave.

### 235. *Children's Day.*

1887, p. 242. In response to an overture from the Presbytery of Ouachita, the first Sabbath of June is set apart as Children's Day—a missionary festival. The secretary of Foreign Missions is requested to prepare a programme of exercises suited to the day, and that the children then be invited to contribute to the cause of Foreign Missions.

### 236. *Presbyterial chairman and corresponding members of the executive committees.*

1866, pp. 19, 56. *Resolved*, That the Assembly enjoin it upon the Presbyteries to appoint some one of their number to act as the representative of this cause within their own bounds, whose duty it shall be to see that all the churches contribute to this cause, and, when they fail to do so, to report them to the Presbytery; and further, that the same person be regarded as a corresponding member of the Executive Committee of Foreign Missions. It is further recommended, that until the Presbyteries meet and make the aforesaid appointments, the present ministerial commissioners to the Assembly be directed to act in this capacity in their respective Presbyteries; and where there are two ministerial commissioners from the same Presbytery, the older to take the precedence.

### 237. *First mission—the American Indians.*

For description of the Indian Territory, its tribes and population, their political relations and disturbances resulting from the outbreak of the war, see 1861, p. 44.

1861, p. 45. The following extract from the report of the executive committee will give some idea of the status and condition of the mission when the Assembly assumed control:

The Board of Foreign Missions of the Presbyterian Church in the United States of America has been conducting missions among all these tribes, except the Cherokees, for periods varying from twelve to twenty years. The work has always comprised two distinct departments of labor, viz.: the educational and the evangelical. There were, until within a recent period, as many as eight boarding schools among these different tribes, comprising in all more than five hundred pupils of both sexes. There were also about thirty teachers and other missionary helpers connected with these schools, the great majority of whom were from the Northern States.

These schools were supported in part by funds belonging to the Indians, but disbursed by the United States Government, and in part by missionary funds—the general rule being one-fourth from the missionary treasury and three-fourths from the fund of the Indians. The aggregate cost of all these schools was about \$30,000 per annum.

In the evangelical department there were twelve ordained missionaries and ten native preachers and licentiates, besides a number of other native helpers. Most of these brethren, both white and native, devoted themselves to preaching the gospel and to the care of the churches. All of this class received their support exclusively from the missionary treasury. . . . Go among them now in their far-off Western homes, and you will find the humblest among them living in decent and comfortable log cabins; not a trace of their former idolatry will be seen; a good little farm, well stocked with pigs, cows and ponies, may be seen in connection with almost every dwelling; intemperance is little known, and the sale of ardent spirits is interdicted by law; industry and thrift may be seen in every direction. But their most marked progress is in education and religion. It is confidently asserted, by those who have the means of forming a correct judgment, that at least two-thirds of those that have attained to a suitable age are able to read and write; while the present church membership, to say nothing of those that belong to other branches of the church, or of those who have gone to their rest in heaven, is about sixteen hundred; and among no people have I ever witnessed more striking proofs of the existence of sincere, humble, consistent piety.

Of the missionaries this report says:

They have been devoted, earnest and persevering laborers in the Master's vineyard; some of them for periods varying from twenty to thirty-five, and others for more than forty years. Their labors, too, have been owned by the great Head of the Church, and crowned with most cheering results. The names of Kingsbury, Byington and Wright are intimately interwoven with the earliest missionary efforts of this country, and are destined to become historic names in the annals of the Choctaw nation. Hotelkin, Copeland, Stark, Reid, Balentine, Lilley and Loughridge, though they entered upon the work at a later period, have labored with no less fidelity or success.

From the report of 1862, p. 31: The committee, immediately after entering upon their work, and upon application previously made, appointed Rev. Cyrus Kingsbury, D. D., Rev. Messrs. Cyrus Byington, Ebenezer Hotelkin, C. C. Copeland, Oliver P. Stark, Alexander Reid, Pliny Fisk, native preacher, and Thomas Benton, native licentiate, members of the Choctaw Mission; Rev. Hamilton Balentine, and Rev. Allen Wright, native Choctaw preachers, members of the Chickasaw Mission; Rev. John Lilley, of the Seminole, Rev. R. M. Loughridge, of the Creek, and Rev. S. Foreman, native Cherokee, of the Cherokee Mission. There are a number of other native preachers and licentiates, who were formerly engaged in the missionary work, but who are now in the Confederate service, and for whom no missionary appointments could be made for the present. All those above named have been engaged in the missionary work for periods varying from five to forty years.

1869, p. 169. The whole missionary corps, under the direction of the committee, and supported by the funds of the Church, inclusive of five female teachers, consists of twenty missionary laborers.

238. *Schools among the Indians.*

1863, p. 171. Executive committee's report :

The missionaries in the Choctaw country came to the conclusion, during the summer, that the further suspension of their schools, even for a limited time, would prove very disastrous, both to the social and religious interests of the people, and they resolved at once, with the concurrence of the committee, to establish day schools at all their principal stations. There were a number of white women in the country, most of them the wives or daughters of the missionaries, and educated Choctaw women, whose services were found available, and schools were accordingly established at Wheelock, at Pine Ridge, at Good Water, Good Land, Bennington, and Living Land. One of these schools is now taught by Miss Augusta Bradford, a member of the Presbyterian church in Talladega, Ala., and one of those who responded to the call of the committee for teachers last summer. She is the first missionary laborer who has left her home to engage in the missionary work among the heathen under the direction of the committee, and this fact is recorded here to the honor of the church of which she is a member. All of the schools above mentioned are reported as doing well.

1866, p. 55. In the recent treaty with the United States Government, provision was made for the support of schools.

1871, p. 45. The committee, after much prayerful consideration, have determined to resuscitate the school for boys at Spencer Academy. Such an institution is greatly needed in the nation, but the Choctaws do not themselves feel able to conduct it, and the committee were forced to the alternative of undertaking its management or allow it to fall into hands that would probably make it a curse instead of a blessing to the nation. The committee have special reference to training teachers and preachers. The school is to have sixty boys, for whose support the nation is to provide; but the committee will have to provide for the support of the superintendent and two teachers.

239. *Choctaw Bible—Rev. Cyrus Byington.*

1864, p. 325. Mr. Byington has spent a portion of time in translating the Scriptures into the Choctaw language, and also in preparing a grammar of that language, both of which will be important acquisitions to the religious and literary world, when the circumstances of the country will allow of their publication.

1866, p. 353. The Rev. Cyrus Byington, who has labored in that field with indefatigable zeal for more than forty years, has recently been compelled, by feeble health and the infirmities of old age, to retire from active missionary labor, but will devote the remainder of his days to the completion of the translation of the Bible into the Choctaw language. His life of self-denial, of persevering labor and consecration to the service of Christ, has few parallels in the history of the Church, and will command the respect and admiration of the people of God wherever it is known.

1867, p. 160. Mr. Byington is in New York, superintending the printing of the Choctaw Bible. The American Bible Society has very kindly undertaken to print an edition of the Pentateuch in that language for the use of the mission, and will also print other portions of the Bible as they are prepared for the press and are needed by the people. It is a kind providence that has spared the life and health of our aged and venerable brother to carry on this great and important work.

1869, p. 407. This mission has, during the year, been deprived by death of one of its brightest ornaments. The name of the Rev. Cyrus

Byington has long since become a household word with all who feel any interest in the missionary work. He was one of the founders of that mission, and had labored among the Choctaws with untiring assiduity for very nearly fifty years. Scores and hundreds of Christian Choctaws, some already in the mansions of glory, and others on their way thither, will ascribe their salvation under God to his instrumentality.

240. *In honor of Rev. Cyrus Kingsbury, D. D.*

1870, p. 507. On motion of Rev. Dr. Robinson, a committee was appointed to prepare a paper suitably expressing the sympathy of the Assembly with the Rev. Cyrus Kingsbury, D. D., its venerable missionary among the Choctaw Indians. This committee was appointed, to consist of the Rev. S. Robinson, D. D., Rev. Allen Wright, and Rev. J. M. Brown.

P. 513. The following is their report, which was adopted;

This General Assembly desires for the whole Church to give expression to its deep sense of the great goodness of God in prolonging into this, another generation, the life, and, in a measure, the health and strength of the Rev. Cyrus Kingsbury, D. D., founder of the Choctaw Mission, now near his fourscore and fourth year, and having for more than half a century faithfully labored and courageously suffered with the Choctaw people.

1. Having been first to carry the gospel to the Choctaws, then a tribe of savage heathen in Mississippi, having been with them through all the terrible afflictions of their removal, and the founder of those gospel institutions for them in their new home, by means of which they have been brought to a high degree of civilization and Christian culture, he has lived to see his work and the cause of Missions nobly represented in this Assembly by a son in the gospel, whose earnest zeal has fired our hearts and strengthened our faith in the work of Missions. Thus has this venerable father lived to demonstrate, by actual experiment, how the gospel is no less the power of God to the barbarian than to the Greek.

2. This Assembly desires to express for the whole Church the love and reverence of the Church for this venerable servant of Christ; and to give him assurance that, in his old age and solitude, he is not forgotten. That while he prays with the Psalmist: "O God, thou hast taught me from my youth, and hitherto have I declared thy wondrous works. Now also when I am old and gray-headed, O God, forsake me not"—he may feel assured that the people of God throughout our bounds join with one accord and one heart in the petition, and earnestly hope that the remnant of his pilgrimage may be the happy waiting of a venerable apostle, saying, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."

1871, p. 42. Rev. Cyrus Kingsbury, D. D., the founder of the Choctaw Mission, and for more than fifty years an active and untiring laborer in connection with it, departed this life on the 27th of June, after severe and somewhat protracted sickness. The last Assembly, being informed of his enfeebled condition, directed a letter of condolence and sympathy to be addressed to him. He lived to hear of the kind intention of the Assembly: but before the letter itself reached its destination he had been called up higher. Few ministers have left behind a brighter record. He had many noble associates in the missionary work, but to none more than himself are the Choctaws indebted for all the social, intellectual, civil and religious progress they have made in the last half century. His name is held in the highest veneration by that whole people, and eternity alone will show how much he has done to promote their spiritual and everlasting welfare.

241. *Cherokee Mission suspended.*

1878, p. 677. This mission has been discontinued, mainly, if not wholly, because the committee did not have the means either to sustain or reinforce it.

242. *Indians transferred to the care and control of the Executive Committee of Home Missions.*

1886, p. 35. The executive committee is authorized and instructed to transfer to the Executive Committee of Home Missions the entire direction, control and support of the missions among the American Indians, so soon as the Home Mission Committee shall be able and willing to receive them under its care.

1887, p. 229. This transfer being not consummated, it is recommended that, for prudential reasons, the whole matter be postponed for the present.

243. *Second mission—China.*

1866, p. 55. Condensed from executive committee's report :

Rev. Elias B. Inslee, a member of the Presbytery of Mississippi, went out as a missionary to China under the direction of the New York Board in 1856. For reasons not necessary here to state, his connection with that board was dissolved, and since that time he has carried on his work, in a great measure, at his own charges. It has not been until within six or eight months past that Mr. Inslee has been able to effect any communication, either with the committee or with his private friends in this part of the country. A letter was published from him recently in all our religious journals, giving some account of his sufferings and labors in China, and was accompanied with an appeal from the committee for five hundred dollars in his behalf. Within a few weeks Mr. Inslee has arrived in this country. He desires to return to China under the direction of this committee and spend the remainder of his days in proclaiming the glad tidings of salvation to that benighted people. It appears to the committee that God is thus opening up a door by which we are to enter that great empire of darkness and sin and take an honorable position among other branches of the Christian Church in diffusing the knowledge of the gospel among that dark-minded and multitudinous race. The committee have accepted the offer of Mr. Inslee, and have appointed him a missionary to China under their care and direction.

P. 19. This brother (the Assembly says), who is providentially with us, whose heart God has touched, and who has resolved to devote the remainder of his life to the myriads of China, must be sustained.

1867, p. 161. Rev. E. B. Inslee and family sailed for China in June last. . . . The selection of a particular field of labor will necessarily have to be left very much to himself; but it is expected that he will settle in the great city of Hangchow. Hangchow is situated about one hundred miles west of Shanghai, is easily accessible from the seaboard, enjoys a healthful location, and is supposed to contain about one million of inhabitants. Mr. Inslee, during his previous missionary life, spent some time in this place, and is the only missionary, so far as is known, who has ever preached the gospel to that people. Hangchow is in easy reach of at least six other cities of equal size, besides towns and villages almost without number. (See 1868, p. 292.)

1869, p. 406. Rev. Messrs. M. H. Houston, B. Helm, and J. L. Stuart sailed from New York to China on the 9th of September, and reached Shanghai on the 7th of November. They proceeded thence to Hangchow, where they have been since engaged in studying the language. Rev. T. E. Converse and wife will join them in September next.

1870, p. 555. A second station, at Gu-tsiu, has been opened, about one hundred and fifty miles west of Hangchow. The city contains about 200,000 inhabitants. Rev. Messrs. Inslee, Houston and Converse, with Mrs. Inslee and Converse, occupy the station at Hangchow, while Rev. Messrs. Stuart and Helm occupy that at Gu-tsiu.

1871, p. 9. The condition of our missionaries in China, as probably exposed to peculiar danger at present, was brought to the attention of the Assembly; and, upon request, the Rev. J. Leighton Wilson, D. D., led the Assembly in special prayer for their protection and welfare.

1873, p. 364. Condensed: The mission at Gu-tsiu was surrendered and another opened instead at Soochow. This city is situated between Shanghai and Hangchow and is characterized not only by great commercial activity, but the people are more kind and liberal in their feelings toward strangers. The station is occupied by Rev. Messrs. Stuart and DuBose.

1873, p. 358. The funds raised two years ago for the purchase of a press for the Chinese Mission has, in accordance with the recommendation of the missionaries themselves, been turned over to the current fund for the support of that mission, but subject to the approval of the Assembly, and with the engagement on the part of the committee to furnish a press for this mission, should one be needed at any future time. The funds were raised in the first instance at the earnest request of the lamented Inslee, who was familiar with the management of the press. None of the brethren now in the field have any knowledge about managing one. Besides which, they find that they can get all the printing needed done at the large printing establishment at Shanghai, and at a much lower rate than could be done on a press of their own. Approved by the Assembly.

#### 244 *Provision for the family of Rev. E. B. Inslee.*

1871, p. 9. The subject of making some provision for the family of the Rev. E. B. Inslee, one of our foreign missionaries, who has lately deceased, was presented by Dr. J. L. Wilson, and was referred to a special committee, consisting of Rev. R. McInnis, Wm. Bartlett, W. H. Tappey, R. S. McAllister, and A. M. Smylie.

P. 22. This committee made the following report, which was adopted:

The special committee appointed to suggest some plan by which suitable provision may be made for the family of the late Rev. E. B. Inslee, who was for fourteen years a faithful and laborious missionary in China, under the care of the Presbyterian Church, would report that, after duly considering the peculiar obligations which rest upon us as a Church to provide for this family, the amount necessary for this purpose, and the best method of raising the amount, would submit the following:

That this Assembly recognize the peculiar obligations which rest

upon the Church, to provide for the support and education of this family; and that, with the view of securing a home, and making other necessary provision, which will require at least \$5,000; and, believing that the best method of raising this amount is by an appeal to the ladies; therefore:

*Resolved*, 1, That each minister in our Church be directed to present this important subject, and endeavor to enlist the female members of their respective congregations, so that the amount, if possible, may be raised by the first of October. The Executive Committee of Foreign Missions is charged with the duty of securing the funds necessary to carry this plan into effect.

2, That Rev. Drs. B. M. Palmer, J. E. C. Doremus, H. M. Smith, and W. A. Bartlett, Esq., be a committee to take charge of the funds, and invest them in such a way as they may deem best for the benefit of this family; and that said committee report to next Assembly the amount raised and how invested.

1872, p. 187. This committee reported that \$6,811.32 had been raised, and that, after purchasing and furnishing a home for Mrs. Inslee in Hazlehurst, Miss., they had invested \$4,286 in bonds producing \$350 annual interest.

1882, p. 559. *Resolved*, That the trustees having in charge the "Inslee Fund" be authorized and directed to pay over to Mrs. Inslee the principal of said fund, for the benefit of herself and her children; Provided, Mrs. Inslee gives such a receipt as will be a full legal discharge of the trustees of said fund, and of the General Assembly, from all further liability in the premises.

#### 245. *Our third mission—Italy.*

1867, p. 161. Miss Christina Ronzone, a native of Italy, but for a number of years past a resident of South Carolina, and a member of one of our churches there, sailed for her native country in August last, with the expectation of taking charge of a large Protestant school in the city of Naples. She will act under the general direction of the Waldensian Table or Committee of Missions, but will derive her support from the Executive Committee of Foreign Missions of our Church. This arrangement was thought best in the present disturbed condition of Italy, and is not to be regretted, as it will bring our Church into close fellowship with that of the ancient and venerable Waldenses, who are now actively and successfully engaged in promoting evangelical religion in Italy.

1868, p. 291. She was most cordially received on her arrival there, not only by the Waldensian brethren, but by other missionaries on the ground, and is now engaged in teaching an interesting Protestant school in the city of Naples. A pious lady in Scotland has very generously provided the means for the support of the school for two years, at the expiration of which time it is hoped that our own committee will be able to assume the entire expense of her mission.

1869, p. 407. She receives her personal support from the Executive Committee of Foreign Missions. She renders herself useful in other ways, particularly by translating religious tracts into the Italian language, by personal conference with the Romanists, and other kindred modes of doing good.

1870, p. 554. Miss Christina Ronzone has been transferred, at her own request, from Naples to Bordighiera, an interior town not far from Genoa. The people of Naples did not seem fully prepared to patronize Protestant schools, the department of labor which Miss Ronzone had selected as her special work.

1872, p. 185. In consequence of the removal of the school with which Miss Ronzone had been connected from Bordighiera to St. Remo, she preferred to open a day-school at Milan, her native place, where she thought she could be more useful than at St. Remo.

1873, p. 362. The number of pupils in Miss Ronzone's school is not large, but increases from time to time. She will labor hereafter in more immediate connection with the Waldensian Mission at Milan. The committee have no expectation of enlarging the mission in Italy for the present, and doubts have been entertained whether the field should be occupied at all without a fuller missionary organization than exists at present. But it is very desirable that our people should have some share in the great work of evangelizing Papal Europe, and in no way could our humble contributions be more advantageously employed than in the support of one who seems to be so earnest and indefatigable in her labors, and has enjoyed so many tokens of the divine favor.

#### 246. *Fourth mission — United States of Colombia.*

1869, p. 406. From report of the executive committee:

Rev. H. B. Pratt and family sailed from New York on the 21st of April, on their way to Barranquilla, their contemplated missionary station. Mr. Pratt, as is well known, labored as a missionary, for a number of years previous to the war, at Bogota, the capital of New Grenada, and is well qualified by his knowledge of the people and their language to be a very useful and effective missionary in that part of the world. Barranquilla is a seaport town of 20,000 inhabitants, and is not only a promising field of missionary labor in itself, but will afford great advantages for extending the blessings of the gospel into the broad and populous regions of New Grenada generally, as soon as we shall have the missionary force to do so.

1870, p. 406. Barranquilla is the largest seaport town on the northern borders of the United States of Colombia, and is situated near the mouth of the Magdalena, a river that is navigable to the distance of five hundred miles into the heart of the country. It has a mixed population, and is considered, in a commercial point of view, flourishing.

Mr. Pratt arrived there one year ago, and, as he was already familiar with the Spanish language, he entered upon the work of preaching without any material delay.

1872, p. 185. This mission was reinforced in January by the arrival of Mr. A. H. Erwin, who immediately entered upon his work as teacher.

1873, p. 363. Abridged. Mr. Pratt transferred his missionary headquarters from Barranquilla to Socorro, the capital of the province of Santander. This province lies to the southeast of Barranquilla, is considerably elevated above the sea-coast regions, is mountainous, has a healthy climate and a much more intelligent population than that found along the sea-coast. The reasons for this change were that the climate was more congenial to the health of his family, and the people there

were more favorably disposed to listen to the claims of the gospel than those among whom he had been laboring for several years past. This step was taken with the full concurrence of the committee. Mr. Erwin still labors at Barranquilla, and not without evidences of the divine favor.

1877, p. 466. The work at Barranquilla and Bucaramanga (whither Mr. Pratt had removed from Socorro) is much impeded by the fierce and bloody civil war which is rending the country, and the life of our missionaries has been repeatedly in peril.

1878, p. 677. The committee announced the suspension of this mission, largely from want of means to sustain and reinforce it.

#### 247. *Our fifth mission—Brazil.*

1866, p. 19. With regard to the overture from the Synod of South Carolina, which was referred to this committee, touching a mission to Brazil, it is recommended that this Assembly express its hearty sympathy with the Christian brethren who propose to leave us for strange shores, in their desire for a pure gospel and for the voice of the living minister, whom they ask that we should send; but it is the opinion of your committee that all action on our part looking in that direction would be at this time premature.

1869, p. 386. The Committee on Bills and Overtures, in answer to an overture from Bethel Presbytery, in reference to the propagation of the gospel in the Empire of Brazil, would recommend to the Assembly to refer the whole matter of the overture to the Executive Committee on Foreign Missions, instructing that committee to investigate the subject, and authorizing them to take such action in the case as in their discretion may be deemed proper. Adopted.

P. 406. Rev. G. Nash Morton, according to previous arrangement, sailed from New York in August last, for the purpose of exploring certain portions of Brazil, with reference to the establishment of a permanent mission in that part of the world. He returned in November. Result: Mr. Morton and his associate, Rev. Edward Lane, together with Mrs. Morton, will sail from Baltimore about the first of June, and commence their permanent missionary labors in the city of Campinas.

1870, p. 555. Campinas is in the central part of the province of Sao Paulo, and two hundred miles west of Rio Janeiro. It connects by railroad with Sao Paulo, a large seaport to the south of Rio. It has a population of 20,000, and is one of the most flourishing cities of the interior. The climate is pleasant and healthful, and the people, it is thought, are favorably disposed to listen to the preaching of the pure gospel. For the organization of the Presbytery of Sao Paulo in 1872, see chapter on Presbyteries.

1871, p. 46. An institution of learning, especially where boys and young men can be fitted for teaching and preaching the gospel, is greatly needed; and as a part of the object of Mr. Lane's visit to this country is to obtain means for the establishment of such an institution, it is earnestly hoped that his mission will be regarded with great favor by all who love the missionary cause and pray for the coming of Christ's kingdom.

1872, p. 186. The most intelligent portion of the community have manifested a very strong desire to have such an institution established,

and it would no doubt be thronged with pupils as soon as opened. A very eligible lot, sufficient for both missionary residences and the educational institution, has been purchased and paid for. Six thousand dollars are needed to put up the necessary buildings. The executive committee have not felt able to appropriate more than \$1,000 from the general fund for this purpose, and it is now proposed to raise \$5,000 by contributions from individuals.

In 1876, bonds to the extent of \$3,900 were issued to meet a debt incurred in the erection and improvement of the buildings above contemplated for the college, Campinas Institute. For the greater part of this debt, however, a note was given to the builder of the college. The note was for \$7,043. In 1886 this note had been paid, and in 1887 the bonds were all redeemed.

1877, p. 469. The number of pupils in the college has been one hundred and twenty, and it will probably continue to range at about this number. The condition of the grounds and premises has been greatly improved. There are now five separate church organizations in connection with this mission.

1873, p. 363. When Mr. Morton visited Brazil four years ago as a missionary explorer he felt great doubts, as the committee also did, whether the first mission should be attempted in one of the large seaport cities of northern Brazil, or at Campinas, in southern Brazil. The committee finally decided in favor of Campinas, but with the express understanding at the time that Pernambuco, or one of the other large cities of northern Brazil, should be occupied at as early a day as possible. Rev. J. Rockwell Smith having offered his services, and the churches in Mobile and New Orleans having agreed to furnish the means necessary to found the mission, the committee felt no hesitation in going forward. Mr. Smith sailed from New York on the 23d December, to visit Pernambuco and the surrounding country. He was cordially received on his arrival there by the English and American residents of the place, and finding no obstacles to the establishment of a mission there, that would not have to be encountered in any other Roman Catholic country, but much on the other hand to encourage the undertaking, he immediately set to work to found a mission, which, it is hoped, will prove a great blessing to the country.

#### 248. *The Synod of Brazil.*

1887, p. 229. In answer to memorials from several of our missionaries in Brazil, who have united with the representatives of six native churches in organizing the "Presbytery of Campinas and Western Minas," and who desire to know whether the Assembly will approve their combining with the Presbytery of Rio Janeiro, belonging to the Assembly of the Presbyterian Church of United States of America, in forming the Synod of Brazil, in answer also to an overture from the Presbytery of Chesapeake favoring this movement, it is recommended that the Assembly give its approval to the formation of a Brazilian Synod formed of Presbyteries which shall be separated from both the Assemblies in this country, and constituting in Brazil a distinct and independent church, free from foreign control. It is further advised that our missionaries, as soon as these native Presbyteries can be safely left, push forward as rapidly as possible into the destitute regions beyond, fulfilling the evangelist's office in them. Adopted.

249. *Our sixth mission—Mexico.*

1873, p. 358. Rev. A. T. Graybill, a native of Virginia, and recent graduate of Union Seminary, left South Carolina on the 2d April, on his way to explore northern Mexico, with reference to the establishment of a mission somewhere along the borders of the Rio Grande. Rev. John W. Neil, of San Antonio, Texas, has been invited to accompany Mr. Graybill, and assist him on this tour of exploration. It is expected that Mr. Graybill will return and report the results of his observations before the severe heat of summer. Should the field appear to be as inviting as it has been represented to be, Mr. Graybill, accompanied by another missionary brother, will return there in autumn for permanent occupation of the field.

1874, p. 551. Matamoros was selected as the site for this mission. It is on the southern side of the Rio Grande, and has a population of 15,000 or 20,000. Mr. and Mrs. Graybill arrived there in January last, and were cordially welcomed by Christian friends there and in Brownsville.

On April 21, 1884, the Presbytery of Tamaulipas was organized as the outgrowth of this mission. It is composed entirely of native ministers and churches.

250. *Our seventh mission—Greece.*

1873, p. 315. *Resolved*, That in view of the fact that the Rev. M. D. Kalopothakes, a native missionary in Greece, and a minister of the gospel in connection with our Church, has been for years engaged in an interesting and peculiarly difficult work, and is now, in the providence of God, left without the fostering care of any missionary society, his case is entitled to the sympathy of our Christian people, and its consideration commended to our executive committee for such fraternal interest and aid as, in their judgment, may be deemed advisable.

1874, p. 547. The executive committee announced that the Greek mission had been opened in Athens, and that Rev. M. D. Kalopothakes, Mr. George Kazacos, and Mr. J. S. Dewar had been added to the list of missionary laborers. 1875, Salonica, in European Turkey, was occupied as a new station, and four new missionaries reported as sent out to the Greek field.

1882, p. 579. The committee reported the establishment in Greece, as the result of our missionary labors, of an evangelical Greek Presbytery, composed entirely of native Greeks; a fact, the committee say, that ought to kindle a noble and holy pride in the heart of every Southern Presbyterian. The name of this Presbytery is the "Greek Evangelical Synod." It still maintains an organic existence.

251. *Our eighth mission—Japan.*

1885, p. 439. Condensed from the report of the executive committee: There are indications of God's providence that this Church is called now to take part in the work of making known the gospel to the thirty-five millions of people in Japan. That island empire is the part of Asia which lies nearest our own land. For eighteen years our missionaries have passed by its shores and touched at its ports as they went to China, and the inquiry might well be raised, Why should we continue to do nothing to save a bright and interesting people, who number not one-

third less than the whole population of the United States? The rapid progress of events in Japan is well known. The openings which now present themselves for mission work are more than the missionary force on the ground can take advantage of. It is already recognized among the people of Japan that the old superstitions of the land are passing away. The question of the hour is whether infidelity from the west, or Christianity from the west shall take their place. Japan is naturally a sanitarium for our China mission. The missionaries in Japan urgently appeal to our Church to enter the field with them. Six hundred dollars have been offered the committee for the establishment of the mission. Your committee are unanimously of the opinion that the next mission field which this Church should enter is Japan.

1885, p. 418. In regard to the overture from Chesapeake Presbytery, your Committee on Foreign Missions recommends the approval of the first request in said overture, viz.: that the Executive Committee of Foreign Missions be authorized to establish a mission in Japan and in the valley of the Amazon, when in their judgment the way is clear. Adopted.

1886, p. 35. The field of operations has been enlarged by the addition of a Japanese mission to the number of those previously administered by the executive committee. Kochi has been selected as the station, and Revs. R. E. McAlpine and R. B. Grinnan, with Mrs. Grinnan, have been sent out to found the mission.

#### 252. *Africa.*

1865, p. 372. The Executive Committee of Foreign Missions is especially authorized to direct their attention to Africa as a field of missionary labor peculiarly appropriate to this Church, and with this view, to secure, as soon as practicable, missionaries from among the African race on this continent, who may bear the gospel of the grace of God to the homes of their ancestors.

1881, p. 361. *Resolved*, That in view of facts recently discovered respecting the resources, the highways, the people, and the prospects of the great continent of Africa, this Assembly authorizes the executive committee to establish a mission in Africa whenever in their discretion the way is made clear, provided that this measure shall not interfere with the support of other missions already established, nor prevent the extinction in a reasonable time of the debt already incurred by the committee.

In 1885 the committee recommended that, instead of Africa, a mission be undertaken to Japan, which was done.

#### 253. *The Jews.*

1873, p. 306. An overture from the Presbytery of Sao Paulo, asking the General Assembly to consider the religious condition of the Jews, and to put forth some effort to bring them to Christ. The committee recommend that this overture be referred to the Executive Committee on Foreign Missions.

1874, p. 598. *Resolved*, That the Assembly appreciates the force of the scruples which have deterred the executive committee from embarking in the attempt to found a mission among the Jewish race, and while cherishing the hope that the way may ultimately be opened for

our Church to take part in the effort to restore "the lost sheep of the house of Israel" to the Shepherd's fold, yet, in the absence of a clear call at the present time to engage in that effort, would limit its agency to the dissemination of such information, through the columns of *The Missionary* or otherwise, as may educate the mind of our people to a proper apprehension of the claims of that work.

254. *Amount of money called for by the committee.*

In 1861 the committee estimated its wants at \$20,000 and called for that much. In 1871 the Assembly made an appeal for \$50,000; in 1872, for \$60,000; in 1876 for \$75,000; in 1882 for \$100,000; in 1886 for \$85,000.

## CHAPTER II.

### HOME MISSIONS.

255. *Some account of the Southwestern Advisory Committee of Domestic Missions.*

1861, p. 49. Extract from a report of this committee to the General Assembly:

The Southwestern Advisory Committee was created by an order of the General Assembly of 1859. It did not, however, go into active operation until November of that year. The first annual report, closing March 1, 1860, and embracing of course only the proceedings of four months, was presented through the parent board to the Assembly of 1860. The second annual report, covering an entire year, was through the same channel laid before the Assembly of 1861. Upon its examination, the receipts from March 1, 1860, to March 1, 1861, will be found to be \$15,580.69; which, with a balance of \$9,536.16, remaining in the treasury at the commencement of the fiscal year, made the cash resources of the year \$25,116.85.

Since the first of March, 1861, the receipts to November 1, 1861, as will be seen from the statement of the treasurer herewith submitted, have amounted to \$4,490.37.

From the printed report of March last, it will be seen that thirty-eight missionaries remained in commission at that date. Since then, *nine* have been re-commissioned, and *nine* from different causes have withdrawn. *Eleven* new commissions have been issued; so that the number dependent upon the committee for support is substantially the same as eight months ago.

After the extraordinary action taken in May last by the old Assembly, and war had drawn its bars and closed the gates of all communication between the North and the South, no other course was left the committee but to assume the independent management of this great interest of the Church, without reference any longer to the parent board at Philadelphia, to which hitherto it has been amenable. Nor can we fail to notice the wonderful manner in which God prepared and equipped the Southern Presbyterian Church for the storm which has so recently burst over our heads, in the creation of this agency, without

which the work of Domestic Missions upon our extended frontier must have been brought abruptly to a close, and many faithful laborers, without a warning, would have been cast loose upon the world, without visible prospect of support for themselves and their suffering families.

This report was signed by the following as executive committee: B. M. Palmer, R. McInnis, I. J. Henderson, S. B. Newman, J. A. Maybin, W. C. Black, F. Stringer, and H. Thomas, Jr., and was adopted by the Assembly.

1861, p. 12. The entire number of laborers aided by this advisory board during 1860 and 1861 was seventy-two.

1861, p. 20. *Resolved, 2,* The Assembly cordially approves the action of the committee in conducting their operations for the past eight months, without reference to the Board of Missions at Philadelphia, thereby continuing our missionaries in the field without embarrassment, and also do cordially commend the zeal and fidelity with which they have discharged the trusts assumed by them.

3, That the Assembly accepts the trusts surrendered to it by the committee, and requests the committee to turn over to the Assembly's Committee on Domestic Missions all its books, papers, accounts and funds, and missionaries, so soon as that committee shall be appointed and located by the Assembly, and the said transfer and receipt for the same to be formally entered upon the minutes of the Assembly's committee.

256. *Constitution of the Executive Committee of Domestic Missions in the Confederate States of America.*

1861, p. 20. The constitution adopted for this committee and this branch of the Church's work is, *mutatis mutandis*, entirely similar in its provisions to that adopted for the Executive Committee of Foreign Missions. In phraseology they are almost word for word alike. The location of the committee is New Orleans.—A.

257. *The secretary allowed to change the location of the committee.*

1862, p. 18. *Resolved,* That the secretary of Domestic Missions be, and he is hereby authorized to select any place of temporary residence in the Confederate States where, in his judgment, he can best accomplish the work which he is commissioned to perform; and whenever the secretary shall determine his temporary location, the three nearest ministers shall be associated with him as a committee *ad interim*, with which they shall associate three laymen as integral members thereof, and, for the time being, the whole of the powers of the executive committee shall devolve on the committee *ad interim*. This committee, moreover, shall be authorized to appoint a treasurer *pro tem*. In case the secretary shall find it necessary to change his location again, he shall be clothed with like power.

1863, p. 158. In pursuance with the above resolution, the secretary removed the seat of his operations to Athens, Ga., a change from New Orleans having been made necessary by the fall of New Orleans into the hands of the enemy. The committee there organized consisted of Rev. N. Hoyt, D. D., chairman; Wm. L. Mitchell, Esq., treasurer; Rev. Henry Safford, Rev. Henry Newton, Hon. Joseph H. Lumpkin, and A. M. Seudder, Esq.

By the approach of autumn, experience had shown that the remoteness of Athens from the great thoroughfares, and the want of commercial facilities for the transmission of funds, was a serious drawback upon the successful prosecution of the

work from that point, and it was therefore thought best to change the seat of operations to Montgomery, Ala. This change was effected early in November, and a committee organized, consisting of the Rev. G. H. W. Petrie, D. D., chairman; Rev. G. R. Foster and Rev. J. K. Hazen, and Messrs. John Whiting, Walter Smith, W. B. Bell, and Israel W. Roberts, treasurer, and member *ex officio*.

258. *Consolidated with the Foreign Missionary Committee.*

1864, p. 278. The committee, secretary, and treasurer appointed for Foreign Missions were also appointed for Domestic Missions, and Columbia, S. C., was made the seat of their operations.

259. *Church extension.*

1861, p. 35. *Resolved*, That in view of the service rendered by the action of the Church Extension Committee, as organized under the Old Assembly, and the importance of continuing to extend aid to feeble churches in erecting church edifices, the duties of that committee be put in charge of the Committee on Domestic Missions, until otherwise ordered by the General Assembly. (See by-laws adopted for the Committee of Sustentation in 1868.)

260. *Chaplains and the army.*

1861, p. 18. A report from the Committee on Bills and Overtures, recommending the appointment of a committee to prepare a respectful memorial to Congress, urging the importance of suitable persons as chaplains in the army, and, in order to secure the greatest benefit possible from their services, that they be allowed a sufficient salary for their support, and a rank that shall command respect, was, after discussion, laid upon the table.

1862, p. 18. *Resolved*, That the secretary be, and he is hereby, instructed to do all that he may judge expedient to secure the appointment of suitable chaplains in our army, using personal efforts with the authorities of the Government, but in all cases, wherever practicable, conferring with the Presbyteries as to the selection of the candidates for the office.

1863, p. 139. *Resolved*, That in view of the fact that the active men of this Confederacy are in the army, are to a great extent without the ministry of the Word, and in many instances are longing for the stated ordinances of the gospel, there is an imperative need of a full and regular supply of chaplains throughout the service: and, therefore, that we proceed to establish the office of commissioner from this Assembly to each of the grand armies of the Confederacy, the duties of these officers being: (1,) to labor as chaplains: (2,) to select with great care, and secure other chaplains for the army, by correspondence with ministers and Presbyteries, with the Executive Committee of Missions, and with colonels of regiments: (3,) to procure these chaplains commissions, and to open their way as strangers to the different camps: (4,) to welcome and employ other ministers on temporary visits to the army, and to give them opportunities of usefulness: (5,) to circulate books and tracts, and to organize this species of labor: and lastly, in all respects to organize the work, that our Church, under God, may be put in possession of prompt opportunities of doing good in this interesting field of labor.

*Resolved*, That the Rev. B. T. Lacy be hereby appointed such a commissioner for the army of Virginia; that the Rev. B. M. Palmer, D. D., having offered to do service in the West, on his own charges, if he be left to some measure of discretion in respect to the length of time, be most cordially accepted in this offer of his labor, and be commissioner, provisionally, to the army of Tennessee; that the executive committee have liberty to appoint another commissioner to each of the other great armies of the Confederacy; that the salary of this office be not less than — dollars; that those whom we appoint to it be encouraged to seek regular commissions in the army of the Confederate States, provided that they can make it certain that they will be detached to the more general duty; that the executive committee be charged to collect and pay over their stipulated support, and that the churches be enjoined to give liberally to supply this department of our missionary treasury.

*Resolved*, That other Christian denominations are invited to join with us in this effort for organized labor in the army, and that we invite commissioners from other evangelical bodies to be associated with ours, in an attempt to secure at least one suitable chaplain for each brigade in the service of the Confederacy.

*Resolved*, That our Presbyteries can greatly assist in the supply of the army by designating such of their own number as, in their judgment, would be best fitted, and can be procured for the chaplaincy, or for temporary missionary service.

1864, p. 315. It was not intended that these commissioners should exercise any kind of ecclesiastical control over their brethren in the same field, but simply to advise and aid them to get into positions where they could be most useful, and where the general object of the undertaking could be most effectually secured. The experience of the committee fully demonstrates the wisdom of the Assembly in ordering these appointments to be made. In consequence of the studied reticence of the government in relation to the organization and disposition of the army, and the constant changes which result from shifting different portions of it from one place to another, it would be impossible for the committee, remote as it is from the centre of operations, to conduct its measures with prudence and wisdom without such agents to keep them informed of the actual state of things.

Mr. Lacy soon found that he could not attend to the whole of the Army of Northern Virginia, and Rev. Theodorick Pryor, D. D., was appointed commissioner to the first corps, leaving the second and third to Mr. Lacy. At the same time, John N. Waddel, D. D., was appointed commissioner to the Army of Mississippi; Drury Lacy, D. D., to the Army of Eastern North Carolina and South-eastern Virginia; Rev. John Douglas, to the Army of South Carolina; Rev. Rufus K. Porter, to the Army of Southern Georgia and Northern Florida; and Rev. H. M. Smith, to the Army of the trans-Mississippi department. Dr. Lacy was prevented by ill health from entering upon the duties of his office, and the army in that part of the country became so much reduced, soon after, that it did not seem necessary for any one to be appointed to take his place. Dr. Palmer, after a few months' active labor in the Army of Tennessee, was compelled, by providential circumstances, to leave his field of labor and return home. Rev. William Flinn, of the Presbytery of Hopewell, Georgia, and who had been in the service as chaplain almost from the beginning of the war, was appointed to fill the place vacated by Dr. Palmer, which he has continued to do with much acceptance since that time.

The committee resolved to try to have one chaplain or permanent missionary from our Church in every brigade throughout the Confederate Army, besides a proportionate number of laborers for the various hospitals scattered over the land. At the same time they resolved to make the effort to raise the funds necessary not only to give a full support to those who might engage as missionaries, but to supplement the salaries of all those who held commissions as chaplains, it being known that the government allowance was entirely insufficient for their support. In order to carry out this general plan, it was understood that it would require at least one hundred and twenty-five laborers, more than one-fourth of our whole ministerial

force outside of the enemy's lines, and at least \$8,000 per month, or something like \$100,000 per annum.

Under this new arrangement, commencing in the autumn, one hundred and one names have been enrolled on the list of the committee, all of whom fall under the general arrangement, and all of whom, with a few exceptions, are to receive their support, in part or in whole, from the contributions from the churches. Of this number, 21 are connected with the Synod of Virginia; 14 with the Synod of North Carolina; 17 with the Synod of South Carolina; 15 with the Synod of Georgia; 6 with the Synod of Alabama; 13 with the Synod of Mississippi; 2 with the Synod of Memphis; 1 with the Synod of Texas; 3 with the Synod of Nashville. Of the whole number, 36 are laboring in the Army of Northern Virginia; 12 in the Army of Tennessee; 9 on the coast of South Carolina; 5 in Southern Georgia and East Florida; 3 in Eastern North Carolina, and 22 in the hospitals of Virginia, Georgia, and Mississippi. Besides those acting in connection with the committee, there are thirty or more ministers of our Church holding commissions as chaplains, or supported by Presbyteries or private beneficence, making the whole number of Presbyterian ministers now in the army about 130. The committee can have no control over the location of those who hold commissions under the government; but they can arrange those who act as missionaries so as to secure, as far as possible, an equal distribution of ministerial labor throughout the whole army.

1864, p. 278. The Assembly, re-asserting the high importance and superior interest of the armies of the Confederate States as fields of missionary labor during the war, and bidding the executive committee God-speed in their laudable exertions to occupy it more fully, instruct them—

(1.) To spare no reasonable pains and expense to send a special commissioner to the department of trans-Mississippi, to assist any laborers now in that field.

(2.) To make a judicious distribution of the ministers in their employ between the work of the commissioned chaplain and the permanent missionary, giving the larger number to the former work, yet so as to retain the advantages of both systems, and to distribute their aid in such manner as to secure, if possible, one minister of our Church in each brigade of the armies.

The Assembly earnestly advises all Presbyteries, as to those labors which they may attempt for the armies, so to perform them in concert with the executive committee and secretary, that the whole force of the Church may have unity and connection; and that, instead of dissipating the efforts of many ministers in temporary services, often evanescent in their effect, such number of their members as the great work may demand, well chosen for energy and zeal, be released for the service of these missions, and the remainder render their indirect aid by supplying the charges of these during their absence. But the Assembly does by no means depreciate the usefulness of even the shortest visits of pastors to the troops, and encourages all to undertake them as they have opportunity.

The Assembly returns devout thanks to God for his wonderful works of grace in the armies, in which, we are informed, twelve thousand souls, during the last year, are supposed to have made a hopeful profession of faith in Christ.

The Assembly, having engaged in frequent and solemn acts of devotion to intercede for our brave soldiers and their officers and commanding generals, does earnestly exhort all the ministers, churches, and people, in like manner, to constant supplications in the same behalf.

This last resolution was adopted in view of the request made in behalf of General R. E. Lee for the prayers of the Assembly and the Church, in view of his great responsibilities as the commander of one of our principal armies. (P. 251.)

1865, p. 390. The work in the army, to which the attention of the committee was mainly directed, was carried on with systematic efficiency, and perhaps with as important results as those of any previous year. More than one hundred missionary laborers were commissioned during the year, nine-tenths of whom were in active service for longer or shorter periods, and all of whom received their support, in part or whole, from the contributions of the churches. What number were in actual service at the time of the surrender of our two main armies is not certainly known, but perhaps more than fifty. A large proportion of these brethren had been connected with the army for periods varying from two to four years, and performed labors and endured hardships which perhaps will never be fully understood in this present life. The churches, to the last, were exceedingly generous in their contributions, and at no time was the work retarded for the want of funds. Thousands of our beloved soldiers were converted through the instrumentality of these labors.

261. *Non-co-operating Presbyteries urged to help and report.*

1863, p. 139. *Resolved*, That those Presbyteries which conduct the work of Domestic Missions for themselves, and are situated in the portions of the Confederacy best supplied with the gospel, should not be content with providing for their own spiritual wants, but are enjoined to remember those elsewhere who are destitute of the ordinances of God's house, and to send a proper portion of their funds to the treasury of the Executive Committee of Domestic Missions, to be expended by them in extending the gospel; and this whole cause is anew commended to the liberality of the Church.

*Resolved*, 2, That the Presbyteries be directed to furnish to the secretary of the executive committee an annual statement of their efforts in this cause, including the missionaries employed and the funds expended for their support.

1880, p. 208. The Assembly being persuaded that the efficiency of this arm of service largely depends upon its intimate contact with the mind and heart of the Church at large, earnestly invites the co-operation of all the Presbyteries with the executive committee in the prosecution of its work.

1885, p. 424. The attention of the Assembly is called to the following clause in the Assembly's Home Mission Manual, p. 8:

"If any Presbytery shall insist upon managing its own work in separation from the executive committee, the General Assembly does not enjoin upon such Presbytery to send all the moneys raised to the central committee, provided that a collection shall be taken in all its churches for the work committed to the Home Mission Committee." The committee asks the Assembly to call the attention of those Presbyteries which conduct their work separately to this clause in the Manual, and urge upon them that the unity of the Church and the imperative needs of the cause seem to call loudly upon them to comply with this wish of the Assembly.

262. *The treasurer's accounts, how audited.*

1864, p. 278. That the Assembly appoint annually a committee of three, unconnected with the executive committee, to audit all the accounts of the treasurer; that it be made the duty of the treasurer to have the report of these auditors endorsed upon his account before laying it before the Assembly; and that the auditing committee for the ensuing year consist of Messrs. John Crawford, of Columbia, E. Nye Hutchison, of Charlotte, and Jas. R. Aiken, of Winnsboro.

263. *The treasurer's salary and bond.*

1864, p. 278. That the executive committee be instructed to pay a suitable salary to the treasurer, and to require of him a bond of ten thousand dollars to the trustees of the General Assembly, with good securities, for the faithful discharge of his trust.

This is in view of the fact that the treasurer, Prof. Woodrow, gave his services the past year without compensation, both for this department and that of Foreign Missions, for which generous and disinterested conduct the Assembly returned suitable thanks. (1863, p. 140.)

The Assembly of 1887 (p. 237) declined to order any change in the amount of the treasurer's bond.

264. *A Sustentation scheme.*

1865, p. 391. Extract from report of executive committee:

The restoration of our crippled and broken down churches is undoubtedly the object which claims the immediate and earnest attention of this Assembly. These churches are to be found in every section of our country that has been occupied for any length of time by Northern soldiers, and especially along the broad track of those desolating marches that were made through most of the central Southern States. Wherever the armies have gone the country has been desolated, the people have been impoverished, and in the great majority of cases, the sanctuaries of the living God have either been entirely destroyed, or so much injured as to be unfit for use. In many places our people are not only without houses in which to worship, but are without ministers to break to them the bread of life. Some of our ablest and most earnest ministers have been compelled to betake themselves to school-keeping or some other secular employment, in order to provide their families with the means of subsistence. Worse than all, in the very midst of this distress and prostration, an enemy threatens to invade our borders, sow dissensions among our people, and gather our flocks into folds which they have not known. If ever there was occasion for the people of God to rally as one man, and put forth all their energies with united front against those who are seeking to divide and destroy, the present is that occasion.

What seems especially necessary at the present time, in the judgment of your committee, to rally the whole Southern Church, and bring out all her disposable resources, is to bring forward some feasible plan by which their gifts may be brought together and be laid out wisely and judiciously in relieving the distresses of the suffering churches. The committee, therefore, would recommend the appointment of what may be called a Sustentation Committee, somewhat after the plan of the Free Church of Scotland, whose duty it shall be to raise and disburse funds in connection with this great object. That committee need consist only of a chairman, a secretary, and one commissioner from each Synod. Let it be the duty of the chairman, or secretary, to occupy some central position in the country, from which he can have easy access to the churches and the commissioners, and for the time being have the general direction of affairs. Let it be the duty of the commissioners to canvass their respective Synods, ascertain what churches are needing help, what ones are able to contribute, and do all they can, by correspondence and visitation, to collect funds for this general object. At the expiration of three months, or as soon after as practicable, the secretary and the commissioners shall meet together, and with all the facts they have gathered, proceed to disburse the funds according to their best judgment. It would be also well for the Assembly to designate a day when collections should be taken up in all the churches for this object. It is not proposed that the commissioners should receive any compensation for their services further than have their travelling expenses paid. It is confidently believed that there are brethren in all our Synods who, if called by the Assembly to this work, would cheerfully devote three months to this purpose without any pay, further than the satisfaction of knowing that they are engaged in a work of mercy.

If objection is felt to the multiplication of agencies under the direction of the Assembly, then the same object may be attained simply by uniting the commissioners above mentioned to the Executive Committee of Domestic Missions, and giving them the power of committee-men, so far as this particular enterprise is concerned.

1865, p. 370. *Resolved*, That the General Assembly adopt the suggestions of the executive committee in relation to the raising of a "Sustentation fund" for the existing exigencies of our churches, but assign the conduct of this agency to the Executive Committee of Domestic Missions; also, that a member from each Synod be appointed to cooperate with the general scheme set forth in their report.

That Rev. T. R. Welch, Little Rock, Arkansas, be the commissioner from the Synod of Arkansas; Rev. R. Nall, D. D., Tuskegee, Ala., from the Synod of Alabama; Rev. D. Wills, Macon, Ga., from the Synod of Georgia; Rev. J. O. Steadman, Memphis, Tenn., from Memphis; Rev. J. A. Lyon, D. D., Columbus, Miss., from Mississippi; Rev. W. E. Caldwell, Pulaski, Tenn., from Nashville; Rev. J. Rumpel, Salis-

bury, N. C., from North Carolina; Rev. S. A. King, Milford, Texas, from Texas; and Rev. J. D. Mitchell, D. D., Lynchburg, Va., from Virginia.

That the General Assembly order collections in behalf of the Sustentation fund to be made in all our churches on the second Sabbath of February next, or as soon thereafter as practicable; and that the proceeds be forwarded immediately to the treasurer of the executive committee, Professor James Woodrow, at Columbia, S. C., or to the Synodical commissioners.

1886, p. 44. From the executive committee's report:

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 have ascertained the condition and wants of brethren, or to have distributed the funds in the hands of the committee in a just and equitable manner. By vigorous and persevering efforts on the part of the commissioners, the whole field was thoroughly explored, the condition and wants of every destitute brother accurately ascertained, and the committee was thus enabled, in view of all the circumstances of the case, not only to distribute the fund under their control in the most equitable manner, but, so far as is known, to give universal satisfaction, and at the same time relieve an immense amount of suffering. The commissioners, without exception, discharged their duties with zeal, energy, and fidelity; and they deserve the thanks of the whole Church.

The sums of money appropriated to the relief of brethren have varied from \$50 and under to \$300. The whole number who have received aid from the Sustentation fund, including sixteen families of deceased ministers, is upwards of two hundred and twenty. The whole amount laid out in this department was upwards of \$23,000.

#### 265. *Board of Aid for Southern Presbyterian Pastors.*

1865, p. 353. A letter was received by the moderator from James H. Huber, Esq., secretary and treasurer of the "Board of Aid for Southern Presbyterian Pastors," located in Louisville, Ky., introducing Rev. R. Morrison, of the Presbytery of Louisville, who was authorized to explain to the Assembly the plans and purposes and hopes of that organization.

P. 355. Rev. R. Morrison, on being introduced, laid before the Assembly a salutatory letter from the above-named board, which stated that already \$6,000 had been raised for the purposes of the board, and asked that the brethren of the Assembly be joined together with one heart in this work. It furthermore asked the Assembly to appoint one or more brethren from each Presbytery, whose duty it shall be to correspond with this board and indicate as to whom our offerings of love shall be sent. This letter evinced the earnest desire of the board to meet promptly and efficiently the needs of the numerous indigent pastors within the bounds of the Southern Church. (Condensed.)

Mr. Morrison having further addressed the Assembly on his mission, and the Assembly having expressed its great satisfaction at his presence and voted its sincere thanks for his able and interesting address, the following resolutions were adopted:

P. 370. That the General Assembly express their profound gratification at the manifestation of Christian sympathy and kindness on the part of our brethren in Kentucky, as exhibited in their fraternal letter to this body, and in the name of the great Master, theirs and ours, accept their generous tender of aid in ministering to the necessities of our impoverished churches. Further, that the moderator of the Assem-

bly address a communication to those brethren, expressive of our feelings in this regard.

That the General Assembly appoint the executive committee our agent for receiving and disbursing such aid as may be forwarded to them by the Kentucky Board of Aid for Southern Pastors, and enjoin upon the committee promptness in distributing the benefaction according to the urgency or the necessities existing in the various portions of the country.

266. *Aid from Kentucky and Baltimore.*

1868, p. 286. Report of executive committee :

Of the sum this year received for Sustentation, \$9,190.73 has been contributed by Christian friends outside of our own connexion, and mainly by those residing in Baltimore and vicinity and in the State of Kentucky. The committee would respectfully suggest the duty and the propriety on the part of the Assembly of making some formal acknowledgment of their obligation to those Christian friends for their timely, continued, and most generous aid. During the last two and a half years, more than \$40,000 of their contributions has passed directly through the hands of the Executive Committee of Sustentation, and been applied to the immediate wants of the Church; whilst their more general contributions in food, clothing, and in money for the education of young men, and for the re-endowment of our theological seminaries, have amounted in the aggregate to considerably more than \$100,000.

P. 274. The General Assembly hereby gratefully acknowledges the Christian liberality hitherto shown towards our impoverished people, churches, and seminaries, by many known and unknown friends beyond our bounds; especially is this due the Synod of Kentucky and the Presbyterian churches of Baltimore, for their timely, continuous, and most generous aid. The Assembly does not doubt that a time will come when these Christian friends shall find that in so doing to the least of Christ's disciples, they did it unto him. They are invited moreover to behold, in the facts disclosed in the Annual Report, the best evidence that their assistance has not been given in vain. (See also 1867, p. 143.)

267. *The Southern Aid Society of New York.*

1874, p. 488. To the Southern Aid Society of New York this Assembly tenders the expression of its grateful acknowledgment for its very timely and generous donation of \$5,525 for disbursement by the Executive Committee of Sustentation for the objects already named, and the co-ordinate secretary of Sustentation is hereby directed to communicate this action to that society.

P. 531. Extract from report of executive committee explanatory of the above :

This society, which was organized a few years before the late war, for the purpose of rendering aid to feeble churches in the Southern country, is an incorporated body, and consists 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, and few functions to perform, but about two years ago they came into possession of some \$10,000, devised to their society, to be disbursed in accordance with their constitution. This fact having been brought to the knowledge of the Committee of Sustentation, and the farther information that the society was anxious to disburse this amount with the greatest intelligence possible, so as to secure the largest ultimate good to the churches, one of the secretaries had an interview with the executive committee of the society, the result of which was that the society agreed to make its annual appropriations with the advice and under the direction of the General Assembly's Committee of Sustentation. This entire amount has been disbursed for strictly Sustentation purposes, and in accordance with previous requests of the chairman of the Presbyterial committees.

This society the next year appropriated in similar manner \$2,400, for which another vote of thanks was made. (1875, p. 24.)

268. *The Executive Committee of Sustentation appointed.*

1866, p. 9. A memorial from Rev. Dr. Leighton Wilson, secretary of Domestic Missions, on the subject of a change in the name and manner of working of this whole department, was read to the Assembly. (See p. 49.)

P. 27. Thereupon the following was adopted:

With reference to the memorial presented by the Rev. Dr. J. Leighton Wilson, which was referred to this committee, we beg leave respectfully to report that in devising a plan and organizing an agency for carrying on the work of Domestic Missions, it is necessary to keep constantly in view two essential principles:

First, That the Church of Christ is one body, having one glorious Head, and pervaded and actuated by a common divine spiritual life.

Second, That it is a free spiritual commonwealth, calling no man master on the earth; but whose only Lord and Master is in heaven.

The liberty of the Church is protected by a written constitution, founded on the Word of God, and is also guarded by the wise arrangement of its several courts, in accordance with the principles taught in the Holy Scriptures.

To the General Assembly it specially belongs to manifest and exemplify the unity of the Church. It is the province of the Presbytery to conserve the freedom of the Christian commonwealth, by occupying the position and performing the functions of the chief executive agent in conducting the whole work of the Church. Under our constitution, the Presbyteries have original authority and jurisdiction in the Lord over all the ministers, churches, and missionary fields, within their respective bounds, independently of all control, except such as may be exercised, in a regular and orderly manner, by the Synods and the General Assembly over such subjects as may be brought before them in accordance with the provisions of the constitution of the Church. 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 reports, 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 upon the Presbytery to provide for the worldly maintenance of the Lord's ministers, by seeing that the churches fulfil their obligations to their pastors, to the extent of their ability, and also that they make regular and systematic offerings to the treasury of the Lord for the support of the ministry among those who are unable to provide for themselves.

If all the Presbyteries were equally strong and were all blessed alike with the wealth of this world, it would only be necessary for each Presbytery to appropriate the contributions of the Lord's people, in due proportion, according to the exigencies of every part of the field. But

inasmuch as there is very 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 whole 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 the agency of a committee. Be it therefore

*Resolved*, That in the place of the present Executive Committee of Domestic Missions, the General Assembly do appoint a committee, to be called "The Executive Committee of Sustentation." It shall consist of a secretary, who shall be elected annually by the General Assembly, and shall be styled "The Assembly's Secretary of Sustentation," and who shall be the organ of communication between the Assembly and the committee, and also between the committee and all portions of the work intrusted to its care; a treasurer; and nine other members, three of whom shall be ruling elders, all to be appointed annually by the General Assembly, and directly amenable to it for the efficient discharge of their duties.

Vacancies occurring *ad interim* shall be filled, if necessary, by the committee. Any five members being assembled shall constitute a quorum. This committee shall be located for the present at Columbia, S. C. It shall meet once a month, or oftener, at the call of the chairman or secretary. It may enact by-laws for its government, subject to the revisal and approval of the General Assembly.

It shall be the duty of this committee to receive into its treasury, and take the general management of all the funds contributed for Sustentation, and to make appropriations and expenditures of the same, including the salaries of its officers.

It shall, however, make no appropriations for the support of any pastor or missionary laboring within the bounds of any Presbytery, except upon the requisition of that Presbytery or its Committee of Domestic Missions, and all the appropriations thus made shall be based upon the recommendation of the said Presbytery or its committee.

If at any time the funds entrusted to the Assembly's committee should prove insufficient to meet in full the demands of the several Presbyteries, it shall exercise a sound discretion in determining what amount shall be appropriated to each, taking into consideration the necessities of the whole Church, as well as the particular circumstances of the Presbytery making the demand. *Provided* always, that no appropriation shall exceed a certain maximum amount, to be fixed by the committee, subject to the approval of the General Assembly.

In the exercise of its advisory powers, it shall report to the General Assembly every year the condition and wants of the whole field, and shall annually present to the Assembly an account of its receipts and expenditures, together with its minutes, for examination.

It shall also communicate to the churches and Presbyteries, from time to time, such information with reference to the necessities and the progress of the work as will tend to incite them to greater liberality and more earnest efforts for the advancement of the kingdom of Christ.

It shall also aid the Presbyteries in procuring missionaries, and transferring them from one field to another.

It may also, by the direction of the General Assembly, send missionaries or evangelists into parts of the country not included in the boundaries of the Church, and make provision for their support.

The central committee and the Presbyteries should be united and brought into harmonious action, by constituting the chairman of the Presbyterial Committee of Domestic Missions a corresponding member of the central committee. It will thus be made his duty to keep the central committee informed, either by his personal presence or by correspondence, of the condition and wants of his Presbytery, and also to see that all the churches in his Presbytery take up regular collections for the central committee, thus acting at the same time as agent for the Presbytery and the central committee. The chairman should be compensated for his services, and his expenses of travelling should be borne.

It will be expected that the older and stronger Presbyteries will always, except under some special providence, contribute a larger amount to the general fund than they expect to draw, that the weaker Presbyteries may be provided for. There will, however, be no objection to any Presbytery taking up a second and further collection in the churches under its care, when the sum appropriated by the central committee does not fully meet its wants, nor to the salary of any particular missionary or evangelist being supplemented by private beneficence when it may be found necessary.

But if the Presbytery should insist upon managing the funds collected within its bounds, as well as all other parts of the work of Sustentation, the Assembly will not enjoin upon such Presbytery to send all the moneys raised to the treasury of the central committee, provided that a collection shall be taken in all its churches for the work committed to the Sustentation Committee; and also that the Presbytery shall report to the General Assembly, through the Committee of Sustentation, what amount of money has been raised and expended within its own bounds, so that the General Assembly may see at one view what the whole Church has done in this great work.

1867, p. 155. Extract: "The Executive Committee of Sustentation respectfully report that, immediately after the adjournment of the General Assembly, in November last, they met in Columbia, S. C., organized themselves as a committee, and entered upon the work assigned them by that venerable body. A circular was addressed to the churches, explaining the nature of that plan, and urging their co-operation; the chairmen of the various Presbyterial Committees of Missions were informed of the duties that had been laid upon them, and they were urged likewise to enter upon those duties at once. It was not until the middle of the spring, however, that most of the Presbyteries could take action in relation to the plan of Sustentation recommended by the Assembly; but the committee are happy to report that the great body of them have adopted it with much cordiality; and they have reason to believe that, when it is better understood, and its practical working is more fully appreciated, it will be universally received by the churches and Presbyteries. Thirty-seven Presbyteries have already adopted it in full; six in part; one has not been heard from; and only one has adopted an entirely independent course, and this, it is understood, intends to reconsider its course, if it has not already done so."

Four general objects or departments of labor are regarded as included in the general plan of Sustentation: 1, To aid feeble churches in the support of their pastors and supplies, and thus accomplish the two-fold 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 whole Church. This

principle, if fully carried out as it should be, will place our Church, so far as the support of her ministry is concerned, on the same solid foundation with the Free Church of Scotland, but so as to avoid some of the evils inherently connected with their system, and at the same time be brought about by a process much more accordant with the genius of our people. 2, To aid in the support of missionaries and evangelists, wherever such aid is asked. 3, To assist in rebuilding or repairing church edifices, where the people have not the means of themselves to do it. 4, To assist missionary or ministerial laborers in getting from one field of labor to another, where they are without the means of doing this of themselves.

1868, p. 287. The committee is happy to report that all the Presbyteries, with three or four exceptions, have adopted the Assembly's plan of Sustentation in full; and the impression is becoming general, if not almost universal, that the plan is not only wise and judicious in itself, but that this or something of a kindred nature is indispensably necessary to sustain our churches in their present afflicted condition.

269. *By-laws for the government of the Executive Committee of Sustentation.*

1867, p. 159. The following rules and by-laws were approved by the Assembly, (p. 143):

1. All appropriations made by this committee, whether to assist feeble churches, to aid in church erection, or to support missionaries and evangelists, must be based on the recommendation of the Presbytery's Committee of Domestic Missions within whose bounds the money is to be expended, it being understood that the chairman or secretary is regarded as the organ of the Presbytery's committee.

2. 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 feeble churches.

3. No appropriation shall be made to supplement the salary given by a feeble church unless the Presbyterial committee, through which the application is made, can certify that the congregation itself has done all that could reasonably be expected of it to raise a sufficient salary; and further, that the minister is not himself engaged in any secular business which renders him a competent support. The sum of \$250 per annum shall be the maximum given to aid a feeble church, except in extraordinary cases.

4. The maximum appropriation that shall be made for the support of a missionary or evangelist shall not exceed \$600, except in extraordinary cases. (Superseded: see below, on p. 142.)

5. No appropriation shall be made to aid in repairing or erecting a church edifice, except where the Presbyterial Committee of Missions can certify, 1, That the congregation themselves have not the means to do it: 2, That no application has already been made to churches which are expected to contribute to the general fund: 3, That the amount appropriated by this committee will be sufficient to put the house in a condition to be used for public worship. (Amended, p. 143.)

6. No appropriation shall be made to churches or missionaries in Presbyteries which do not carry on their domestic missionary work in accordance with the plan adopted by the General Assembly of 1866.

7. All appropriations made by the committee in the way of salaries shall be paid by the treasurer in semi-annual instalments.

1868, p. 286. Manner of payment: All appropriations made towards church building are paid down in full at the time, whilst those made to supplement the salaries given by feeble churches and for the sup-

port of missionaries and evangelists are paid, as above directed, in semi-annual instalments.

1868, p. 278. Whereas, The contributing of our substance is not an optional, but a necessary part of the worship of God, a fruit, an evidence, and a means of grace, without which a scriptural piety cannot be maintained and developed: therefore, as a means of hastening a wider practical recognition of this truth throughout our whole Church, be it

*Resolved*, 1, That all appropriations hereafter made by the Committee of Sustentation in aid of pastors, supplies, missionaries, and evangelists, shall be subject to the two following conditions, in addition to those already embodied in the by-laws of the committee already approved by the Assembly: 1, That the pastor, supply, or evangelist shall, at least once a year, in a discourse exclusively devoted to the subject, set before each of the churches and missionary stations regularly ministered to by him, the duty of worshipping God with our substance as he has prospered us. 2, That the minister shall, in co-operation with the session (if there be one), see to it, that in each of the congregations ministered to by him at regular periods, at least one annual collection, however small, be taken up for each of the four great benevolent operations of the Church. (Modified in 1869, see below.)

2. That it shall be the duty of the treasurer of Sustentation to call special attention to the conditions above annexed to appropriations, when making remittances in aid of the aforesaid ministers.

3. That it shall be the duty of the minister receiving the appropriation, briefly to report to the chairman of the Presbyterial Committee of Domestic Missions, at the end of five months after the first semi-annual instalment of the appropriation shall have been received, or earlier, the extent to which he has complied with these conditions; and it shall be the duty of the chairman to forward the facts to the secretary of Sustentation in advance of the time of payment of the second instalment of the appropriation, or of making a new appropriation to the same field.

4. That the Committee of Sustentation shall withhold the payment of the second instalment of the appropriation, or shall withhold a new appropriation to the same field, when there is satisfactory evidence of an entire failure to comply with the conditions aforesaid, except in extraordinary cases, hereby left to the discretion of the committee.

5. That all appropriations for church erection or repairs by the Sustentation Committee must be preceded by a promise on the part of the session of the congregation receiving the appropriation, to enter upon and continue a plan of regular contribution, at least annually, to each of the four schemes of the Assembly: and the secretary shall notify said session of this condition, and receive its express assent to it, before final action is taken by the committee upon the application for such aid. (Repealed the next year; see below.)

6. That the Presbyteries are hereby enjoined to require of their ministers sent as occasional supplies to vacant congregations, to take up collections for the schemes of the Assembly during such visits of said supplies to said congregations.

1869, p. 291. The following overture was adopted by Lexington Presbytery, at its meeting September 4, 1868, and ordered to be forwarded to the General Assembly:

Whereas, in the judgment of this Presbytery, the resolutions of the

General Assembly on pages 278 and 279 of its Minutes for the year 1868, setting forth certain conditions on which alone the Committee of Sustentation shall make appropriations in aid of pastors, supplies, missionaries, and evangelists, or for church erection or repairs, are inexpedient in policy and questionable as a matter of constitutional right, and so calculated as to prevent rather than to secure a more general co-operation in the Assembly's scheme of Sustentation; therefore,

*Resolved*, That the General Assembly be respectfully overtured to rescind said resolutions, and leave the Committee of Sustentation free to act without the embarrassment of said resolutions.

The committee recommend the following changes as the answer:

In the first condition of the first resolution, after "at least once a year," omit the words, "in a discourse exclusively devoted to the subject," and insert the word "distinctly."

In the second condition of the first resolution, the language be so altered as to read as follows:

"That the said minister shall, in co-operation with the session (if there be one), see to it that in the congregations ministered to by him, at least one annual collection be taken up in aid of the benevolent operations of the Church."

Omit the fifth resolution.

P. 402. From the executive committee's report:

If from any unforeseen cause the receipts from the churches should fall short, then the committee could pay only *pro rata*. This is always understood when the annual appropriations are made.

1869, p. 393. *Resolved*, That the Assembly approves and hereby confirms the by-laws presented by the executive committee, together with the amendments proposed, except that three years instead of two be specified as the maximum of the time for continuing the full appropriation to feeble churches.

The Assembly adds, that in no case shall any salary be supplemented by the committee so as to make the whole greater than \$1,000.

*Note by the compiler.*—The by-laws above approved are not given in the Minutes. By a comparison of the rules above adopted with the Manual of Home Missions, approved by the Assembly in 1875, and published in 1880, we observe the following modifications, some of which were doubtless the changes above authorized and introduced.

To by-law No. 1, adopted in 1867, the following words are added: "And no appropriation shall be made except for ordained and licensed probationers." Approved 1872, p. 163. Re-adopted 1873, p. 327.

By-law No. 3. Instead of providing that the Presbyterian Committee shall certify that the minister for whom aid is asked is not himself engaged in any secular business "which renders him a competent support," substitute "which interferes with his efficiency or prevents him from the full work of his ministry."

To this by-law is also added: "And in none but extraordinary cases shall the committee ever appropriate more than one-half of what is given by a feeble church or union of feeble churches; and the full sum of \$250 may not be appropriated to the same church or union of churches more than three consecutive years, and no appropriation shall be made to a church or union of churches for a period of more than five consecutive years, except under extraordinary circumstances, or except where they are strictly classed as missionary churches." This five-year clause adopted 1872, p. 163. Re-adopted 1873, p. 327.

In answer to an overture from the Presbytery of East Hanover, 1875, p. 19, that this by-law be so changed as to favor a continued assistance to such feeble churches as, in the judgment of the Presbyteries, may be thought to require it, instead of discontinuing aid to them after a period of five years, the Assembly declared that the provision for extraordinary cases attached to the by-law invests the Committee

of Sustentation with sufficient discretion in its application to meet the requirements of each particular case.

In reply to an overture from the Presbytery of Central Texas (1875, p. 28) setting forth the wants of that field, and asking the Assembly to make better provision, through the Committee of Sustentation, for them than has yet been extended, the Assembly authorized the Committee of Sustentation to construe liberally the provision for extraordinary cases in its application to the missionary field in Texas.

The following additional by-laws and rules, with the numbers attached to them, appear in the Manual of 1880, for the government of the committee, and applicable to the department of Sustentation:

8. The executive committee may pay the necessary expenses of the chairman of the Presbytery's Committee of Home Missions incurred in the discharge of his duties as such, provided that these accounts are regularly reported by said chairmen to their respective Presbyteries at least annually for their approval. Adopted 1873, p. 327.

9. All appropriations made by the Committee of Home Missions in aid of pastors, supplies, missionaries and evangelists, shall be subject to the following two conditions, in addition to those already embodied in the by-laws of the committee: 1, That the pastor, supply or evangelist, shall, at least once a year, distinctly set before each of the churches and missionary stations regularly ministered to by him, the duty of worshipping God with our substance as he has prospered us. 2, That the said minister shall, in co-operation with the session (if there be one), see to it that in the congregations ministered to by him at least one annual collection be taken up in aid of the benevolent operations of the Church.

10. It shall be the duty of the treasurer of Home Missions to call special attention to the conditions above annexed to the appropriations when making remittances in aid of the aforesaid ministers.

11. It shall be the duty of the minister receiving the appropriation briefly to report to the chairman of the Presbyterial Committee of Home Missions, at the end of five months after the first semi-annual instalment of the appropriation shall have been received, or earlier, the extent to which he has complied with these conditions; and it shall be the duty of the chairman to forward the facts to the secretary of Home Missions in advance of the time of payment of the second instalment of the appropriation, or of making a new appropriation to the same field.

12. The Committee of Home Missions shall withhold the payment of the second instalment of the appropriation, or shall withhold a new appropriation to the same field, when there is satisfactory evidence of an entire failure to comply with the conditions aforesaid, except in extraordinary cases, hereby left to the discretion of the committee.

13. The Presbyteries are hereby enjoined to require of their ministers sent as occasional supplies to vacant congregations, to take up collections for the schemes of the Assembly during such visits of said supplies to said congregations.

#### 270. *Additional regulations for the Sustentation Fund.*

1. The time appointed for the annual collection is the first Sabbath of January, or as soon thereafter as may be convenient.

2. The annual appropriations from this fund are made on the first Tuesday in March, one-half of said appropriations being paid immediately, and the balance in the succeeding October, the secretaries having

been previously furnished with the certificate required by the by-laws, Nos. 9-12, and the fund being found sufficient to pay appropriations in whole.

3. Appropriations for church buildings are payable in full when the certificate required in by-law No. 5 has been furnished.

4. It is necessary that every application for aid from the Sustentation fund shall conform to the by-laws, and if in any respect there is a lack of conformity, it ought to be fully stated, with the reasons which appear to make the case exceptional.

5. All applications for aid from this fund, as far as possible, ought to be made during the month of February, so that they may receive impartial consideration at the time of annual appropriation. Delay on the part of Presbyterian committees may subject their application to curtailment or refusal, which might have been avoided had they been presented at the proper time.

6. The Sustentation and Evangelistic works are now, and will hereafter be, conducted separately, and will each stand on its own independent basis. No Presbytery, therefore, can be credited on Sustentation for what its churches do for Evangelistic work, or *vice versa*.

By-law No. 4, above, relative to the maximum appropriation, does not appear in the Manual, being superseded by later enactments relative to Evangelistic work, which see.

#### 271. *The financial year.*

1870, p. 548. The financial year observed by the committee extends from January to January, and not from one meeting of the Assembly to another. All appropriations, therefore, have reference to the current calendar year. If they are made during the first three months of the year, they extend from January to January. If after that period, they extend to the end of the year, but never go beyond. Presbyteries find little or no difficulty in conforming their plans to this general regulation. If, in some cases, they give commissions extending over into the subsequent year, it is only necessary for them to renew the application for that portion of the funds needed for the new year. Nor does the committee, according to present arrangements, ever allow itself to be involved in debt, but comes out with clean books at the close of every year.

Its general appropriations are made the last of February or the first of March, the time most favorable for ascertaining what the probable receipts of the year will be, and are paid in semi-annual instalments, the first in March and the second in October, in full, provided the funds in the treasury are sufficient; but if they are not, then the second instalment is paid *pro rata*, according to the funds on hand. This is always the condition upon which the appropriations are made, and in this way the committee avoids debt. Nor is any injustice done in this way to brethren who receive aid from this fund. All our benevolent operations are based simply on faith in the churches, and the committee can disburse only such funds as are placed in its hands. In this way the very objectionable practice of calling upon the churches to rescue the treasury from debt is avoided. Making the second payment conditional, is simply to protect the committee from all legal or moral obligations to pay out money that may never be placed in the treasury for that purpose. (From the report of the Sustentation Committee.)

272. *By-law about loans for erecting church edifices.*

1885, p. 422. Overture from the Presbytery of St. Johns. Answered by adding the following paragraph to Chap. V., Sec. V., of the Manual of Home Missions:

"At the discretion of the Committee of Home Missions, appropriations to aid in repairs or erecting church edifices may be made, not as donations, but as loans without interest, which shall be subject to the same conditions as donations, and to the following in addition: That the church regards this loan as a debt of honor, to be refunded by annual instalments within five years."

273. *By-law about church edifices amended.*

1879, p. 50. That the words, "and will clear it of debt," be added to Sec. III., By-law 5, so that it will read, "that the amount appropriated by this committee will be sufficient to put the house in a condition to be used for public worship and will clear it of debt."

274. *Bureau of Information.*

1868, p. 275. Concerning a series of resolutions proposing that the Executive Committee of Sustentation shall establish and sustain a Church Intelligence Office, the standing committee report, recommending that it is not expedient at present to make further additions to the labors of that committee. Adopted.

1883, p. 38. *Resolved*, That in view of the large number of vacant churches and partially employed ministers within our bounds, and the felt need of some agency by which communication may be opened between them, the Assembly's executive committee, in correspondence with Presbyterian committees, is authorized to open a "Bureau of Information," the functions of which shall be to obtain and keep on hand and furnish statedly (at least quarterly, and oftener when deemed desirable), on application to Presbyterian committees, a list of vacant churches and the names of unemployed ministers, with such specifications concerning each and such references as may be furnished by the Presbyterian committees.

275. *Begging discouraged.*

1869, p. 393. *Resolved*, That we cannot guard too carefully against the introduction and prevalence of an eleemosynary dependence among our people, and that the Assembly discountenances all appeals made abroad for the re-establishment of institutions of learning, for the erection or repair of costly church edifices, and other objects of a kindred nature, beyond the essential and pressing necessities of the present time.

276. *Manse.*

1869, p. 393. The Assembly exhorts every Presbytery to call the attention of each church in its bounds to the importance of having a manse provided for its pastor in some central and convenient place, and with a few acres of arable and wooded land attached in the case of country churches. The comfort and usefulness of ministers will be greatly promoted by this measure, and the cords of affection and confidence between pastor and people be greatly strengthened.

In 1885 the executive committee reported to the Assembly (p. 444) that in the entire Church were about three hundred and thirty-five manse, twenty-four of which were built last year.

### 277. *Minimum salary.*

1868, p. 274. Condensed. In consequence of the impoverishment of many parts of the country, numbers of our ministers are compelled, in part at least, to leave the work of the ministry, that through secular pursuits they may gain a support. The Assembly, therefore, enjoin it upon Presbyteries that they at once ascertain and fix the minimum amount required for the support of a laboring minister, and that they use diligent efforts to provide the same. The Committee of Sustentation is directed to co-operate herein to the extent of their ability, provided the sum so designated shall not exceed the amount of six hundred dollars.

1869, p. 393. Presbyteries and the central committee are enjoined to make the effort to raise the salary of every laboring minister to \$750 for the year 1870. Renewed for 1871. (See 1870, p. 518.)

1870, p. 549. With reference to this injunction, the executive committee respectfully report that they have had the matter under earnest consideration, but they find it difficult to carry out the recommendation in full until the Presbyteries have taken previous action with reference to the removal of certain difficulties that lie in the way of the undertaking. One of these is that a number of churches are reported as being fully able to give their pastors a competent support, but do not do it. Of course it would be unwise to help a church that is able to help itself. Another difficulty is that a considerable number of ministers are reported who, though receiving less than \$750, are nevertheless engaged in school-teaching, farming, or some other secular employment that renders them a competent support. Still another difficulty is that the committee is restrained by the rules given it for its government from appropriating to any church or union of churches under the same pastorate, except in extraordinary cases, more than one-half as much as is raised by these churches themselves for the support of their pastor. A fourth difficulty is that the revenues of the committee are not large enough by forty or fifty per cent. Condensed.

1871, p. 50. The committee have constantly kept in view the injunction of the Assembly to make effort to raise the salary of every laboring minister in the Church to \$750 as the *minimum*; and while there has been a decided advance toward this result, it has not yet been fully realized, mainly for the reasons set forth in the last annual report.

P. 33. It appears from the report of the executive committee that during the last three years, the average amount of salary paid directly by the churches to that portion of our ministers among whom the committee dispenses its supplementary aid has increased from \$500 to \$650.

1871, p. 35. The committee and the Presbyteries were told that it should be their aim and effort to raise these salaries to a minimum of \$800, and that, if possible, during the next ecclesiastical year.

1872, p. 191. With reference to this injunction the committee report progress in the right direction, but not complete success. The average salary throughout the Church, as ascertained and supplemented by the committee, is about \$716, without taking into account the larger salaries

given in cities. This is an advance for the year of about \$60, being equal to the annual advance for the three previous years.

1873, p. 346. The committee estimates that the average salary, outside of cities and as unsupplemented by the committee, is at or below \$572.

#### 278. *Grouping churches.*

1879, p. 50. Presbyteries are again advised so to group the churches now dependent on the executive committee as to make them more nearly self-sustaining, and that they examine with particular care those applications for aid which come from long-established congregations, giving—except under extraordinary circumstances—decided preference to fresher fields, and such as promise a speedier return. And the Presbyteries are requested to report to the next General Assembly their diligence in this matter.

#### 279. *Separation of Home and Foreign Missions.*

1868, p. 274. The number and variety of the duties laid upon the Committee of Sustentation, together with the consideration that the secretary occupies the position of secretary of Foreign Missions, have suggested to this Assembly the question of a division of these responsibilities. The plan of Sustentation, however, is working so satisfactorily under the present management, that the Assembly considers it inexpedient to introduce at this time any changes in the existing arrangement. Instead of this, the committee are recommended, and are hereby authorized, to make any such additions to their clerical force as the amount and nature of their duties may require.

1886, p. 33. Overtures to the number of eight or ten, respecting the change in the location of the executive committee, having been referred to the standing committee, it was decided by the committee to recommend, first, that the Assembly remove the committee from Baltimore; and, second, that it be transferred to Atlanta, Ga. The committee was brought to these decisions by the fullest discussion of both questions, and on information obtained from parties fully competent to judge. The reasons for removal were mainly that the growing interests of both Home and Foreign Missions call for two committees; the present location is too far from the centre of the Church and from the vast field of our destitutions; and in the selection of Atlanta in preference to St. Louis, the committee was influenced by its locality as meeting the objections to Baltimore. (Adopted.)

P. 35. July 1st was fixed as the date for the removal.

#### 280. *The Assembly thanks the old committee.*

1886, p. 34. This Assembly desires to place upon record an expression of its high appreciation of the able, faithful, and generous service which through the last eleven years has been rendered by the Executive Committee of Home Missions in Baltimore. The gentlemen composing that committee have given much time and patient thought to this work, and their acts have always been acceptable to the Assembly. Be it, therefore,

*Resolved*, That this Assembly does now hereby render to them its heartfelt thanks for the way in which they have aided the whole Church

in the work of the Lord, and the secretary of Home Missions is instructed to convey this resolution to that committee, and to ask that they allow it to be spread on their minutes; that the said committee continue to act as such until such time as the office shall be removed from Baltimore to Atlanta.

281. *Change of location.—Election of a co-ordinate secretary.*

The Committee of Domestic Missions, of which the Committee of Sustentation was the successor, was located in 1861 in New Orleans. In 1863 it was changed to Columbia, S. C.

1870, p. 535. In response to the overture from the Presbytery of North Mississippi, in regard to the removal of the Committee of Sustentation from Columbia, S. C., to New Orleans, La., it is the judgment of this Assembly that it is not expedient at present to change the location of this agency.

1872, p. 165. The Committees of Sustentation and Foreign Missions, in joint session, have carefully considered the questions committed to them by the General Assembly touching the division and removal of the Committees of Sustentation and Foreign Missions, and respectfully report to the General Assembly for their adoption the following resolutions, viz.:

1. *Resolved*, That in the judgment of this Assembly it is inexpedient to make any change at present in the location or constitution of these committees.

2. That the Assembly appoint a co-ordinate secretary, who shall also act as treasurer, to assist the secretary of Sustentation and Foreign Missions.

P. 169. Rev. Richard McIlwaine was elected co-ordinate secretary.

1875, p. 138. In order to afford increased facilities to the executive committee, by the transfer of its operations to some commercial and financial centre, the Assembly orders the Executive Committee of Foreign Missions to transfer its location from Columbia, S. C., to Baltimore, Md.

It was then determined to postpone for one year the question of the propriety of removing the Committee of Sustentation to Baltimore also.

P. 47. A reconsideration of the vote rejecting the recommendation of the Standing Committee on Sustentation, for the removal of the executive committee to Baltimore, was carried, and the report of said standing committee was then adopted, and is as follows:

That in view of the necessity for removing the seat of the Executive Committee of Foreign Missions to Baltimore, and the difficulty at present of separating the Sustentation from the Foreign Missions Committee, by reason of the great additional expense of conducting the work of those two committees separately, and for other reasons, the seat of the Executive Committee of Sustentation shall also be removed to Baltimore, in order that the two secretaries may continue to work together.

This Assembly had also before it overtures asking that this committee be changed to St. Louis, and also to Nashville.—A.

1880, p. 208. The report of the Committee on Bills and Overtures, on overtures from the Presbyteries of Missouri, St. Louis, and Dallas,

asking a transfer of the Committee of Home Missions to the city of St. Louis, was taken up, and after full discussion, it was decided by the Assembly that the request be not granted.

1885, p. 418. In answer to an overture from the Presbytery of Chesapeake in reference to separate Executive Committees of Home and Foreign Missions, and the location of the Committee of Foreign Missions at a different point, the Assembly replies that it is not advisable to make the proposed changes at this time.

1886, p. 33. For change of location to Atlanta, see paragraph above, on the separation of the Home and Foreign Committees.

282. *Dr. Wilson retires from the secretaryship.*

1882, p. 562. With referencé to the secretaryship of Home Missions your committee would state that it was their unanimous judgment that the joint organization of Home and Foreign Missions, which has been in existence for the past ten years, with such profit and economy to the Church, should continue, but being informed by Dr. Wilson that he could not longer serve the Church in this department of her work, we have reluctantly acceded to his expressed wishes in this matter in not presenting his name for the office of secretary. It is greatly to be regretted that this field of our Church's work is no longer to have his valuable oversight or prudent counsel. Your committee would present the following resolution for the adoption of the Assembly:

*Resolved*, That while the Assembly, in deference to the expressed wish of Dr. Wilson, accedes to his desire to retire from the secretaryship of Home Missions, it would take this opportunity to express its profound appreciation of his invaluable services in this department of church work, which is largely indebted to his wisdom and sound judgment for its early organization and successful operation.

Thereupon Dr. McIlwaine was elected sole secretary, and L. C. Inglis, Esq., treasurer.

283. *Dr. McIlwaine retires from the secretaryship.—Dr. Craig elected.*

1883, p. 39. *Resolved*, That the overtures from the Presbyteries of Lexington and Paris, urging the Assembly to use all proper means to retain Rev. Dr. McIlwaine as secretary of Home Missions, a position which he has filled with singular ability and efficiency for many years, and for which he is better fitted, in our judgment, than any man in our Church, and as the voice of the Church expressed in her courts would probably be unanimous for his continuance in this most important work, the committee is unanimous and hearty in endorsing the sentiments of the overtures; yet inasmuch as he has received and has accepted an invitation to become the President of Hampden Sidney College, and has requested this Assembly to release him from the duties of Home Mission secretary, therefore it is recommended that this Assembly accede to that request, and fix the first day of July, 1883, as the time at which the term of Dr. McIlwaine, as Home Mission secretary, will expire, and do now proceed, or at such time as the Assembly may determine, to the election of his successor, whose term of office shall begin on the first day of July, 1883.

P. 48. Rev. John N. Craig, D. D., of Holly Springs, Miss., was elected secretary.

284. *Title of the committee changed.*

1879, p. 50. The name "Executive Committee of Sustentation" is hereby changed to "Executive Committee of Home Missions."

285. *The secretary to visit different parts of the Church.*

1882, p. 562. The secretary is directed, as far as may be in his power, to visit different parts of the Church, with a view to securing larger contributions to help forward this work.

286. *Texas.*

1878, p. 628. The special attention of the committee is called to Texas, as a wide and growing field, demanding and deserving all the aid that can be afforded, consistently with the claims of other parts of the Church. The Assembly would express entire satisfaction with the importance heretofore given by the executive committee to this field, and hope it will be still more pronounced, because of the pressing wants, and because the rapidly increasing population will soonest return the money spent upon it with interest, to be distributed in other parts of the Church.

287. *Florida and the Red River country.*

1884, p. 233. The Presbytery of St. Johns memorialized the Assembly to make special provision for Florida.

Though your committee is in thorough sympathy with the general purpose of the memorial, it is of the opinion that it is inexpedient to make one field an especial object of contribution, and to bind the executive committee to specific appropriations. Adopted.

1885, p. 422. Overture from St. Johns Presbytery: While your committee has no doubt that the Executive Committee of Home Missions has granted all reasonable applications to the extent of its ability, yet it commends to the executive committee the importance of Florida as a home missionary field. And in view of the touching appeal made by the commissioner from Red River Presbytery, the attention of the executive committee is also specially called to the destitutions existing in that field.

288. *Seamen.*

1879, p. 19. Overture from the Presbytery of New Orleans, asking the Assembly "to take under its special consideration the matter of the religious instruction and conversion of seamen and boatmen," etc.

*Answer:* 1. The Assembly commends the efforts of the Presbytery of New Orleans to bring seamen under Christian influence.

2. The Assembly recommends to the several Presbyteries who have access to this class of people, to do all they can for their evangelization.

3. The Committee of Sustentation be, and is hereby, authorized to grant such aid as may be in its power to this enterprise; subject, however, to all the regulations which govern the committee in making similar appropriations; and that Rev. A. J. Witherspoon, chaplain of the Seamen's Bethel of New Orleans, be requested to co-operate with the Assembly's Committee of Sustentation.

4. The Assembly affectionately commends to the prayers and alms of its people that class of men "that go down to the sea in ships, and

do business in great waters," and invites them to pray for the coming of that day when the abundance of the sea shall be converted unto the Lord, and mariners shall become missionaries to carry the gospel to the distant parts of the earth.

1882, p. 562. Inasmuch as deep interest is felt in several places among seamen, it is recommended that the executive committee be authorized to organize such a work in whatever places the opening may seem favorable.

1885, p. 424. With reference to the work among seamen at Charleston and New Orleans, the Assembly reaffirmed its deep interest in this important work. It would commend the brethren in charge of these enterprises to the warm sympathy and generous aid of our churches and people in their efforts to enlarge the sphere and extend the influence of their work, and express the hope that in all our seaports similar institutions may be established and maintained. (This resolution was repeated in 1886.)

#### 289. *Division of legacies.*

1887, p. 238. The executive committee is authorized to divide legacies given to Home Missions (the testator mentioning no special departments) between the causes according to their needs.

#### 290. *Publication of receipts.*

1886, p. 39. *Resolved*, That the Home Mission's receipts being now excluded from publication in *The Missionary*, the executive committee be authorized to arrange for monthly publications of its receipts, if they can do so upon satisfactory terms. (The Assembly of 1887 declined to order the publication of these receipts, either in *The Missionary* or *The Earnest Worker*, on account of expense.)

#### 291. *Amount of money asked for by the Assembly for this committee.*

In 1878 it asked for fifty cents from each communicant, to be divided between Sustentation and Evangelistic work. In 1879 it set before it as a mark to be aimed at, \$40,000 for Sustentation and \$20,000 for Evangelistic work. In 1880, the same, with \$12,000 for the Invalid Fund; in 1882, the same for Sustentation and \$25,000 for the Evangelistic Fund; in 1883, it asked \$100,000 for all its branches, and authorized the executive committee to apportion this amount among the co-operating Presbyteries, with the request that the Presbyteries would require their committees to apportion their respective amounts among the churches. This same estimate and plan was renewed in 1884. In 1885, \$75,000 was asked for Sustentation and Evangelistic work, to be apportioned. In 1886, the committee asked for \$65,000.

#### 292. *Evangelists to be appointed.—Their duties and powers.*

1866, p. 36. *Resolved*, That every Presbytery under the jurisdiction of this Assembly be enjoined to seek out and set apart a minister to the work of the evangelist for its bounds, to take the superintendence of its vacant congregations wherever practicable. These evangelists shall be authorized to act as moderators of the sessions of the vacant congregations; to preach the gospel and administer the sacra-

ments to them at stated intervals; to counsel the sessions in holding social worship in the absence of ministers; to encourage the organization of Sabbath-schools and Bible classes, and the making of oblations for systematic benevolence; and, in general, to take the pastoral supervision of the vacant congregations, both white and colored. But when a suitable evangelist cannot be obtained, then the Presbytery is enjoined to apportion such congregations among its ministerial members for the same object, so that every congregation and all our freed people shall enjoy the pastoral oversight of some minister in their assemblies. (Reaffirmed, 1867, p. 148, and substantially renewed, 1871, p. 36.)

This resolution was accompanied by others looking to the performance of evangelistic labor by certain ruling elders in neighboring congregations, and the more effective utilizing of our ministerial forces not now actively engaged in preaching, and requiring that the Presbyteries report to the Assembly their diligence in the matter. 1866, p. 37. (See chapter on Ruling Elders.)

1867, p. 152. Reports of fidelity in obeying the injunction of the last General Assembly on the subject of evangelists and the ordinances in vacant churches having been received from only a few of the Presbyteries; therefore, be it

*Resolved*, That the attention of the Presbyteries and Synods be recalled to the subject, and that they be ordered to report thereon to the next Assembly.

1868, p. 265. The committee appointed by the Assembly to review and report upon the reports of the Presbyteries touching the matter of evangelistic labors within their bounds, according to the injunction of the last Assembly, would report—

1. That only eleven Presbyteries have reported at all.

2. That of these eleven Presbyteries, only four have appointed evangelists, viz.: Mississippi, Knoxville, South Carolina, and Greenbrier. But

3. That in all these Presbyteries evangelistic labors have been performed by the pastors of the churches, under the direction of the Committees of Domestic Missions.

These reports exhibit a mournful state of poverty, and of inability in consequence, to sustain the preached Word among a large number of their churches. But at the same time they manifest the lovely gospel rule of the strong helping the weak, by surrendering a portion of the time of their pastors to supply the lack of service in these destitute and impoverished churches. (Abridged.)

### 293. *A Standing Committee on Evangelistic Labor.*

1869, p. 373. It was resolved: That a Standing Committee on Evangelistic Labor shall hereafter be appointed.

### 294. *Grouping of churches under evangelists, and requiring them to contribute.*

1870, p. 513. They would recommend that the Presbyteries be urged, whenever it be practicable, to lay off the missionary fields under their care, including all vacant churches which are vacant by reason of the fact that they are not self-sustaining, into districts, according to the requirements of the case, to be placed under the charge of one or more missionaries or evangelists, with the consent, of course, of the

vacant churches in the several districts. This plan, substantially, is already in operation in some of the Presbyteries, and with eminent success.

But, still further, in order that this matter may be made to bear directly upon the hearts and consciences of those immediately concerned in it, the committee would recommend to the Presbyteries, through the General Assembly, to require all the churches in their bounds to which it shall be proposed to give the benefit of the labors of an evangelist or domestic missionary, as an essential condition of having the gospel carried to them, to contribute regularly, according to their means, to its support. Adopted. (Reaffirmed 1873, p. 327; 1881, p. 382.)

295. *Special collection appointed for this cause.*

1870, p. 527. An overture of Central Mississippi Presbytery, praying the Assembly to make the collection for evangelization a special collection.

*Answer:* It is not deemed expedient to multiply the number of special collections beyond the necessities of the case. And inasmuch as any Presbytery in which such a distinct collection may be deemed advisable has ample power to make all necessary orders in the premises, the Assembly does not deem it wise to make such an order binding upon all the churches.

1871, p. 37. The Assembly directs, that a collection be made in all our churches for the Evangelistic Fund on the first Sunday in April, or as near thereto as may be convenient. (In 1872 the time for this collection was changed to the first Sabbath in September, or as near thereto as convenient. Pp. 163-168.)

296. *Evangelistic work and Sustentation to be conducted separately.*

1873, p. 327. We commend that part of the executive committee's report touching the Evangelistic work to the special attention of the Assembly, and concurring with the committee in regard to the expediency of conducting the Evangelistic and Sustentation work as distinct enterprises, we recommend that the following be adopted and incorporated as rule No. 4, in the by-laws of the executive committee, to-wit:

"4. The Sustentation and Evangelistic work shall be conducted separately after January 1, 1874. The evangelist is an officer duly and formally appointed and set apart by a Presbytery to take charge of its feeble churches or destitute fields. His salary shall be paid, first, by the field of labor served by him, under the direction and supervision of the Presbyterial Committee of Sustentation; and second, from the Evangelistic fund. In ordinary cases the salary of the evangelist shall be \$800, but a greater amount may be given when the Presbytery shall distinctly state that it is necessary; provided, that in every case all collections for this cause in the Presbytery shall be sent to the Evangelistic fund, and that the executive committee shall be guided by what the churches of each Presbytery are doing to sustain this cause." Adopted.

This by-law supersedes By-law 4, adopted in 1867 for the Committee of Sustentation, and appears as No. 4 in the Committee's Manual now in use.

The part of the executive committee's report alluded to above (1873, p. 350,) is substantially as follows: After regretting that the evangelistic efforts as a distinct

branch of our work has been a failure, and citing that the collections for the year had only amounted to \$2,671, whereas the appropriations had reached more than \$4,500, the committee recommended the above change in the by-laws, and suggested the following modifications of this work:

We wholly discourage collections in the churches for a Presbyterial evangelistic fund. Our well matured view is, that collections ought to be taken up in our churches for this work, all of which are to be sent to the treasury of your committee, and that then the evangelist's whole support, supplementary to what he receives from the field immediately served by him, shall be drawn from the central treasury. It will be thus left to Presbyteries to fix the salaries of their evangelists, to determine how much of his salary ought equitably to be drawn from the field served by him, and to assign this part to the field, taking measures to secure its payment; to see that collections are raised in all their churches and fields, whether they have the stated ministry or are supplied by the evangelists, and that these be forwarded to your committee; and generally to superintend, revise, and control the work, the executive committee pledging itself to pay back to every Presbytery, on the demand of its chairman of Sustentation, at least so much as its churches contribute to this cause. We hope that the adoption of this, or some such plan, will give such adaptation and working power to our scheme that all the Presbyteries will feel it a privilege to work under it, and that certain complications now growing out of mixed methods in the Presbyteries will be avoided. It cannot be disguised that Presbyterial plans for raising money outside of the Assembly's schemes materially interfere with the prosecution of our work, and unless some system be devised by which this may be stopped, and the force of Presbyteries be concentrated in carrying forward the work through the Church's reorganized agencies, we apprehend the gravest results in the future, as they have been, in some measure, experienced in the past.

1874, p. 488. To the overture of the Presbytery of Macon the Assembly replies:

(1.) Rule 4, by-laws of Committee of Sustentation, applies solely to the funds contributed for evangelistic purposes.

(2.) All such funds (for evangelistic purposes) made within the bounds of any Presbytery, co-operating with the Assembly's Executive Committee of Sustentation, must, by rule 4, (by-laws, executive committee,) be sent to that committee

#### 297. *Non-co-operating churches not entitled to aid.*

1874, p. 489. The Assembly cannot recognize any "church," or "group of churches," of any Presbytery, refusing or neglecting to co-operate with the Evangelistic department of the Executive Committee of Sustentation, as entitled to aid from that committee.

#### 298. *Plan of Presbyterial visitation.*

1871, p. 35. The Assembly recommends and instructs the Presbyteries to observe the following measures:

To institute and provide for a visitation of all its churches by commissions of ministers and ruling elders, to see how each one of them stands in relation to this matter; to exhort those who have heretofore co-operated with the Sustentation cause to still further and larger efforts on its behalf; to encourage such as are weak and dependent, and stimulate them to the full development of their individual resources; to unite contiguous feeble churches, as far as possible, into self-supporting charges; and to appoint religious services by the elders in those that are still vacant.

In connection with the visitation provided for above, to arrange a plan of evangelistic and missionary labor on the part of its pastors and stated supplies, according to which each one of them, with the consent

of their several charges, shall, during the next twelve months thereafter, devote to such labor in vacant churches and missionary fields so much time as, in addition to that employed in the above plan of visitation, shall amount to one month.

That each Presbytery be required to present to the next Assembly a special written report of its action in regard to the foregoing resolution. And the Assembly would hereby solemnly exhort and beseech the Presbyteries, by all the precious interests involved, and by their respect for its own authority in the Lord, to give due diligence in performance of the duties hereby required of them.

(Eleven of our fifty-five Presbyteries reported as required in resolution 3, above.)

299. *Rule requiring Presbyteries to report to the Assembly repealed.*

1875, p. 21. The action of the Assembly calling for written reports from the Presbyteries on evangelistic labor is hereby rescinded, and hereafter so much of the report of the Executive Committee of Sustentation as refers to evangelistic labor shall be placed in the hands of the Standing Committee on Evangelistic Labor, to be reported on by them to the General Assembly.

300. *Standing Committee discontinued.*

1876, p. 221. *Resolved*, That inasmuch as the Presbyteries no longer report upon this subject directly to the Assembly, the Standing Committee on Evangelistic Labor be abolished, and the whole subject in the future be remanded to the Standing Committee on Sustentation.

301. *Evangelistic work in Texas.*

1881, p. 371. The Standing Committee on Home Missions, to whom was referred the memorial and petition of the Presbytery of Western Texas, respectfully recommend the reference of this memorial to the Executive Committee of Home Missions, at Baltimore, with the earnest hope that the Committee may be able to throw four or five evangelists into the broad and destitute territory indicated in said memorial, and in order to their maintenance, the churches are urged to make early and liberal contributions to this special object. Adopted.

1882, p. 585. The treasurer of the executive committee reported \$2,193.28 contributed as a special fund for Texas evangelists. The receipts for the next year were \$656, of which \$513, remaining over after all obligations were discharged, was transferred to the regular fund.

302. *Column for Evangelistic fund placed in Presbyterial blanks.*

1874, p. 522. The Assembly so ordered.

303. *Synodical Evangelist.*

1883, p. 38. *Resolved*, That the General Assembly answer the overtures from the Presbyteries of Missouri, Potosi, and St. Louis, as follows: While fully appreciating the earnest desire of these Presbyteries for the enlargement of Zion and the strengthening of the feeble churches in their bounds, the General Assembly has no authority for

the appointment of a Synodical evangelist or Synodical superintendent of missions.

304. *Evangelism in the Seminaries.*

1886, p. 44. In reference to the overture from Lafayette Presbytery touching Evangelistic work, your committee would recommend:

That the Assembly remind the churches, (a) That Presbyterianism cannot accomplish its mission unless it become more aggressive; (b) That constant aggressiveness, in other words, preaching the gospel to the regions beyond, is one *great* mission of the Church; (c) That preaching the gospel to the poor is the distinguishing characteristic of the true Church.

That the Assembly hereby recommend our Seminaries to make due provision for proper instruction upon this subject, either by procuring annually a series of lectures by some regularly ordained and experienced evangelist, or by adding to the course on Pastoral Theology the full instruction concerning evangelism, which its pressing importance demands.

305. *The Workman legacy for the Kentucky field.*

1886, p. 55. The Board of Trustees of the General Assembly are authorized to take such legal steps, and execute such legal papers, as are necessary to enable the Board to receive the moneys coming to the Board under the terms of the compromise which has been made in reference to the will of Wm. Workman, deceased, and to invest said moneys in some safe interest-bearing securities; and that the Board shall pay over the annual interest accruing from said investment to the treasurer of the Synod of Kentucky, to be applied under the directions of that Synod in the promotion of the cause of Christ and the extension of the Presbyterian Church within the bounds of said Synod, in accordance with the provisions of the said will of Wm. Workman.

306. *Regulations applying to the Evangelistic fund, adopted for the guidance of the executive committee.*

From the Manual:

1. The time for the annual collection is the first Sabbath in September, or as soon thereafter as may be practicable.

2. Appropriations from this fund will be made in January, one-half being paid immediately and the balance in July, subject to the conditions which are specified under *Sustentation Fund*, No. 2.

3. By-law No. 4 must be rigidly observed in the conduct of this work.

The following particulars are worthy of special notice:

(a) The evangelist is "an officer." He must, therefore, be an ordained minister. A licentiate does not fulfil the requirements of the rule, and cannot receive an appropriation from this fund.

(b) He is "duly and formally set apart by a Presbytery." His work, therefore, is specific and important.

(c) His duty is to "take charge of feeble churches and destitute fields." His work, therefore, is not to preach in churches already supplied with the ministrations of the Word, but to represent the Presby-

tery in places where his services are needed to strengthen the weak and build up new organizations.

(d) The executive committee does not pay a salary to the evangelist, except by way of supplement, or until they are certified that the fields served by him are contributing their equitable proportion to his support, nor then unless the Presbytery conducts its work on the Assembly's plan.

(e) It is contemplated that the evangelist's salary shall be such an amount as in the judgment of the Presbytery shall be sufficient to enable him to devote his whole time unembarrassed to his work, and to keep him without interruption in the field. Great care ought to be taken by Presbyteries in the selection of this officer, and great honor be put upon the office. The duty of appointing him should seldom be entrusted to a committee, and such appointments should never be sanctioned and continued unless Presbytery is fully satisfied of their suitability. No minister who is unwilling to work on the Assembly's plan ought to be appointed an evangelist by a co-operating Presbytery. The executive committee are prohibited from making an appropriation to such. By-laws 9-12 are imperative.

4. Applications for aid from the Evangelistic fund ought to be sent in by the Presbyterial committees in December, so that they may receive the most favorable consideration at the time of annual appropriation in January.

NOTE: Up to 1874 appropriations were made in March, when the Sustentation appropriations were made.—A.

307. *Work among our colored people assigned to the Committee of Domestic Missions.*

1861, p. 20. *Resolved*, That the great field of missionary operations among our colored population falls more immediately under the care of the Committee on Domestic Missions; and that committee be urged to give it serious and constant attention, and the Presbyteries to co-operate with the committee in securing pastors and missionaries for this field.

308. *Pastoral letter on the religious instruction of the colored people.*

1861, p. 15. On motion of Dr. Lyon, the Assembly

*Resolved*, That a committee, of which Dr. Jones shall be chairman, shall be appointed to prepare a Pastoral Letter on the subject of the religious instruction of the colored people, to be submitted to the next General Assembly.

At his own request Dr. Jones was excused from serving as chairman of this committee. The committee was afterwards constituted as follows: Dr. James A. Lyon, Dr. C. C. Jones, and Dr. Theodoric Pryor.

1863, p. 126. Rev. Dr. James A. Lyon read the report of the committee appointed by the first Assembly to prepare an address to the churches on the subject of Slavery, which was received, and, on motion of Dr. J. Leighton Wilson, it was

*Resolved*, That this paper be referred to a committee of at least one commissioner from each Synod, to consider its subject-matter, to suggest what disposal should be made of it, and to report, at the same time, some plan by which the religious and moral improvement of our slaves may be more effectually secured.

This committee consists of Dr. J. L. Wilson, Rev. W. Baird, Dr. John N. Waddel, Dr. B. M. Palmer, Rev. A. Baker, Rev. J. M. Atkinson, Rev. T. E. Peck, Judge Whitner, D. A. Davis, James F. King, Col. Preston, G. S. Cecil, W. A. Bartlett, and Col. G. J. S. Walker.

P. 138. The committee to whom was referred the address of Dr. Lyon respectfully report, that in view of the great length of the address, the variety and importance of the topics involved in it, and the difficulty of examining it thoroughly in manuscript form, they would embody their recommendation in the following resolution, viz.:

*Resolved*, That this address be recommitted to the Rev. Dr. Lyon, Dr. J. Leighton Wilson, Dr. Palmer, Mr. D. A. Davis, Mr. G. J. S. Walker, and Judge J. N. Whitner, to consider the subject-matter of the same, and report at the next General Assembly: and that in the meantime they are authorized to publish the address of Dr. Lyon in any way they may think best: and further, that the report they may propose to submit to the next Assembly be printed in advance of the meeting for the use of the members.

1864, p. 283. The second order of the day, viz. : to hear the report of the Committee on the Religious Instruction, etc., of the Negroes, was called up, when the Rev. Dr. Lyon, chairman of said committee, proceeded to read said report, which was discussed.

Pending this discussion, on motion of W. L. Mitchell, the Assembly heard, in connection with Dr. Lyon's report, a minority report, which was presented and read by the Rev. J. Leighton Wilson, D. D., a member of the above-named committee.

On motion of W. L. Mitchell, these reports were both referred to a committee, of which Dr. Dabney shall be the chairman, to report action with reference to them to this Assembly, if practicable; and if not, to the next Assembly. The other members of this committee were announced by the moderator as follows: the Rev. R. McInnis, Rev. Dr. Kirkpatrick, W. L. Mitchell, and Samuel Barnett.

1865, p. 351. The following letter was read from Dr. Dabney, and admitted to record, whereupon the committee was discharged. The letter was addressed to the moderator.

REV. AND DEAR BROTHER: I beg leave to return to the General Assembly, through you, the papers of the committee, revised by that body at Charlotte, N. C., in May, 1864, touching the relations of the Church to our slave population. A previous committee, of which Dr. Lyon, of Mississippi, was chairman, had prepared a report, and this was submitted, with further instructions, to a committee, consisting of Messrs Dabney, McInnis, Kirkpatrick, Mitchell, and Barnett, to report in May, 1865.

The same public calamities which prevented the meeting of the Assembly has prevented action by this committee. I have not assembled them since, because the almost impossibility of travelling made it unreasonable, and the violent revolution which has since occurred makes the relations of the Africans to us so different from the former. As the subject is now totally new, I have judged it best to remit it into the hands of the Assembly, in order that they may be unobstructed in the power of forming a new committee, and of issuing new instructions, should they see proper.

### 309. *A plan for the religious instruction of colored people.*

1865, p. 369. *Resolved*, That there be a committee to prepare and submit to the next General Assembly, for review and approval, a practical scheme or plan for the religious instruction of the colored people adapted to their now altered civil and social condition, and that this

committee be earnestly desired to give to this task their best attention and efforts.

P. 370. Overture: What is the course to be pursued towards the colored people within our bounds?

On this subject your committee recommend the following action:

Whereas the colored people never stood in any other relation to the Church than that of human beings lost with us in the fall of Adam, and redeemed with us by the infinitely meritorious death and sacrifice of Christ, and participants with us in all the benefits and blessings of the gospel; and whereas our churches, pastors, and people have always recognized this claim to Christian equality and brotherhood, and have rejoiced to have them associated in Christian union and communion in the public services and precious sacraments of the sanctuary:

*Resolved*, 1st, That the abolition of slavery by the civil and military powers has not altered the relations as above defined in which our Church stands to the colored people, nor in any degree lessened the debt of love and service which we owe to them, nor the interest with which we would still desire to be associated with them in all the privileges of our common Christianity.

*Resolved*, 2d, 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.

*Resolved*, 3d, That the Rev. J. L. Girardeau, of Charleston Presbytery; Rev. David Wills, of Hopewell Presbytery; Rev. H. C. Alexander and Rev. Alexander Martin, of Roanoke Presbytery, and Dr. J. L. Wilson, be appointed a committee to report on this whole subject, and to recommend action to the next General Assembly.

*Resolved*, 4th, That the committee appointed in the above resolution be also the committee provided for in the report on Domestic Missions. Adopted.

1866, p. 20. The chairman of this committee informed the Assembly that no report had as yet been prepared. A paper sent by the Rev. J. L. Girardeau, the chairman of the committee, was ordered to be read. Amendments were offered by Drs. Atkinson and Palmer, and the whole discussed.

P. 33. An amendment, by way of substitute for the whole, was offered by the Rev. Dr. Baird. After discussion, the whole subject was recommitted to the same committee which had brought in the report, the Rev. Drs. Baird and Atkinson, and Ruling Elder J. L. Marye, Jr., being added to it.

P. 35. This committee made a report, which was adopted, and is as follows:

*Resolved*, 1, That this Assembly entertains for the freed people the sincerest sentiments of good will and affection; that it earnestly desires and prays for their salvation, and would encourage the employment of every legitimate means for the promotion of their spiritual good; that this Assembly believes the present condition of the colored race in this

country to be one of alarming spiritual jeopardy, and that it is binding on us, as Christians, to do all that lies in our power to save them from the calamities by which they are threatened, and to confer on them the rich blessings of the gospel.

2. That it be recommended to all our ministers and churches to exert themselves to the utmost of their ability to continue to give the gospel to these people; to church sessions to urge upon parents among them the duty of presenting their children for baptism, and of bringing them up in the nurture and admonition of the Lord; and especially to pastors, evangelists, and missionaries, to devote a portion of their labors to the promotion of the salvation of the freed people.

3. That in the judgment of the Assembly, it is highly inexpedient that there should be an 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 welfare of said congregations.

4. 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.

5. That whilst nothing in our standards or in the Word of God prohibits the introduction into 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 in the Church of this abstract principle. Holding this in view, the Assembly recommends that wherever a session or Presbytery shall find a colored person who possesses suitable qualifications, they be authorized to license him to labor as an exhorter among the colored people, under the supervision of the body appointing him.

6. That the Assembly recommends that, wherever it is practicable, Sabbath-schools for the benefit of the freed people, especially the young, be established in connection with our churches, and that the sessions of the churches take these schools into their charge, and provide suitable teachers for them.

7. That the heads of families are exhorted to encourage the freed people in their households to attend upon family and public worship, and that they provide for them, as far as possible, catechetical instruction in the doctrines and duties of the gospel.

8. That the General Assembly earnestly desires the intellectual and moral improvement of the colored race, and hereby tenders to all persons suitably qualified, who may labor in this work, its hearty encouragement and support.

It was resolved that the elaborate report on the above subject by the Rev. J. L. Girardeau be published in the *Southern Presbyterian Review*.

1867, p. 145. The Committee on Bills and Overtures report an overture from the Synod of Virginia, proposing a revocation of the acts of the last Assembly on the relation of our Church to the colored people; also an overture from the Presbytery of Mississippi, proposing such a modification of said action "as shall 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 privilege in the Presbyterian Church in the United States." Your committee report the following minute:

*Resolved, 1,* That believing the resolutions of the last Assembly, pp. 35 and 36, were evidently designed to be of temporary operation, and that they contain many clauses which do not adequately express the sentiments of our Church on the subject contemplated, they be and are hereby revoked.

2. That inasmuch as, according to our 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 organizations of such freedmen as may belong to our communion, believing that the responsibility, as well as the course to be pursued, devolves on those 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 measures such as have long been used in various portions of our Church, contemplating the judicious selection and employment of the more pious and intelligent persons among colored communicants in suitable official capacities for the spiritual benefit of their own race. Adopted.

### 310. *Co-operation with the Northern Presbyterian Committee on Freedmen.*

1869, p. 373. Dr. Wilson also presented a verbal statement concerning the action of the Old School General Assembly (North), and a correspondence he had held with the secretary of its Committee on Freedmen, as to a co-operation between our churches in labors for the benefit of this class of people.

In connection with this, the Rev. Dr. Girardeau obtained leave to present an overture from sundry persons bearing upon this subject;

and the whole matter was referred to a special committee, to be appointed by the moderator, and to consist of one minister and one elder from each Synod.

P. 374. The following were appointed such committee: Rev. J. L. Girardeau, D. D., J. A. Reedy; J. N. Lewis, H. W. Heath; J. J. Long, J. H. Johnston; H. Quigg, J. J. Gresham; John D. Matthews, D. D., D. H. Hughes; J. N. Waddel, D. D., A. G. Buford; Joseph Bardwell, E. S. Keep; G. A. Caldwell, John W. Burton; John Douglas, Thomas Webb; J. R. Hutchinson, D. D., R. H. Orr; W. T. Richardson, G. Dabney Gray.

P. 379. The special committee to whom was referred the statement of the secretary of Sustentation relating to the subject of a proposed co-operation of the General Assembly of the Presbyterian Church in the United States of America with the General Assembly of our Church in labors among the freedmen, would respectfully recommend the adoption of the following resolutions:

*Resolved, 1,* That, inasmuch as the correspondence of the secretary of the Committee on Freedmen of the General Assembly of the Presbyterian Church in the United States of America with the secretary of Sustentation of our Church has developed no practicable mode of co-operation between the two Churches in efforts to evangelize the freedmen, this Assembly is not prepared to take any steps contemplating the proposed concert of action.

*Resolved, 2,* That the secretary of Sustentation is hereby instructed to communicate the foregoing resolution to the Committee on Freedmen of the General Assembly of the Presbyterian Church in the United States of America. Adopted.

### 311. *A plan inaugurated.*

1869, p. 388. The same committee reported further the following, which, being amended, was adopted:

The special committee to whom was referred the overture of several ministers and ruling elders, asking the Assembly, in view of the great desirableness of such action, to adopt some definite plan of operation among the colored people, and to recommend the same to the Presbyteries and churches in connection with it, would respectfully present the following report:

Our Church, through her General Assemblies, since the year 1866, has expressed her kindly feelings for the freed people, and deprecated their alienation from her fold. The developments of providence, however, have not hitherto appeared to be sufficiently clear to warrant the adoption of any definite scheme of operations among them, designed to be uniform and general in its application. The time would seem to have arrived for pronouncing such a policy. Your committee concur in the opinion of the petitioners, that it is highly desirable that some such action be taken by the Assembly as is suggested by the overture. The want of a recognized and general plan is tending to the adoption of variant and incongruous lines of policy in different parts of our Church. The result will be, that our relations to the colored race and our schemes of labor among them will become needlessly complicated and confused.

The prominent view which has impressed itself on the minds of the committee, and which they respectfully propose for the consideration of the Assembly, is, that the colored people who adhere to us be allowed

a formative organization, a sort of gradually maturing process, to be arrested at a certain point, until, under proper training, it is prepared to pass on towards completion. To be more explicit, what they need is, for the present, separate, particular churches, with their own deacons and elders, and at the same time instruction by an educated white ministry, until they can prove their ability to produce a competent ministry of their own. To combine these requirements into a practical scheme would, in the judgment of the committee, go far towards solving the vexed problem of our relations to them and our operations among them. In this way, moreover, may alone be realized, if at all, the hope that from their number men may arise who would carry the gospel to their benighted kinsmen in Africa. In conformity to this leading idea, the committee would, with great deference, submit to the Assembly the following plan for its consideration, and if the way be deemed clear, for its adoption:

1. That separate colored churches may 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 of the white churches with which they would thus be associated, until they are sufficiently educated to warrant their becoming independent: *Provided*, That the colored people themselves do not oppose a change in their existing relations, and that they consent to the foregoing arrangement.

2. That where no white churches are accessible, evangelists may establish colored missionary churches, and preside over their sessions in admitting members and exercising discipline.

3. That churches in cities with which colored churches would, on this plan, be united, may secure, if practicable, two pastors each, in order to compass the work contemplated.

4. That a committee (say of two ministers and one ruling elder) may be appointed by each Synod, to carry, in co-operation with pastors and presbyterial evangelists, this scheme into effect, as far as practicable, in its bounds; one member of each committee to act as evangelist among the colored people, and to receive his support, in part, from the Assembly's Committee of Sustentation.

5. That suitable colored men may be employed to speak the word of exhortation to their people, under the direction of pastors or evangelists.

6. That when colored candidates for the ministry are able to stand the usual examination, Presbyteries may proceed to license them; and in the event of these licentiates being qualified and desired to take charge of colored churches, Presbyteries may 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 shall thenceforward be ecclesiastically separated from us.

7. That such of our ministers as are willing to discharge that office are encouraged to assist trustworthy colored men who seek the gospel ministry, in their preparations for the same.

8. That our people be encouraged to give the colored people instruction in Sabbath-schools.

9. That the Assembly recommends the adoption of the foregoing plan of operations among the colored people to Synods, Presbyteries, and churches, so far as it is practicable.

312. *Separate organization for the colored churches.*

1874, p. 516. The subject of an African Church was taken up, and the following paper was unanimously adopted:

Overture No. 8 is a paper adopted by the Synod of South Carolina in November, 1872, and which was providentially hindered from being laid before the General Assembly which met at Little Rock last year. It declares that, "in the judgment of the said Synod, the way is clear (the General Assembly concurring) for our ministers to assist the colored people to organize themselves into Presbyterian churches, separate from our Presbyteries, with the understanding that they may look to us for religious instruction, as far as we can furnish it, until God in his providence shall raise up competent ministers of their own to lead them in the right way."

In view of the above, and to promote harmony of view and action in the whole Church, the Synod overtures the Assembly to reconsider the plan recommended by the Assembly in 1869. This action of Synod was re-affirmed at their next meeting.

Overture No. 9 is a memorial from the Presbytery of East Hanover, asking the Assembly "to take order as far as practicable for organizing the colored members into a separate ecclesiastical organization," this being, in the judgment of Presbytery, the best solution of difficulties supposed to be connected with the plan of having both races associated in a common organization; it being also the plan which is most acceptable to the colored people themselves, and which, moreover, experience has shown to be most successful. Presbytery invites attention to a paper to be presented to this Assembly from the Synod of Mississippi, in which these views are more fully presented.

Overture No 10 represents that, in the judgment of the Synod of Memphis, our Church can most efficiently promote the spiritual interests of the colored people by organizing them into a separate church; and that it is our duty to initiate such a work at the earliest day. The Assembly is thereupon overtured to provide a plan for the use of our Presbyteries in prosecuting such a work, and is also requested to pledge the Church to assist the enterprise with whatever counsel, instruction, or pecuniary aid may be in our power.

Overture No. 11 is a memorial from the Synod of Mississippi, reciting the action of the Assembly in previous years with a view to evangelize the colored people. It sets forth that the several acts of the Assembly's past legislation indicate that the sentiment of our Church has been steadily moving in this direction, and that a natural instinct leads the colored people to desire a separate organization; and that the most hopeful prospect of usefulness to them is that which can best assist them in the process of self-development, upon which they have entered. Such being the case, the Synod asks the Assembly to consider that the policy of advancing the work of evangelization among the colored people, by aiding them to secure separate organization and a ministry of their own, is simple, natural, and flexible; and further asks the Assembly to enact such legislation as will enable Presbyteries and churches to carry these suggestions into effect.

These overtures, coming at the same time from venerable courts in sections of the country so widely separated, clearly indicate that there is no disposition to relax our activity in the work of securing the blessings of the gospel for the colored race. On the contrary, from all parts

of the Church, the Assembly is respectfully urged to provide means for prosecuting that work with greater vigor and success. There is also a striking unanimity of sentiment in reference to the best methods of accomplishing these results.

We recommend, in answer to these overtures, that—

The Assembly acknowledges with profound satisfaction the Christian zeal of our Synods and Presbyteries in behalf of this important work.

The Assembly approves the sentiment of those venerable courts; that, in further prosecuting this work, it is desirable in every respect to avail ourselves of the additional light which experience has thrown upon this important question. The action of 1869 is therefore hereby amended by the adoption of the following plan, to-wit:

1. Presbyteries and sessions are recommended to encourage and aid in the formation of colored churches, having ruling elders duly chosen by the people, to be regularly ordained and installed by said sessions and Presbyteries, with the view to form these churches in due time into Presbyteries, as convenience may dictate.

2. When two or more of such Presbyteries shall exist, they may unite to form a Synod. As was the case in our own history, this may, for a time, continue to be their highest court. A time, however, may arrive when, from the increase in the number of its churches and Presbyteries, said Synod may find it expedient to divide, and combine in a General Assembly.

3. These churches, though under the government of their own Presbyteries, must at first, and to a large extent, be dependent for instruction upon our own ministers and Presbyteries, until colored preachers can be obtained. It is therefore recommended that, for the present, Presbyteries, through committees appointed for that purpose, take charge of the preliminary education of candidates. Meantime the Committee on Sustentation are requested to take into consideration the best method of providing training for the colored candidates for the ministry, and report thereupon to the next Assembly.

4. We recommend to our Presbyteries a hearty co-operation with theirs in seeking from amongst them men of approved piety, whether old or young, who are suited to the work of the ministry, and institute such measures as may seem best for their instruction. It may be sufficient for the present emergency that the candidates be instructed in the doctrines of grace and in the principles of Church order, as set forth in the Holy Scriptures and in our standards, in order that, as soon as practicable, they may be sent forth to minister in the Word.

5. We further recommend that our churches and people assist these infant organizations whilst they are struggling toward complete development, aiding in the establishment and instruction of Sunday-schools, and contributing to the erection of plain and modest houses in which to assemble for the worship of God.

6. To further these objects a separate fund shall be established, to be called "The Colored Evangelistic Fund." This fund shall be administered by the Sustentation Committee, and that committee is requested to invite contributions to their fund from all persons who are favorable to the work of evangelizing the colored people of the South, and favorable to providing them with an educated ministry of their own.

7. Presbyteries engaged in this work are authorized to enter into correspondence with the Sustentation Committee, and to request such aid and co-operation as their necessities may require and as the condition of the fund may enable the committee to give.

The committee recommend that the overtures answered by the above paper be printed in the Appendix to the Minutes.

They are found on pages 588-597, Minutes for 1874.

1881, p. 372. The Standing Committee on Home Missions, to whom was referred the overture of the Synod of Virginia, respecting the organization of our colored churches into an independent body, recommend the following resolution for adoption:

Whereas the colored people have always manifested a preference for an organization of their own, which has been recognized by us at all times as both natural and proper, the attention of Synods be specially called to this matter, with a view to forming such churches as may be within their bounds into Presbyteries, if the way should seem clear; and that adjacent Synods correspond with each other in the incipiency of this movement, in order to secure the necessary co-operation. Adopted.

1883, p. 49. The report of the Committee on Bills and Overtures on the organization of a colored church was adopted as follows:

In reply to the overtures on the subject, the following action is recommended:

*Resolved*, 1, That the Synods be advised and instructed to organize the colored ministers and churches under their care into separate Presbyteries as speedily as they can do so, consistently with a wise regard to stability and growth, and that these Presbyteries should be formed into an independent Synod by the General Assembly as soon as the way may be clear.

2. In the meantime, it is inexpedient to reopen the question of the constitutionality of the Assembly's decision in the Park case, or of the plan under which the Church has been conducting its work among the colored people.

313. *Appropriations by the Executive Committee of Sustentation to aid the work among the colored people.*

1873, p. 327. In regard to the colored population, we recommend the General Assembly to encourage, by their cordial and expressed approbation, any and all contributions heretofore made by the executive committee, on the recommendation of Presbyteries, to sustain any labor of love among this class of our population, and advise them to continue in this line of action until, in the providence of God, a way of more definite and active operation shall be opened up before us. Adopted.

314. *Five per cent. of the Sustentation funds appropriated to colored evangelization.*

1875, p. 24. Having, after much anxious deliberation, settled upon a scheme of evangelization acceptable to the colored people themselves, and generally approved by our ministers and churches, that scheme should now be vigorously supported by the liberality of our churches, and prosecuted by the Presbyteries, acting through the Sustentation

Committee. And with a view to prevent failure in this work of evangelization in its incipiency, the Executive Committee of Sustentation is hereby authorized, if necessary, to appropriate, for the present, five per cent. of the Sustentation funds in support of the work of evangelization among the colored people. This Assembly recognizes the special obligation resting upon Southern christians, of every name, to give the gospel to this class of our population, so far as their limited means permit.

1879, p. 51. *Resolved*, That this Assembly removes the present restriction which binds the executive committee not to appropriate for this cause more than *five per cent.* of the whole contributions for Home Missions. The Assembly thinks it right and wise to leave the proportion of appropriation to the wisdom of the committee.

315. *Presbyteries to report to the executive committee on all work done for colored people.*

1879, p. 50. *Resolved*, 1, That the Presbyteries be requested to send up from year to year to the Executive Committee of Home Missions statements of the work undertaken, independently of the executive committee, by the churches under their care, on behalf of the colored people, and of the contributions made in support of such work.

1880, p. 221. 1. *Resolved*, That the Executive Committee of Home Missions be directed to report to the General Assembly, year by year, a compendious statement of the amounts of money contributed for the evangelization of the colored people, and of the amounts disbursed by the committee for the same.

Also, that the committee include in such reports the amounts contributed and expended on behalf of the same object by individuals and churches, other than the sums passing through the hands of the committee, as far as those amounts can be ascertained; provided, however, that the committee shall not by anything in this resolution be restricted in their appropriations in behalf of the colored people to the funds received for their special and exclusive benefit.

2. *Resolved*, That our Presbyteries be requested to furnish annually to the Executive Committee of Home Missions, in time for use in the preparation of the aforesaid reports, statements, as full and particular as may be practicable, of the funds received from all sources, and of those expended for the spiritual welfare of the colored people within the bounds of the Presbyteries respectively.

316. *By-laws for the Colored Evangelistic Fund.*

This fund was established in 1874. No rules or precedents prevail with regard to its administration, except that it is subject to the general principles of the Sustentation and Evangelistic work, so far as they may be applicable. It is to be administered wholly with reference to the extension of the gospel among the colored people, either through ministers of their own race or by ministers of our Church, and all appropriations are to be made upon the recommendation of Presbyterial Committees of Domestic Missions. As no annual collection is appointed for this object, it is to be hoped that brethren who feel interested in it will give their people an opportunity stately of contributing to it, so that the executive committee may be able to carry out the benevolent

intention of the General Assembly with regard to this important portion of our population. The General Assembly has directed the executive committee to supplement the deficiencies of this fund, so far as may, in its judgment, be proper, by appropriations from the Sustentation fund. Presbyteries are also requested to report to the Executive Committee of Home Missions all that is being done in their bounds for this branch of the work, so that its state may be annually set forth in its reports. Applications for aid ought to be made, as far as practicable, in February, so as to be considered at the March meeting of the executive committee. (Taken from the Manual.)

### 317. *Missionaries among the colored people.*

1885, p. 422. In answer to the overtures from Charleston and Bethel Presbyteries, and the suggestions of the Executive Committee of Home Missions in its report, in regard to evangelistic work among the colored people, the following action is recommended: That the Assembly empowers the Executive Committee of Home Missions to deal in this work directly with men and fields, and that, when a Presbytery shall endorse one of its white ministers as a suitable person to engage in missionary labor among the colored race, and gives him permission so to do, the executive committee, if it can command the means, may employ him; and that it may also employ any colored Presbyterian minister, properly endorsed, to go and labor as a missionary among these people; that these missionaries may preach to them, organize Sabbath-schools, and enlist as they may be able local white Christians in the work, and advise and aid the colored people in the effort to organize themselves into a Presbyterian church; and that the ministers who may be thus employed by the committee shall report their work to and receive their pay from the committee; but any minister so employed shall, in all other respects and concerning all their ministerial acts and character, be under the authority of, and responsible only to, their respective Presbyteries; and they shall be subject to the further restriction that they shall not labor in the territorial bounds of any Presbytery objecting.

### 318. *Collection for this work.*

For annual collection ordered for the evangelization of the colored race, see Tuskaloosa Institute.

### 319. *Progress of the work.*

1876, p. 249. Something is being done for this branch of labor by thirteen Presbyteries. Five Presbyteries have been aided in carrying on this work.

1877, p. 460. Eighteen Presbyteries report that something is being done in their bounds for the work among the colored people. From the reports it also appears that there are twenty-one churches for the colored people, five colored ministers, three colored licentiates, and six colored candidates for the ministry, under the care of the fifty-four reporting Presbyteries. This shows an increase of seven churches, of two ministers, and of five candidates over last year. The number of licentiates is the same. It is probable that the increase in candidates is due, at least in some degree, to the stimulating effect of the action of the last General Assembly in establishing the training school for colored ministers at Tuskaloosa, Alabama.

1878, p. 674. Payments to the Presbyteries have been made to the amount of \$1,050, which is \$175 more than last year.

1879, p. 69. Ten Presbyteries have been aided during the past year, to the amount of \$1,067.50, in the support of thirteen laborers, in whole or in part en-

gaged in this service. Of those aided, six are ministers of our Church, and seven colored men approved by the Presbyteries.

1880, p. 232. The same number of Presbyteries received aid as last year, but for three less laborers. None of the Presbyteries seem much encouraged in the prosecution of this branch of work, nor have they generally taken action on the subject. In a few Presbyteries all our ministers occasionally preach to the colored people, and some stately. Thirty-six Sabbath-schools are reported as known to the Presbyterial committees. Doubtless there are others of which they have no knowledge. As far as reported, there are fourteen colored ministers and licentiates, eighteen churches, and four candidates under the care of the Presbyteries. Some of the churches which were reported two or three years ago have gone into the Northern Church, but they still receive the sympathy and assistance of our ministers and people. In some portions of the Church there seems to be little demand for special effort on the part of our Church in this field, other denominations fully occupying the ground and having the ear of the people.

1881, p. 407. The total appropriation to this work this year has been \$1,386. The Presbyteries have twenty-five churches under their care, seven more than last year, with sixteen ministers and licentiates. There were aided eleven ministers, of whom nine are colored, within the bounds of ten different Presbyteries. The sum of \$1,320 is reported as raised and expended within the Presbyteries themselves. The Assembly expressed its judgment (page 377) that at least \$10,000 should be raised this year for evangelistic work among the freedmen within our bounds.

The number aided in 1882 was twelve.

1883, p. 72. Seven Presbyteries report over \$2,000 as contributed by them for this branch of work within their bounds during the past year. Amount paid out by the committee, \$1,448. Statistics show twelve ministers and licentiates, twenty-eight churches, twelve candidates, and twenty-three Sabbath-schools.

1884, pp. 266, 268. Contributions received from two churches only. Amount charged to Sustentation, \$1,737. In 1885 it was \$1,308, while \$1,837 was known to have been contributed that did not pass through the committee's hands.

1886, p. 70. Number aided sixteen. Amount charged to Sustentation, \$850.

### 320. *Disabled Ministers' Fund.*

1863, p. 123. An overture from the Presbytery of Mississippi was received, urging the Assembly to provide a fund for the relief of superannuated and disabled ministers and their families; which was referred to the Committee on Bills and Overtures. (P. 129.)

1863, pp. 123, 129. Also the following from Rev. C. W. Lane:

"The General Assembly of the Presbyterian Church in the Confederate States is respectfully overtured to adopt the following or some similar plan of providing for the support of disabled and superannuated ministers, and the widows and families of deceased ministers:

"Whereas it has been recognized as the duty of the Presbyterian Church in the Confederate States to make provision for the support of her disabled and superannuated ministers, and for the support of the widows and families of deceased ministers when left in straightened circumstances; therefore

"*Resolved*, 1. That it is hereby enjoined upon all our Synods and Presbyteries to take such action as will secure in each of our churches an annual contribution to a fund for the support of disabled and superannuated ministers and the widows and families of deceased ministers.

"2. That a separate column be added to the statistical reports of the churches for these contributions.

"3. That to the list of standing committees usually appointed by the moderator of the General Assembly, shall be added a Standing Committee on the Disabled Ministers' Fund, to whom the report hereinafter mentioned, and the whole subject-matter to which it relates, shall be referred.

"4. That we invite special donations and legacies in order to form a permanent fund, the income of which, together with the annual contributions of the churches on this behalf, shall be applied for the object above indicated.

"5. That the funds thus obtained be placed in the hands of the Board of Trustees of the General Assembly—permanent funds to be invested by said Trustees in

such form as to them shall appear most judicious—the income of said permanent fund and the annual contributions of the churches to this object to be disbursed by said trustees, or a committee of trustees, to be appointed by the Board itself, for the support of disabled and superannuated ministers and the widows and families of deceased ministers, upon the recommendation of the Presbytery to which the party or parties for whom relief is desired most naturally belong—or upon the recommendation of the moderator and stated clerk of said Presbytery.

“6. That the Board of Trustees report their action in the premises to the General Assembly at its annual sessions.

“7. That in order to give due prominence to this object in the prayers and sympathies and contributions of the Presbyterian Church in the Confederate States in the outset of her career, each and every pastor and stated supply in our connection be requested to preach upon the subject before the next meeting of the General Assembly.

“8. That when a form of devise or bequest is prepared and published with the Minutes of the Assembly, or in any other publication, for the other benevolent objects of the Church, there shall also be prepared and published a form of devise and bequest to the Disabled Ministers' Fund; also, that in the form for a charter of the Board of Trustees of the General Assembly, immediately after the mention of the other benevolent operations of the Church, shall be inserted the words, ‘and of providing for the support of disabled and superannuated ministers and the widows and families of deceased ministers,’ or equivalent words.”

The Committee on Bills and Overtures report that they have had before them the two overtures above recited. One of the overtures is from a member of this Assembly, and embraces the outline of a plan of operation which shows that its author has bestowed no little thought upon the subject. There are, however, certain questions preliminary to the adoption of any scheme in regard to which the committee was not apprised that the mind of the Assembly has been expressed, or even formed. One of these is, whether the support for the classes named shall be derived from the proceeds of a fund raised and invested for that purpose, or from annual contributions made by our churches, and expended as they are received. Another question is whether it is advisable that the Assembly should assume the responsibility of making the much-needed provision, or should remit the matter to our Synods, severally, to attend to the duty within their own bounds. As your committee have no instructions to guide them in relation to these and similar questions, they are not prepared to recommend any definite plan of operation to be adopted by the present Assembly.

The subject, however, is one of great importance. The reception of two overtures, from different sources, shows also that the minds of our people are turned to it with special interest. The committee, therefore, recommend that a committee be now appointed to consider the whole subject, in all its bearings, including the questions already mentioned, with such as may be suggested in their inquiries and conferences, and to report to the next Assembly a scheme for carrying into effect the plan which shall commend itself most strongly to their judgments. The committee further recommend that this committee consist of the Rev. C. W. Lane, the Rev. David Wills, Hon. E. A. Nisbet, Washington Poe, and Wm. L. Mitchell, Esqs., all of the Synod of Georgia.

1864, p. 279. This committee reported the following resolutions and recommended their adoption:

*Resolved*, 1, That the form of a call to a pastor prescribed in the Form of Government be enlarged and amended so as to read: “And that you may be free from worldly cares and avocations, we hereby promise and oblige ourselves to pay to you the sum of — in regular quarterly (half-yearly or yearly) payments, during the time of your be-

ing and continuing the regular pastor of this church: and should you become disabled, or depart this life, whilst you are the regular pastor of this church, we hereby promise and oblige ourselves to furnish you, or, when you are dead, your family, with all proper support, including the education of your children." And that the last question proposed to the people at the instalment of the pastor be enlarged and amended so as to read: "And do you engage to continue to him, while he is your pastor, that competent worldly maintenance which you have promised, and whatever else you may see needful for the honor of religion, and his comfort among you; and should he become disabled, or depart this life, while he is your pastor, do you engage to furnish him, or, when he is dead, his family, with all proper support, including the education of his children?"

*Resolved*, 2, That the General Assembly raise a permanent fund, by inviting the contributions of individuals and churches, by donation, bequest, and devise, and place the same in the hands of its trustees or other committee for investment, the income of which shall be applied to the support of disabled evangelists and missionaries, their widows and children, in such amount and in such manner as may be considered practicable and expedient; and when it shall be made to appear upon the representation of the session of a church that the support which they had promised to furnish to their disabled pastor, or, when he is dead, to his family, as contemplated in the foregoing resolution, cannot be furnished by reason of the inability of said church, it shall be the duty of the said trustees or other committee to inquire into the matter, and apply to the relief of such pastor, or his family, when he is dead, such amount of the income of said permanent fund, and in such way, as may be deemed practicable and expedient.

*Resolved*, 3, That it shall be the duty of the trustees, or other committee of the Assembly, to invest any surplus income from year to year, to make annual reports to the Assembly, and to prepare and keep before the public proper forms of gifts, bequests, and devises.

*Resolved*, 4, That these resolutions be transmitted to the several Presbyteries of the Presbyterian Church in the Confederate States of America for approval, and to take effect when declared by the General Assembly to be approved by a majority of the Presbyteries.

P. 288. This report was recommitted to the same committee, with instructions to report to the next Assembly.

It does not appear that the committee ever made any further report.—A.

### 321. *A temporary fund for the disabled.*

1867, p. 148. An overture from Rev. J. T. Pollock, asking aid from the Assembly for the family of a minister of this Church recently deceased.

*Reply*: Inasmuch as this Assembly has control of no funds for the purpose proposed, and this request cannot at once be granted, yet the Assembly appreciates the importance, not only of this special case, but of all such as it represents:

*Resolved*, 1, That the Committee of Sustentation be authorized to appropriate five per cent. of all contributions to its object to the relief of destitute widows and children of ministers, and to indigent ministers in infirm health; provided no such per cent. be appropriated from the contributions 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.

### 322. *A permanent fund undertaken.*

1868, p. 274. 5. In lieu of the appropriation of five per cent. of the Sustentation fund, it is enjoined upon the Presbyteries to have a collection taken up in all the churches under their care for a relief fund, which shall be devoted to the relief of disabled ministers, and of widows and orphans of ministers deceased. These collections are to be forwarded to the treasurer of Sustentation, and disbursed according to the discretion of the committee, upon application made through the Presbyterian Standing Committees on Domestic Missions.

P. 280. It was recommended that this collection be taken up on the first Sabbath in July, or as near thereto as may be convenient. (1869, p. 396.)

### 323. *The Relief scheme.*

1869, p. 373. Rev. J. Leighton Wilson, D. D., obtained leave to present, on his own behalf, a memorial in regard to a plan of relief for families of deceased ministers, which memorial was referred to a committee, to consist of one minister and one ruling elder from each Synod. Names of the committee on p. 374.

P. 396. After a discussion on the report of this committee, the following resolution was adopted:

*Resolved*, That the whole subject be referred to the Committee of Sustentation for further investigation, and with a view to the perfection of the plan. This committee shall report to the next General Assembly the result of their labors.

1870, p. 500. This committee submitted a report, which was referred to a special committee of one commissioner from each Synod.

P. 523. This committee reported, and so much as related to the protest from the Presbytery of Montgomery was adopted, and is as follows:

The Committee on Relief Fund, to whom was referred the "Protest on a Plan for Relief Fund," from Montgomery Presbytery, would report for answer to the same as follows, to-wit:

The committee recommend that the General Assembly declare, that it is not the purpose of this Assembly to inaugurate any system of life insurance; and that the scheme of co-operative relief suggested by the Presbytery of Montgomery is impracticable, on account of the difficulty of collecting the sum of one dollar from each minister and elder; and unequal, because the burden would fall as heavily upon the smaller and weaker churches as those of larger numbers and greater resources.

P. 524. The report of the Committee on the Relief Fund, after some amendments, was adopted by a vote of ayes, 67; noes, 27. This report is as follows:

The Committee on the Relief Fund, to whom was referred the "Report of the Executive Committee of Sustentation on the Relief Fund for the Widows and Orphans of Ministers at their Decease," would report as follows, to-wit:

1st, That it is eminently desirable that a fund should be provided for the families of ministers at their decease; and that the best and

most effectual mode of raising that fund is by annual contributions from the churches.

2nd, The proposed scheme is not to interfere in any way with the annual collection that has already been ordered for the relief of disabled ministers and the families of ministers deceased, it being evident that this fund will always be needed, not only for infirm ministers, but for the families of such ministers as may not be included in the provisions of the scheme under consideration; and it being equally evident to the committee that it would be disastrous to both to merge them into one fund.

3rd, It is not proposed, nor is it thought desirable, to accumulate a large fund under the care of the Assembly for the purpose under consideration: but the demands or liabilities are to be met mainly by the annual contributions from the churches. The accruing or surplus fund should be held to meet any emergency that might arise from irregularity in the mortality of ministers, or any general disasters that might visit the country and prevent the churches for a time from making their regular annual payments. This fund should not be allowed to exceed \$100,000 as an investment. Any increase beyond this sum might, under the direction of the Assembly, be used to augment the amounts paid to the families of ministers.

4th, The security for the payment of the proposed amounts is to be based entirely upon the mutual faith and confidence of the churches in each other. Neither the Assembly, nor the committee that they may appoint to carry the plan into effect, can be considered as *legally bound* to pay the stipulated sums, except so far as the churches, in fulfilment of their pledges, shall furnish the means for paying them. This mutual faith between the churches, however, is undoubtedly the best of all securities. The foreign missionary goes to the remotest ends of the earth relying upon it for the means of his support: and as it has seldom or never failed him, why should we distrust the steadiness and the fidelity of the churches in relation to a matter that must lie quite as near to their hearts?

5th, The annual contributions which the churches are expected to make to the fund are to be regarded as an addition to the salaries of their pastors. The only difference in the case is, that this portion of the salary is given under the condition that it be reserved for the benefit of his family. The Free Church of Scotland carries out the same principle by deducting so much from the minister's salary when it is paid. The plan under consideration proposes to lay an additional tax upon the churches for the same purpose.

6th, The scheme under consideration, unlike life assurance, makes no discrimination on account of the age, the health, or the number of years that a minister may have been engaged in preaching the gospel. All ministers are regarded as officers of the Church and servants of the Lord Jesus Christ: and their families, in consequence, as equally entitled to the beneficent provisions of the general arrangement. The only limitation or discrimination, as will appear in the further development of the plan, will be in relation to the number of annual payments that must be made by a church before its minister's family can be entitled to the full amount.

Having premised these general principles, the committee would now propose—

1st, That every congregation, or union of congregations under the same pastorate, that will pay \$30 annually to the general fund, will establish a claim for the family of its pastor, or any other minister engaged in the work of the Church whom the congregation may select, at his death, to an annuity of \$200 for six consecutive years. And where a congregation, or union of congregations, pays \$60 per annum to the fund, the claim for his family will be an annuity of \$200 for twelve consecutive years, or of \$400 for six consecutive years. The only limitation to the above conditions is, that no congregation will establish a claim for the family of its pastor to the full amounts above mentioned until it has made its fourth annual payment. Previous to that period, the family will be entitled to four times as much as the congregation has paid to the public fund. For example: If the congregation has made one payment of \$30, the family will receive \$120; if \$60 has been paid, the amount awarded will be \$240. As soon as the fourth annual payment has been made, the family will be entitled to the full amount, to be paid as an annuity.

2nd, If a minister is transferred from one church to another, he forfeits the claim established by the church he leaves, but he may be placed upon the one to which he goes. If a minister is entirely cut off from the work of the ministry by a failure of health, his family after his death will be entitled to the claim established by the church where he was laboring when his health failed, and that church will be regarded as commencing another claim, but without the conditions affixed above. In cities, where the expense of living is necessarily great, a church may be allowed to establish a claim for its pastor's family to an annuity of \$600 for six consecutive years by paying annually \$100, subject, however, to the same limitations as to the first four years as in other cases. A pastor, however, or any minister of the gospel otherwise engaged in the work of the Church, may, by paying the above mentioned sums for himself, establish a claim for his family to the same amounts as other ministers.

3rd, The execution of this scheme shall be committed to the care of the Executive Committee of Sustentation. The executive committee shall be directly responsible to the General Assembly for its proper administration. The Assembly shall have the right to frame any by-law, or make any changes or alterations in the plan that may be deemed necessary; provided no pecuniary obligations to the donors of this fund are thereby violated.

4th, The plan may be carried into execution as soon as one hundred churches, or union of churches, shall have adopted it; and the Executive Committee of Sustentation is hereby directed to call the attention of the churches to the subject, and invite them to enter into the proposed arrangement.

1871, p. 19. The Assembly having appointed a special committee (page 8) to consider so much of the executive committee's report as bears on the Relief fund, that committee reported as follows, and their report was adopted:

The Committee on the Relief fund respectfully report, that they have carefully examined the subject committed to their hands, and find that it was the object of patient and thorough investigation by an able committee of one member from each Synod, in the Assembly of 1870, and that their action, which heartily commended the plan of this fund, received the cordial approbation of that body.

We are clearly of the opinion that the plan is the best that can at present be devised, and in this we are sustained by the judgment of some of the ablest actuaries of this country.

We therefore recommend that the secretary of the Committee of Sustentation be hereby authorized to place in the hands of every session a copy of the report adopted by the Assembly of 1870, together with this report, and any other matter which in his judgment may commend this object to our people; and that it be made the duty of the sessions to lay it before their respective congregations.

We further recommend that this Assembly do hereby heartily endorse the plan as meeting an existing want in the Church. We recommend, finally, that the Assembly take steps to have the charter amended so as to authorize the investment of the funds of this Relief fund, and the funds of any other eleemosynary object of the Church, to be vested in the trustees of the Assembly.

The report of the executive committee alluded to above (1871, p. 51) is very elaborate; from it we make this extract:

The committee regret to have to report that the scheme authorized by the last Assembly for the relief of ministers' families at their decease has not met with all the favor on the part of the great body of the churches that was expected, or its great importance deserves. As yet, only about two-thirds of the number requisite to put the plan in operation have signified their intention to enter into the arrangement. Among these, however, are a large number of our wealthiest and most intelligent congregations, as well as many of our leading and prominent ministers, who have not only examined the scheme with the utmost care, but are thoroughly convinced that it is alike practicable and suited to the wants and circumstances of the Church. The tardiness or reluctance of the great body of the churches to enter into the arrangement proceeds from a variety of causes.

#### 324. *The relief scheme in operation.*

1872, p. 192. The committee are gratified to be able to report that the number of churches and individual ministers necessary, according to the direction of the last Assembly, to put the Relief scheme into full operation has been secured, and information of the fact has been published, so that all such churches and individuals might send on their first annual installment. The plan will be considered as commencing with January, 1872. There has been some hesitation on the part of the churches to enter into the plan; but this has been owing, it is confidently believed, to the fact that the scheme has not generally been understood by the churches. When it has once been put into operation, and its practical benefits have been seen, it will no doubt become a popular and favorite scheme both with ministers and churches.

#### 325. *None to be enrolled over fifty years of age.*

1873, p. 327. Touching the Relief fund, we recommend that the Assembly commit the whole administration of this matter to the wisdom and discretion of the executive committee; and that, in accordance with their request, a provision be added to the scheme of the Relief fund, which shall prescribe that, after January, 1, 1874, the name of no one over fifty years of age shall be entered upon this fund.

(The reasons that induced the committee to recommend this course are found on p. 353, 1873.—A.)

326. *Applicants must be in good health.*

1874, p. 488. The Executive Committee of Sustentation is hereby authorized and directed to prescribe an additional condition on which ministers may become subscribers to the Relief fund, viz.: "Whenever any minister, for himself, or any church or other party for him, proposes to subscribe to this fund, there must be furnished to the committee satisfactory evidence that such a minister enjoys ordinary good health."

327. *Deferred payments to the Relief fund.*

1875, p. 54. Several contributors to this fund have failed to pay their quota for two years. With reference to such cases the executive committee have adopted the rule that "deferred payments must be accompanied by interest at the rate of 10 per cent. per annum; and if payment is deferred longer than one year, the name of the party shall be considered removed from the Relief lists, and shall not be restored thereto until such party has paid up arrearages in full, with interest thereon." This rule is deemed necessary to the security of the scheme.

328. *When annuities are to be paid.*

1875, p. 54. The rule adopted in reference to payment from the fund is as follows: "The annuities due to families of ministers deceased are to be paid beginning with the first of January next succeeding the death of said minister." This rule was adopted as a precautionary measure, because the income of the Relief fund is received mostly on or about January first of each year. The executive committee have, however, always thus far directed the payment of benefits immediately on the receipt of authentic information of the decease of the contributor.

329. *The Relief plan modified.*

1876, p. 228. That the General Assembly approve the new plan of relief as the same is set forth in the Report of the Executive Committee of Sustentation of the present year, giving, however, to the said committee full authority to change the details of said plan whenever they shall deem it proper to do so.

The following is the plan:

I. The rights and privileges in the Relief fund, as heretofore administered, shall be, and are hereby, guaranteed to all who are on its lists, and these shall be preserved to them intact.

II. The Relief scheme, as heretofore administered, shall be, and is hereby, repealed (except for those who are already beneficiaries under it), and the following scheme substituted therefor, to-wit:

(1.) Any congregation, or union of congregations, whose pastor at the time may be in sound health, which shall pay \$30 annually to the Relief fund, will establish a claim at his death to an annuity of \$200 for six consecutive years. If \$60 per annum is paid to the fund, the claim for annuity will be for \$400 for a like term of years. If \$100 per annum is paid, the annuity will be \$600 for a similar term. It is understood that the benefit thus secured shall accrue only to the family or other heirs of *the regularly installed pastor* of the contributing church.

(2.) Any minister, in sound health, at the age of forty-five years may be entered on the fund by the payment of \$30, \$60, or \$100, as the case may be, by himself, his congregations, or other person. Any minister who is less than forty-five years of age may enter the fund by the payment of an annual amount less than \$30, \$60, \$100 by 2 per cent. of said sums for each year that he is younger than forty-five years; and any minister older than forty-five years, up to seventy years, may have the same privilege by the annual payment of an amount larger than \$30, \$60, or \$100 by the addition to said amount of eight per cent. per annum for every year of said excess of age.

The only limitation in the case, either of churches or individuals, beyond the above conditions, is that no claim on the fund will be established to the full amounts above mentioned until the fourth annual payment has been made. Previous to that period the family or heirs will be entitled to four times as much as has been paid into the public fund. And further, failure to make regular and annual payments shall work the forfeiture of interest in the fund, except at the death of any pastor or other minister, whose claim is thus forfeited, an amount equal to all that has been contributed to the fund on his account shall be paid.

III. It is further provided that, as heretofore, the Relief scheme shall continue to work for the sole benefit of those who are subscribers to it, and if hereafter it shall be found able to pay a larger amount to the families of its deceased subscribers than is herein pledged, such an amount shall be sacredly conveyed to them under regulations approved by the General Assembly.

IV. The following particulars shall be observed :

(1.) All entrants to this scheme shall be dated as of January 1st of the current year.

(2.) Annual payments must be made promptly on or before January 1st of each year, so that the liabilities of the fund may be met at that time and investments may be made. Failure to make payment beyond the month of January shall forfeit the rights in the fund of the party thus failing, unless for good reasons and without injury to the fund, the executive committee shall restore its privileges on the payment in full of arrearages, with interest thereon at the rate of six per cent. per annum.

(3.) The annuities due the families of deceased ministers are to be paid beginning with the first of January next succeeding the death of said minister.

(4.) All further detail in the management of this fund is entrusted to the Executive Committee of Sustentation.

V. The investment and re-investment of funds in permanent stocks shall be under the care of the executive committee, who shall report annually to the General Assembly their accounts, with a statement of the funds in hand, whether invested or not, and all other matters pertaining to the fund. The permanent investments of the fund shall be held as heretofore by the trustees of the General Assembly, who shall be responsible to the General Assembly for their safe custody.

This change of plan was designed to make the scheme more useful—first, by presenting greater inducements to our young ministers to enter it; and second, by opening the way for those who are now in advanced years. (1876, p. 249.)

330. *Investing committees for the Relief fund.*

1872, p. 163. *Resolved*, That the executive committee be authorized to appoint two investing committees, consisting each of two laymen, with the secretary of the executive committee as *ex-officio* member of both, to be located, the one in Baltimore, and the other in Augusta, Georgia.

1873, p. 352. In accordance with the authority given by the last General Assembly, two investing committees have been appointed, the one in Augusta, Georgia, consisting of Messrs. Wm. E. Jackson and J. W. Bones, and the other in Baltimore, Maryland, consisting of Messrs. G. F. Anderson and J. L. Weeks, through the kind advice and assistance of whom our funds have been invested, as will be seen in the treasurer's report. The bonds belonging to this fund have been deposited with Jesse H. Lindsay, Esq., treasurer of the Board of Trustees.

331. *Who shall make and control investments.*

1879, p. 56. In answer to the question of the Board of Trustees, as to duties and responsibilities of the board in relation to the investment of the Relief fund, the Assembly instruct the board that no duty or responsibility rests on the Board of Trustees as to making or changing these investments, but that the duty and responsibility rest on the Executive Committee of Sustentation.

1880, p. 213. The Assembly orders that all securities belonging to the Relief fund be placed in custody of the Executive Committee of Home Missions, with instructions to deposit them in some safe deposit company, for safe keeping.

P. 249. The Assembly had provided that the permanent investments of this fund should be held by the Trustees of the General Assembly, who shall be responsible to the General Assembly for their safe custody. The language imparts an absolute liability without limitation or condition. The trustees protested against any such liability, and asked the Assembly to modify or change the words of this clause, so that they should not be responsible, except with the usual qualifications of trustees. It was because of this protest that the above action was taken.—A.

332. *The Relief fund to be taken from under ecclesiastical control.*

1880, p. 208. The Assembly expresses its gratification at the satisfactory condition of the Relief fund, but being convinced that this important and valued interest can be as successfully operated without ecclesiastical supervision, instructs the executive committee to confer with the beneficiaries of the fund, and, if practicable, report to the next General Assembly a scheme of management by which it may be placed hereafter on an independent basis, and the Assembly discharged from all responsibility.

1881, p. 382. An earnest effort has been made by the executive committee to carry out the wish of the last Assembly to transfer this business to a corporation outside of the Church, in which all the interests of the beneficiaries shall be fully secured. The fulfilment of this desire of the Assembly has been barred by the refusal of some of the contributors to consent to any arrangement by which the Assembly shall be discharged from the obligations of its own contract. . . . In view of these facts, the executive committee are hereby instructed to retain the oversight of this business as heretofore, but to permit no new

names to be added to the list of beneficiaries, with a view to the gradual extinction of the Church's responsibility; and further, that the executive committee re-open negotiations with the contributors of this fund, and urge upon their consideration the strong desire that is felt by this Assembly to have this business brought to an early close in any form satisfactory to the parties interested.

In explanation of the plan above alluded to, the following extract from the executive committee's report may be read (p. 408): A number of gentlemen in Baltimore, most of whom are members of the executive committee, consented to form a corporation, to hold, manage, and disburse the fund, as trustees for the subscribers, under the relief scheme as adopted and modified by the Assembly; and this was the plan proposed, and to which some of the contributors objected.—A.

1884, p. 234. A proposition to transfer the management of this fund to a corporation in Baltimore was brought before your committee in two forms: (1.) By a paper adopted by the executive committee and recorded in its minutes. (2.) By a petition from C. F. McCay, LL. D., to whose wisdom and generous labors is largely due the success of the Relief fund in meeting the aims of its founders. It is recommended that this matter be referred to the executive committee for further consideration, with direction to report to the next General Assembly.

1885, p. 423. As to the offer of the corporation in Baltimore referred to in the report of the Committee of Home Missions, it is recommended that in the form presented it be declined. If, however, the Committee of Home Missions can make a contract with that corporation, or any other of equal integrity, under satisfactory security, to manage the Relief fund, it be empowered to do so; provided, (1.) That the corporation shall manage the fund at an expense no greater than under the present management (2.) That it pay to the families of the beneficiaries not only the sums promised, but the profits which shall accrue, for their benefit. (3.) That it deposit with the Executive Committee of Home Missions all the bonds and stocks now accumulated to meet the obligations to the present beneficiaries of the Relief fund, and all it shall hereafter obtain from these contributions, as security for the faithful performance of its obligations. (4.) that it deposit as collateral security with the executive committee such additional bonds and stocks as will satisfy the committee that it will perform its obligations beyond doubt or question. Adopted.

1886, p. 32. As to the Relief fund, the executive committee has, in compliance with the Assembly's instructions, entered into a contract with "The Clergy Friendly Society," of Baltimore, composed of gentlemen of the highest standing in every respect. The terms upon which this contract has been made are recorded in full in the secretary's report as presented during the present sessions, and it will appear that this corporation is connected with our executive committee only by special contract to manage our Relief fund. The Assembly should authorize and direct the Board of Trustees to sign this contract, because the contract is drawn in the name of the trustees. We also recommend that the Assembly direct the trustees to give a regular power of attorney to some reliable party or parties residing in Baltimore, who shall there represent said trustees in the matter of this fund. Adopted.

From the published annual report of the executive committee it appears that this transfer was effected October 31st, 1885, and that the incorporators of the "Clergy Friendly Society" are Messrs. C. F. McCay, L. C. Inglis, J. Harmanns Fisher, W.

K. Carson, W. J. Dickey, and Christian Devries, and that the members of the Home Missions Committee were elected as honorary members by the society.

333. *Supervision of this contract transferred to the Executive Committee of Foreign Missions.*

1886, p. 40. In consequence of the removal of the Home Missions department from Baltimore, the following resolution was adopted:

That the Executive Committee of Home Missions and Trustees of the General Assembly be directed and empowered to do whatever may be necessary to substitute the Executive Committee of Foreign Missions for the Executive Committee of Home Missions, so that the Executive Committee of Foreign Missions shall be authorized to take the place of the Executive Committee of Home Missions in carrying out the contract with "The Clergy's Friendly Society" concerning the Relief fund.

334. *The Stuart Robinson legacy.*

1882, p. 561. The late Dr. Stuart Robinson has shown the princely liberality so characteristic of his noble nature, in a munificent donation of \$25,000, as a permanent endowment fund for this cause, of which official notice has been given the General Assembly by his legal representative, Col. Bennet H. Young.

P. 562. Touching the large bequest left by the late Dr. Stuart Robinson for this particular fund, on condition "that the General Assembly shall encourage and organize an effort to increase the amount to one hundred thousand dollars," it is recommended that the General Assembly gratefully accept this large donation on the condition specified, and that the executive committee at Baltimore be directed to take such steps as in their judgment may seem best to increase this fund to the specified amount, and that the fund be called the "Stuart Robinson Invalid Endowment Fund."

P. 551. The moderator and the chairman of the Standing Committee on Home Missions were appointed a committee to prepare a suitable response to the family of the late Rev. Dr. Stuart Robinson, relative to the above endowment fund.

1884, p. 234. Whereas, The late Rev. Dr. Stuart Robinson bequeathed the sum of \$25,000 toward the endowment of the Invalid fund, on the condition precedent that there should be an "organized effort" to increase the endowment of said fund to the amount of \$100,000; and,

Whereas, The way is not clear to enter upon such an organized effort as was evidently contemplated by this venerable servant of God; therefore,

*Resolved*, That this General Assembly hereby withdraws all claim to this bequest, and directs the stated clerk to communicate this action to the executor of Dr. Robinson's will.

335. *Benefit fund.*

1885, p. 399, Whereas there is no efficient plan in our Church for the relief of the families of ministers who die in the service of the Church; and

Whereas the vast majority of our beloved ministers receive not more than a bare support, and are therefore unable to lay by anything for

the support of their families after they themselves have been called to rest; therefore,

*Resolved*, That a committee of seven ruling elders be appointed, who shall consider whether a practicable system, which will not interfere with collections for Invalid fund, can be adopted, by which our members may be induced, by contributing small sums at stated times, to create a "benefit fund" to be paid to the widow of every minister who may die after such system is adopted, and that said committee report to this Assembly.

The committee appointed under this resolution is as follows: W. W. Murray, W. J. Leake, N. A. Flournoy, J. C. Peoples, C. E. Warner, John M. Gordon, and C. Bardwell.

P. 421. The report of this committee, after being discussed, was laid on the table.

### 336. *Rules applying to the Invalid Fund.*

From the Manual:

1. This fund is for the assistance of aged and disabled ministers, and the widows and orphans of deceased ministers.

2. The annual collection is taken up on the first Sabbath of July, or as soon thereafter as may be practicable.

3. Annual appropriations are made on the first Tuesday of October, on application presented by the Chairman of Presbyterian Committee of Home Missions.

4. It is the duty of said chairmen to inform themselves of all cases of need in the bounds of their own Presbyteries, and to forward the facts to the executive committee, stating the sum which is deemed necessary in each case. The executive committee has no authority to make appropriations, except they be first recommended by the Presbyterian Committee.

5. Appropriations from this fund are not to be regarded in the light of an annuity. Each case must be presented annually under its present circumstances.

6. Appropriations for the *adult* children of deceased ministers cannot be made, except in extraordinary cases.

7. Applications from this fund ought to be made, as far as possible, in September, so that they may be considered at the time of the annual appropriation in October. Immediately thereafter one-half of appropriations will be paid, and the balance in the following March, if the funds in the treasury shall justify payment in full.

## CHAPTER III.

### EDUCATION.

#### 337. *The Executive Committee of Education constituted.*

1861, p. 23. *Resolved*, 1, That this General Assembly solemnly reaffirms the deliverances made in its former connection concerning the responsibility that rests on the Church to secure and maintain for itself a pious, gifted, and learned ministry.

*Resolved*, 2, That this Assembly do appoint an executive committee to aid candidates for the gospel ministry who may need assistance, and to possess the following organization, viz.:

ARTICLE I. The title of this committee shall be "The Executive Committee of Education of the General Assembly of the Presbyterian Church in the Confederate States of America."

ART. II. This committee shall be elected annually by the General Assembly, and shall consist of eleven members, all of whom shall be communicants in the Presbyterian Church, viz.: of nine members, three at least of whom shall be ruling elders, deacons, or private members of the Presbyterian Church; a treasurer and a secretary, who shall be styled "The Secretary of Education." The secretary shall be the organ of communication between the General Assembly and the executive committee.

ART. III. The secretary and treasurer shall be elected annually by the General Assembly: but their salaries and their duties shall be determined by the committee. Any vacancies *ad interim* in the committee may be filled by the rest of the committee.

ART. IV. This committee shall meet at the call of its chairman or secretary, and when convened five members shall be a quorum for the transaction of business. It shall keep a record of all its proceedings, which, together with the report from the treasurer, concerning its financial condition, and one from its secretary, concerning its educational operations, shall be laid before the General Assembly annually.

ART. V. It shall be the duty of this committee to dispense aid, in prosecuting their education, to such candidates for the gospel ministry as may be recommended to them by the Presbyteries. It shall hold and disburse all funds put into its hands for this purpose. It shall also have a general oversight of the diligence and deportment of those who are aided by it.

ART. VI. The committee shall prepare a set of rules for the prosecution of its peculiar work, which shall be submitted to the next General Assembly for approval or correction. All changes in these rules must be sanctioned by the General Assembly.

ART. VII. This committee shall be located in Memphis, Tennessee.

338. *The work turned over to a provisional committee.*

1863, p. 174. The following is an extract from a report to the Assembly:

In consequence of the occupation of Memphis, Tennessee, by Federal troops last summer, the Assembly's Committee of Education, stationed at that place, was broken up and dispersed. Dr. Gray, the secretary, finding it impossible to conduct its affairs there, and, at the same time, deeming it unsafe to retain its funds where they would be liable to confiscation, remitted them to Columbia, as a safer place of deposit, with the request that the undersigned would take charge of them, and attend to the general affairs of the committee until the meeting of the Assembly. In accordance with this request, the undersigned organized themselves into a provisional committee, by the appointment of Rev. B. M. Palmer, D. D., chairman, Rev. J. Leighton Wilson, D. D., secretary, and Rev. James Woodrow, treasurer; and this arrangement was made known to the churches generally through the medium of the religious newspapers. The committee, however, have had little else to do than act as custodians of the funds committed to their care.

No applications for aid have been made, and consequently, no appropriations whatever have been voted by the committee. The fact that no application has been made, the committee think, cannot be urged as an argument against the accumulation of a fund for educational purposes, but is to be ascribed, in this particular in-

stance, to the circumstance that all the young men who would likely have needed aid in the prosecution of their studies have been called to the army.

The funds remitted by Dr. Gray, amounting to \$1,180.74, were at once invested in Confederate interest-bearing notes, with the view of being converted into current funds at any time they might be needed. Since the organization of the committee, the treasurer has received from churches and individuals the sum of \$1,884.41, which, added to the original sum remitted by Dr. Gray, places in his hands, at the present time, the sum of \$3,065.15, which is in Confederate interest-bearing notes.

P. 134: *Resolved*, 1, That the Assembly approve of the prudence and judgment of Dr. Gray, the secretary of Education, in appointing so suitable a provisional committee, and in transferring the funds to a place of greater safety than they were, as, from the presence of the enemy in Memphis, it was impossible for him either to discharge his duties as secretary or to preserve the funds in safety.

2. That the investment, by the provisional committee, of the funds in Confederate notes, which can be converted at any moment into cash funds, be approved.

3. That the Assembly concur with the committee in urging upon our churches the continued collection of funds for Education, as the demand will probably, at no distant day, be very great for them, and it is wise thus to lay by in store, that there be nothing wanting.

### 339. *The Executive Committees of Education and Publication united.*

1863, p. 134. Your committee recommend that, for the present, the Committee of Education and that of Publication be united under one management, as the labors of each are very light, and one secretary and committee can discharge them both. Adopted.

### 340. *Beneficiary education.*

1863, p. 127. Overture from the Presbytery of Lexington: "In view of the doubts 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 expenses in study by teaching and other useful pursuits, or by winning, in fair competition, certain bursaries or scholarships that might be provided at our seats of learning; and that in the few cases imperatively needing help, private hands or individual churches might more intelligently and watchfully bestow it; this Presbytery hereby overtures the General Assembly to appoint a committee, at its approaching-sessions, to revise the whole subject of beneficiary education, and to report to the General Assembly next ensuing. Also, this Presbytery makes overture that the Church be not committed to any more permanent arrangement than now exists for the education of ministers, till this report be presented and acted upon."

The Committee on Bills and Overtures would report: That they have given to the subject presented in Overture No. 1 the best consideration which the time at their command would permit. It is one of the first importance to the Church in this and in future generations.

At the organization of the General Assembly, the duty, as it would seem all regarded it, of providing for the education of such candidates for the ministry as might require pecuniary aid in the prosecution of their studies, was assumed as one of the leading enterprises which appertained, if not exclusively, yet directly and prominently to the Assembly. Nothing short of the most cogent reasons would justify so early an abandonment, or even any important modification of a scheme thus incorporated with the original structure of our ecclesiastical operations. It would appear to be too soon to begin to "pull down."

On the other hand, however, it is undeniable that the Education Board of the General Assembly of the Presbyterian Church in the United States, whilst we formed a component part of the body, at no time received the general support of the Southern portion of the Church. With all the tendencies to centralization, our Presbyteries, except to a very limited extent, supported their own candidates, without reference to the Board. Further, the overture before us, coming from one of the largest and most influential Presbyteries on our roll, indicates a dissatisfaction with the plan of operation existing in the old Assembly and adopted by the new, which it might not be wise in us to disregard. Withal, there is reason to believe that the views set forth in the overture are not confined to that Presbytery.

Then, also, our Executive Committee of Education have been arrested in their work at its commencement by the troubles of our country, and may be said to have been disbanded, with no prospect of being permitted, for another year at least, to resume their work. The Assembly has now before it a proposition to reconstruct the scheme, so far as its practical operations are concerned, in order that it may not fail altogether. This does not, indeed, afford a sufficient reason why we should overthrow what has been established, but it does offer an opportunity, without serious inconvenience or other injury, to review the whole subject, with the hope that if there be a better way of managing this most valuable and, now more than ever, imperatively needed agency for carrying forward the work given us to do, that better way may be discovered; and if not, that the minds and affections of all our Presbyteries and churches may be united in stronger confidence and more earnest zeal in the support of the scheme already adopted.

The committee therefore recommend the appointment of the committee asked for in the overture. Adopted.

The following were appointed as the committee contemplated above: Rev. Jos. R. Wilson, D. D., Rev. John N. Waddel, D. D., Rev. George Howe, D. D., Rev. John Miller, and Col. J. T. L. Preston.

1864, p. 267. (1.) *Resolved*, That the report of the committee is hereby adopted, as setting forth, with much clearness and force, the views of this Assembly on the question discussed in it, and it is earnestly recommended that it be published by the Committee of Publication for general circulation, and as one of their permanent tracts.

(2.) *Resolved*, That the committee be continued, and be requested to report to the next Assembly on the question, whether the support of candidates for the ministry should be provided for and superintended by the General Assembly, or by the Presbyteries, or in what other way.

(3.) *Resolved*, That Rev. Dr. Kirkpatrick and Wm. L. Mitchell be added to the committee.

The following is the report of the committee which was thus adopted, and which is found in the Appendix to the Minutes of 1864.

In measuring the field of inquiry allotted to us, we could discover no necessity for occupying your attention with an argument in favor of an educated ministry; for there never has been a time in the history of the Presbyterian Church when there was serious difference of opinion upon this well understood point. From the earliest period of her existence she has, by every form of official action possible to such a testimony, uttered a distinct voice in behalf of the highest standard of ministerial qualification. While no church has more strenuously insisted upon the unspeakable importance of *piety* in the pulpit, none has been more determined to possess a pulpit characterized by something more than the impatient zeal, the unguarded enthusiasm, and the heated impulses in which mere vehemence of religious emotions is so apt, when left to itself, to waste its fires—a pulpit where ardor of soul shall be tempered and directed by discipline of mind, breadth of knowledge, and accuracy of scholarship. Regarding, therefore, the conclusions of the Church touching this matter as sound and irreversible, our attention was principally fixed upon another point to which the wisdom of our denomination has been long directed, but where the decisions of that wisdom have not appeared so satisfactory to all good men. This relates to the great subject of what is styled *beneficiary* education, and particularly to the question whether that scheme of stipendiary schooling, with whose details our connection with the Presbyterian Church in the former United States has rendered us familiar, is the best one for us in our new condition as a separate ecclesiastical organization to continue.

It will be recollected that the Assembly which convened in December, 1861, in the city of Augusta, unanimously passed a series of resolutions “solemnly re-affirming the deliverances made in our former connection concerning the responsibility that rests on the Church to secure and maintain for itself a pious, gifted, and learned ministry;” and, in conformity with this re-affirmation, appointed “an executive committee to aid candidates for the gospel ministry who may need assistance,” chose a “secretary of Education,” and did all other things to set in motion a system whose operation might impart efficiency to this arm of the Church’s usefulness. Your committee was, therefore, under the necessity of propounding to itself not simply the question, shall the scheme of beneficiary education, so long in prosperous use by the old Assembly, and so much in favor throughout the entire country—shall this be set aside for a new and altogether different plan? but, in addition, we were constrained to inquire, shall the solemn action of our own initiative Assembly, which formally contained a substantial adoption of this tried scheme, be, before three years have elapsed, and time has been allowed to test its value under changed conditions—shall this, too, be swept away to make room for the inauguration of some policy wholly foreign and novel?

The fact that our first Executive Committee of Education was suddenly arrested in their work by the paralysis of war, and compelled even to disband almost at the beginning of their career; and the additional fact that the new committee appointed in their stead have been unable, owing to the continuance of the same causes which operated at the outset, to do much more than maintain a nominal existence; this state of facts, throwing us back to the point whence the original Assembly started, would appear to offer an opportunity for reviewing the whole subject as auspicious as if nothing whatever had been done. But still that Assembly *did* act, and its action was, no doubt, as maturely considered by that body as it could have been, had it been assured beforehand that the fairest and fullest play would have been secured to its proposed policy by every favoring circumstance of peace. And your committee felt that it ought to be only under the stress of solemn convictions of duty, whose path is illuminated by light which our highest court did not possess in 1861, that its successor in 1864 shall undertake to reverse its decisions in a matter so grave and so vital, or that this report should venture to suggest any material change in a great law of the Church. The Church should be slow to alter, where alteration is not demanded by the detection of serious error or the discovery of some hitherto unsuspected truth. In permanency reposes strength. It is believed, however, that those who most desire to see the whole field of beneficiary education again explored have difficulties to examine and to remove that lie back of every possible scheme. These difficulties attach to certain injurious consequences involved in the policy which exhibits its essential character in the use of the word “*beneficiary*.” It is thought by many that there should be no ecclesiastical recognition of *indigency* in candidates for the ministry, and that the Church has no authority to bestow *benefits* out of her meagre treasury upon aspirants to the sacred office who are too poor to

help themselves. They would, therefore, disencumber the Church altogether from the charge of their maintenance, and throw this burden where (say they) it honestly belongs, *i. e.*, upon the students themselves; a measure which would necessarily revolutionize the entire subject of ministerial education as it has been heretofore understood.

Your committee are of the opinion that the confusion of thought which has resulted from the use of the term "beneficiary," as applied to the matter before us, and many of the difficulties which seem to obstruct the Church's path of duty in the premises would be removed if a clear statement of her true relation to the candidate could be authoritatively made by the General Assembly. It seems to us to be expressed with sufficient distinctness in the following proposition—a proposition that, we feel confident, indicates the real belief of the great body of God's people touching this point. It is this: 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 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. This statement it is not proposed to elaborate. When once announced, it immediately commends its self-evidencing truth to every thinker. It sets aside altogether the common notion that a reception of pecuniary aid by the candidate, when such aid is administered by the authority of the Church, places the recipient in the attitude of beggary, and the giver in the attitude of benefaction—a notion cruelly unjust to the candidate, dishonoring to the Church herself, and opposed to every intelligent idea of the ministerial work which, from the first step of incipient candidacy to the last step of the preacher's finished labors, righteously demands for the spiritual workman his hire, and this, too, by the express ordinance of God.

The association of *charity* with the subject of beneficiary education is, therefore, uncalled for, and is plainly injurious to the honor of that blessed Master who will have no man whom he calls into the immediate service of his Church, and thus of himself, become the bearer of his own charges. And so prevalent and so vicious is the habit of associating these two things together—so widespread is the unhappy assumption that the Church, in the relation she sustains to her candidates for the ministry, is a grand eleemosynary institution—that you find it impossible to prevent mankind from going further, and carrying forward this assumption to its logical result in the consequent belief that all ministerial support is, from first to last, mere tender-hearted bounty, which may be withheld without sin, but which, when bestowed, entitles the bestowers to the high praise of disinterested benevolence. With this deep-seated impression in the public mind the pulpit itself has had to maintain a constant and a wasting struggle. And this struggle must continue between the pastor's demand for an adequate support while exclusively devoted to the full service of the Church, and the people's resistance to such a demand, until it comes to be distinctly understood that, from the very outset of the minister's career—from the moment when he first puts his hand to the plough 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. Having given himself to her, does he bespeak her charity, when, with all her wealth, she could not repay his service, or with all her endowments, do without it? No; the favored party all along—if either may be so styled—is not he. So that every consideration, whether of gratitude to her Lord for bestowing the young man upon her, or of honesty in her treatment of him who has cheerfully acceded to this disposition of his person, by which he chooses her service in preference to all others, gives force to the proposition that he is entitled to her sympathies not only, but also to the utmost liberality of support at her hands, as well while taking the steps that may conduct him to her pulpit as during the whole period of his incumbency therein; the strength of which position will further appear when you reflect that, although God has imparted to the Church the indwelling presence of the Holy Ghost, and cheered her with the promise of glorious triumphs over every opposing kingdom, yet, in order to give her a formal completeness for her gigantic work, he has so organized her as to secure the co-operation of the principle of self-perpetuation—a principle which obviously lodges with her the elements of a distinct and solemn responsibility in the matter of providing, through her licensing and ordaining agency, her own ministers, down to the end of time. And the duty to provide involves the duty of making provision effective. Effective, however, it cannot be, unless those candidates for sacred office whom the Master has called and placed in the Church's hands as a precious gift, be by her properly trained for their destined work; and, clearly,

this indispensable training includes all that is ever meant by "ministerial education." She has no right, therefore, to compel or even advise the candidate to support himself, much less to treat him as a burden upon her charity in the event of his declining to do this. The obligation is all her own, as the benefits accruing are hers. And so she herself acknowledges, by ordaining those inexorable laws for his education, both as to its nature and its extent; a departure from which, so far from being optional with him, may debar him from all access to her pulpits. Thus binding him to her service with one hand, can she with the other repel him, when he demands the means of engaging himself in it? This would, indeed, be requiring bricks while refusing the straw.

But if they who come to her doors, seeking entrance into the 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. The Church may accept this assistance; but, in doing so, she is simply accepting a contribution to her treasury for which she ought to be grateful. She has no authority to demand it.

It is, indeed, no wonderful sacrifice for a young man to make, when, casting all those worldly prospects which offer to him the rewards of ambition, or wealth, or ease, in a hundred other pursuits of life, he resolves to devote his energies and his time to the service of God as a herald of salvation; and, thus resolving, seeks to prepare himself, at his own cost, for so high and so sacred a calling. Doubtless it is an honor unspeakable to be selected by the Holy Ghost to be a messenger of grace to lost men. And he who is thus distinguished, by being permitted to look forward to unusual labors and uncommon sacrifices, and it may be to pre-eminent 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 the point at issue does not lie here. It is not what the candidate may esteem as his privilege, but what the Church must regard as her duty. If he be in the condition which enables him to enjoy the luxury of offering to the Church himself not only, but himself prepared for his ordination vows, let him think it no hardship to taste the honey of such an act of dedication. But nevertheless, if this he cannot do, or if this he feels that he ought not to do, then must the Church take him up from the beginning, conduct him into her schools, and, by every means in her power, endeavor to make him a workman who will never "need to be ashamed."

We are aware, indeed, that however you may dispose of this fundamental position in a discussion of the subject of beneficiary education—even though it may readily be granted—yet objections are urged to the existing scheme adopted by the wisdom of the almost unanimous Church for meeting her acknowledged obligations in the premises; and on the ground of these objections the plea for a radical change is set up with a degree of plausibility. That this system is free from difficulties no one will pretend. That it has been, and is, always liable to be abused, every observing and reflecting Christian must promptly allow. But if we steadily look at some of the difficulties which have been pointed out—if we measure their true magnitudes—it will be seen that they are by no means insuperable in themselves or fatal to the system with which the Church is familiar, but that they are simply those 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. It may be well, however, to glance at a few of the difficulties which are said to beset this path of the Church's usefulness.

1. The objection, often urged, that a promise of support to indigent candidates is fraught with the danger of attracting men from the lower orders of society, thereby threatening the pulpit with the evils of rustic coarseness on the one hand, and, on the other, deterring men of commanding social station from seeking it, is hardly deserving of serious refutation. Under any state of things, seeing that "not many wise, not many noble are called," it must be the case that comparatively few in affluent circumstances would be expected to enter the ministerial ranks. To the poor, and, to a large extent, *by* the poor, was the gospel ordained to be preached. But notwithstanding this, your committee are of the belief that the ministry of our Church, composed, to a considerable extent, of those who were once beneficiaries, has never been materially damaged by any lack of proper refinement in its incumbents. God's order is the best.

2. A more formidable objection lies against a tendency which the beneficiary scheme is said to strengthen, to induce men to aspire to the sacred office from improper motives; for its high social position; its sources of personal influence and aggrandizement; for the assurance it gives, in most cases, of a respectable living.

That this tendency has, in some instances, become effect is as undeniable as lamentable. But it is, on the other hand, historically true that the examples of genuine piety, whose prevailing inducement for seeking this holy service has been the desire to promote the glory of God rather than to aim at the prizes of worldly ambition or of mere professional emolument, are as numerous under the system in question as could be hoped for under any plan which implies the abandonment of this. The objection, therefore, presses only upon the corruption of the human heart as lying back of the whole matter, viewed in whatever aspect it may present itself.

3. A third drawback is, that it is supposed to beget a spirit of mendicancy, instead of cultivating that of personal thrift and manly independence. This may be said to be practically counteracted by the fact that no candidate has ever yet been supported from the treasury of the Church to such an extent as to remove all care from his mind touching his daily sustenance. We, however, believe that, as a general thing, our candidates have not been liberally enough supplied with pecuniary help; and that, whenever the feeling of mendicancy has humbled their honest pride, this has been due, not to the aids they have received, but to the spirit in which the stinted allowances have too often been extended. Spirited young men have been made to experience the emotions of a beggar because the hand which doled out to them their pittance has been that of a lordly benefactor. But let this notion be once removed from the mind of the Church; let it be well understood that her candidates are not her debtors, but her creditors; that they are receiving simply what is their due, not what is their need in distress, and, in no case, will they sink beneath the consciousness of shame, but will hold up their heads in the consciousness of unabashed self-respect. The same result, indeed, might be reached (it is contended) by driving these men from the doors of the Church, with the haughty command to do the double work of elevating their characters and providing for their own education, by employing themselves in teaching or some other useful pursuit, or by stripping themselves for winning, in the arena of scholarly conflict, those bursaries which have been provided for the ambitious victors. But to say nothing more as to the want of right in the Church thus to treat her future ministers, such a plan is surrounded with formidable impediments on the ground of simple expediency. Experience shows that those students who, in order to secure a livelihood which shall maintain them throughout their course of preparation for the pastoral office, seek to devote their energies to teaching or to mechanical labor, do, in a majority of cases, waste, in harrassing efforts to obtain a support, that precious time which would otherwise be far more profitably employed in direct and consecutive study. Thus their education is delayed, unless they meanwhile study privately; and if this be done, their training is fragmentary, imperfect, and in many ways damaging to their future usefulness. Or if they find, as has so often been the case, that they and theirs can be more easily supported by the methods they have been forced to adopt by a parsimonious Church, they, by and by, resist the gradually enfeebled call which once had stirred their souls, and fail to enter the ministry at all. And as to bursaries or scholarships to be contended for as the reward of talent, these do not exist to any extent; and if they did, they would necessarily be open to all students, religious and irreligious, and to those seeking the several professions alike. By means of such a plan, therefore, if brought into being, we might secure a talented ministry, but it would be an insignificantly small one. And besides, God, under no dispensation, has called only those of high intellectual gifts—men of commanding genius—to the ministry; while yet there has been a place for every one who was divinely called where he might be useful, whether great or small in the order of his native abilities. To the reply, however, that the scholarships in question might easily be increased in number by the use of those moneys which are now expended in beneficiary education, and might also be confined in their destination to candidates for the ministry—the obvious and crushing rejoinder is, that thus there would be lodged in the very bosom of the Church a source of evil, from whose baleful presence must necessarily issue ambitions, envies, jealousies, to poison the fountain of ministerial character and jeopard the dearest interests of Zion. For, in the emulation of an excited contest for precedence, the contesting candidates would experience every influence which fosters pride; and, after a generation or two, the fatal effects would be witnessed in the disorders of a torn Church, where the humanity of John has given place to the vain glory of Diotrephes.

Still other objections to the present scheme of beneficiary education exist, and are urged. But it would not be possible to discuss them all in a document like this, which can serve only as an introduction into a field which is capable of the widest exploration. But we believe, that however far such exploration might be con-

ducted, at each successive step friends of the existing plan would find new cause for admiring the wisdom which devised it, for applying themselves to the effort to perfect it, and (while praising the Head of the Church for the eminency of its past success) for exerting every appliance of spiritual foresight to expand its usefulness.

We can see, then, no cause for alarm in the proper administration of this scheme, in any evil influence it may exert upon the beneficiary, provided care be taken to instruct him in his true position as such; nor in any wrong it can do the Church, provided care be taken to place her upon the true ground of unencumbered and absolute duty in the premises.

Without opening, therefore, any other door through which to enter upon views of this subject that may serve to exhaust it, without attempting an argument with reference to the extent of mental and moral training that ought to be insisted on in every case, or an argument in favor of adopting some new plan for multiplying the number of ministers beyond any past experience in the Presbyterian Church, or without engaging in any historical investigation touching the abuses into which the existing scheme of ministerial education is likely to launch, even without suggestions of certain manifest improvements in this scheme, the details of whose management had better be left to the future action of the committee and the Assembly, we close by recommending the adoption of the following resolutions:

*Resolved*, 1, 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 his 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 the parties concerned.*

*Resolved*, 2, That this Assembly can discover no sufficient reason for superseding at this time the organization of the Executive Committee of Education.

1865, p. 364. The report of the Committee on Beneficiary Education was heard, accepted, discussed, and recommitted to the committee to report to the next Assembly.

1866, p. 11. This committee submitted a report accompanied with certain resolutions. The report was approved and ordered to be printed in the Appendix. The resolutions were referred to the Standing Committee on Education (p. 23). They were reported back, as a minority report, substituted for the majority report, adopted *seriatim*, and then as a whole. The report is found on p. 72, the resolutions on p. 24, and are as follows:

So many of the original committee, and of those who were in 1864 added to its number, as were in attendance at the Assembly of 1865 presented, through one of its members, a report under this resolution. This document presented arguments which were intended to display the wisdom of taking the direct educational control of beneficiaries out of the hands of the Assembly, and placing it in those of the Presbyteries. It was discussed at some length and recommitted, with instructions to the committee to report again to the Assembly of 1866. We deem it proper to state that the author of the referred paper was the Rev. John Miller, who has long been the able advocate of its peculiar views. And we take the present opportunity to make honorable mention of his name in this connection; the more especially because apparent injustice was done him in the report of 1864, inasmuch as in the body of that document no notice was taken of the fact of his dissent from its views and conclusions, although the Assembly was otherwise informed of it. We also take this occasion to say that Mr. Miller is believed to dissent from this report as he did from that. All the other members do, however, (so far as their views have been ascertained by correspondence with the chairman) agree to submit what follows as embodying their convictions touching the important subject we were required to reconsider.

One Assembly, that of 1864, having already declared its purpose to adhere, first, to the principle that it is the duty of the Church to provide a suitable education for its ministerial candidates "as a matter of justice to all the parties concerned"; and second, to the policy of continuing for the present the organization of the Executive Committee of Education, but having, at the same time that it announced this purpose, thrown some doubt over the propriety of perpetuating this agency of the

Church by assigning to us the duty of inquiring whether it might not be set aside for the adoption of some better plan; and another Assembly, that of 1865, having declared its unwillingness, without further investigation, to adopt a report which decided in favor of a Presbyterian scheme in preference to the present one, the committee has now to inquire if there be *any* mode for securing the great end in view that is likely to prove superior to that now existing.

It will be seen at once that this inquiry might extend to a prolonged and various discussion of all the projects which have found favor in the Church, and have been proposed by thinking minds as substitutes for that scheme which is embraced in the constitution of the Assembly's Executive Committee, and which has been so long in use. Some have supposed that, for many reasons, ministerial candidates ought, as a general rule, to be left entirely to themselves in procuring, out of their own unaided resources, the education which is to fit them for the sacred office. The principal arguments in support of this view are two: 1, The Church will be likely to secure a ministry from the better classes of society, when every candidate is relieved from the temptation of a bribe to mere mercenary feelings, and is made to understand that the office he is seeking is a prize whose obtainment is worthy of all the sacrifices he can make to secure it, just as in the case of any of the other learned professions; and 2, That setting this consideration aside, the self-reliant candidate is apt, on the independent plan, to approve himself as possessing those more manly qualifications of character which do, in themselves, reveal a peculiar fitness for undertaking ministerial obligations. This latter argument involves all those considerations, so often insisted upon, which bear upon the point that every *beneficiary* scheme of education tells injuriously upon the self-respect of its objects by ranking them among the children of charity, and thereby imposing upon their minds a sense of needless degradation. It is undeniable that the views thus announced carry weight with them, and cannot be lightly set aside. But they have been carefully discussed in our report of 1864, and decided by the Assembly of that year to be destitute of substantial force.

Others, again, have contended for the founding of scholarships in different literary institutions, or in the theological seminaries, themselves, and holding up the income from these as an attractive prize to be won by superior intelligence and capacity in the way of awards of merit; so that, whilst the candidate shall ambitiously contend for his support from a quarter which draws forth all his energies as a student, the Church will reap the benefits of his mental activity in his demonstrated fitness and his augmented capacities for undergoing the duties of the ministry. This branch of the subject has also been considered in the report already mentioned, and the mode in which it was treated, as containing an unsound principle, approved by the Assembly.

We are at liberty, therefore, to pass by any further discussion of the fundamental question, whether the Church does not owe it to herself to provide in some regular way, and to her candidates to provide in some efficient manner, for the support of such of their number as do not find it possible, or do not feel it right, to provide for themselves. The deliverance of the Church is sufficiently clear and, probably, conclusive upon this point.

We turn, then, to the question as it remains to us, narrowed down to this inquiry: Is it not wiser to regard the *Presbyteries* as the exclusive almoners of the Church's bounty, and, for the purpose of allowing them the utmost freedom of action, to remove all the machinery which a great central agency under the control of the Assembly involves?

In meeting this grave inquiry we are free to say there are several objections that may be plausibly, and that to some minds are conclusively, urged against continuing the Executive Committee of Education. The principal of these are: 1, It is attended by considerable expense, or would be, if in active existence under its proper organization, and separated from the Committee of Publication. 2, That its constitution may be so interpreted and applied as to throw the solemn responsibilities involved where they do not properly belong, viz.: upon a body which has no ecclesiastical jurisdiction and power. 3, That it is liable to have its confidence abused by the intrusion of undeserving candidates upon its funds. And 4, That the past experience of the Board of Education, of which our executive committee is a partial imitation, seems to give potency to these and other objections, so much so as to have often brought it into reproach with great and good men.

So far, then, as these things are concerned, it would appear to be wise for the *Presbyteries* alone to decide upon the qualification of candidates under a sense of undivided and directly pressing responsibility; and, without the interposition of any costly or exceptionable agency, themselves to collect and disburse money for

the support each of its own chosen candidates, in whatever ways they may severally elect. In the opinion of many persons whose zeal for the glory of God and the welfare of the Church cannot be questioned, this plan of exclusive Presbyterian control over the whole subject of education is not only regarded as being in its theory most nearly in accordance with the whole requirements of the problem to be solved, but that it would be found the most efficient in actual practice, in every way conducing to relieve the entire interests involved from all needless embarrassment. Without, however, discussing the question as if it were now new, but regarding it as an old issue which has elicited the attention and brought out the talent of the Presbyterian Church in this country from the first year of its existence, our purpose shall be to present merely a brief historical view of the subject as one which will best serve to set forth the true ground upon whose solid strength the Assembly ought to rest this matter.

It is undeniable that our Church has from the beginning, and always, felt the force of many of those objections which theory at first, and observation afterwards, have contributed to bring against the employment of a central board or committee which should represent the whole Church in the management of its educational interests. At the opening of our ecclesiastical history in America no plan was thought of but that of separate and independent Presbyterian action in the premises. To go no further back than the year 1805, when more general attention began to be called to the necessities of this subject, the notice of the General Assembly was arrested by the presentation of an overture from the venerable Dr. Ashbel Green, in which he urged that body, to use his own language, "to recommend earnestly to the Presbyteries" the propriety of their "looking out among themselves pious youth of promising talents, and endeavor to educate and bring them forward into the ministry. Such exertions," he goes on to argue in the true spirit of those who now advocate this plan, "are likely to be made with greater ease, cheerfulness, and spirit, by each Presbytery within its own bounds, and in behalf of young men selected by its own acts, than if the proposition were that each Presbytery should contribute something to a *general* fund, and for the *general* purpose of educating candidates for the gospel ministry. The youths selected, living commonly within the bounds of each Presbytery concerned, will be well known to a number of the members; will have their characters favorably represented even to many of the individuals of the several congregations, and will usually have some particular friends who will afford special aid in defraying the expenses which may be incurred in the prosecution of their studies." These and kindred arguments in favor of purely Presbyterian action met with extreme sympathy in the Assembly of that year, and present, with sufficient clearness, some of the determining views of those who at this day defend that plan. The importance of the subject, however, induced that body to let it lie over for maturer consideration, until the meeting of its immediate successor, to which it was strongly recommended as of great practical interest, and ordered "that the Presbyteries instruct their commissioners respecting the measures which they may think advisable to be adopted," in order to give the whole matter the form of a working scheme. Accordingly, in 1806, the commissioners from each of the Presbyteries, having been called upon to state the opinion entertained by their respective constituencies on this subject, it appeared that the overture had been seriously considered by most of them; that some had been long in the habit of employing the measures contemplated in the overture, and that others had adopted and organized such measures within the year, in consequence of the recommendation of the Assembly. Then, after anxious deliberation, the Assembly resolved to end the matter by urging every Presbytery "to make vigorous exertions to raise funds for assisting all the youth within their respective bounds who might need aid: to choose for them such schools, seminaries, and teachers as they may judge most proper and advantageous, and generally to inspect their education during the course of both their academical and collegiate studies.

Thus did the Presbyterian Church, at that early day, solemnly sanction the Presbyterian plan of ministerial education, as being the nearest to the true theory of its organization, and as meeting, in the best manner, the demands of the case. But, after several years of faithful experiment in this direction, it was found that, whilst this obvious plan had accomplished much good, it nevertheless altogether failed to develop, with any completeness, the resources of the Church, or bring into action its whole energies in the supply of a ministry that was adequate to the growing demand. Hence, an attempt was made, in the year 1817, to obviate some of the defects of the original plan, by a resolution of the Assembly recommending "to those Presbyteries which have funds for the education of beneficiaries, or which are able to raise funds for this purpose, but can find no suitable young men for education

within their own bounds, to take measures to obtain candidates from the bounds of other Presbyteries, and educate them for the work of the ministry; or that they annually transmit money for this object to the General Assembly, that the Assembly may appropriate it to the end for which it was raised; or that they forward it to one of the theological seminaries within our bounds, to be applied by the professors to the education of indigent young men in said seminaries; and that the stated clerk of the General Assembly be the organ of communication between such Presbyteries as have money to be applied to the above purpose, and those Presbyteries which may have under their care young men who need their liberality." But the inadequacy of even this attempt at remedy soon became apparent, and brought out propositions for still better plans. In consequence, there were three great organizations soon and simultaneously brought into being; two in the shape of educational societies composed of Presbyterian ministers and ruling elders, one located in New Brunswick, New Jersey, the other near by, in the city of Philadelphia. The third was the Board of Education. Finally, in 1820, every other scheme was merged in the latter, and this board was elevated to the place of the exclusive organ of the Church in the matter of furthering its whole plan of beneficiary education with respect to ministerial candidates. This board did not, indeed, at once assume the shape into which it is now moulded; but after the trial of a great variety of modifications, all which were designed to leave to the Presbyteries the chief agency in the selection and the education of candidates, it gradually settled down upon its present foundation of apparent permanency. After this board our Southern Church has copied the leading features of that plan, which appears to have been the offspring of the practical wisdom of several generations of earnest thinkers and godly workers; and the question now for our Church to decide is whether it ought to go back to the original and failing scheme of Presbyterian agency for prosecuting the work in question, or to any of those modifications which proved alike unsatisfactory, and out of which the existing one has grown as if by an uncontrollable necessity; or whether it is not best to acknowledge at once the impolicy of so doing, on the simple ground that, be our theories of Church order in view of this whole subject what they may, experience must show that, at last, we too would be compelled to adopt the same conclusion which our fathers in the Church so painfully reached, viz.: that a central board or executive committee is alone competent to manage, under the direct control of the Assembly, the practical details of that great scheme of education which is designed for the benefit of the Church as a united and harmonious whole. No human policy is free from objections, and we seem to be shut up to the adoption of that which, in the matter before us, actual experiment has demonstrated to possess the fewest and least damaging, all things considered.

This conclusion, drawn from the historical argument we have presented, might, or might not, be sustained by other arguments equally potent, were we to go over the whole ground and consider the subject of beneficiary ministerial education as an entirely novel one. But it has been again and again presented to the Christian mind in every possible shape which its great and pressing practical interest could have imparted to its consideration; and whilst almost all persons who are friendly to such an education in any form would perhaps like to see in operation a scheme for its promotion which should throw the great responsibility in the premises upon the Presbyteries, yet probably none can show how this can be satisfactorily done in any other way than that which the whole spirit of the central agency scheme presents. To the Presbyteries must always belong the great, the solemn, the binding duty of recommending candidates for support from the common treasury of the Church. If they fail in this duty; if they are loose in its discharge; if they thrust forward beneficiaries who are undeserving of an education at the hands of the Church; with them alone lies the blame, as to them, on the other hand, belongs the Master's commendation for searching out and bringing forward worthy men for this purpose. The chief responsibility of the committee must attach to its one great office of judiciously expending the educational funds of the Church, and to its duty of keeping the Presbyteries advised of the condition of the work it is prosecuting for them. If, therefore, the scheme be only well worked by all the parties involved, there can be no complaint lodged against it on the score of its employing a central agency to do for the Assembly what, in the nature of the case, the Assembly cannot well do except by a standing authorized commission. Were, indeed, our country more compact than it is; were all its scattered Presbyteries equally furnished with wealth; were the candidates likely to be uniformly distributed throughout our bounds so as to give to each Presbytery a share in supporting them proportioned to its pecuniary means; and were it certain that they all would prosecute the

required work with an energy that would demand the addition of more of the stimulus which is confessedly derived from the properly administered influence of an Assembly's committee whose eye is upon the whole field as the eye of the Church it represents, and whose hand, being that of the Church's authority thus conveniently exhibited, is ready to push forward the lagging wherever this is needed—or, were we to leave out altogether the grand thought that the Church is one; that its visible unity is embodied in the Assembly where all its Presbyteries coalesce and combine; and that, therefore, its ministerial candidates ought to be all gathered under the wing of its indivisible responsibility, just as all its other common interests are,—then there might be room for the inauguration of some plan of beneficiary education, in carrying forward which the Assembly should not be the principal party concerned. As it is, however, your committee can come to no other conclusion, all things being taken into the account, than that which impels us to recommend the adoption of the following resolutions, in which such a modification of the present constitution of the executive committee will be seen to be presented as is designed to carry into more complete effect the conclusions of the report.

*Resolved, 1,* That this General Assembly re-affirms the deliverance of the Assembly of 1864 concerning the responsibility that rests on the Church to secure and maintain a pious and learned ministry.

*Resolved, 2,* That this General Assembly resolves to continue the Executive Committee of Education, and appoints for it the following constitution:

#### ARTICLE I.

The title of this committee shall be "The Executive Committee of Education of the General Assembly of the Presbyterian Church in the United States."

#### ARTICLE II.

The executive committee shall be elected annually by the General Assembly, and shall consist of eleven members, three at least of whom must be ruling elders of the Presbyterian Church, of a treasurer, and of a secretary, who shall be styled the "Secretary of Education," which secretary shall be the organ of communication between the General Assembly and the executive committee. The salaries and duties of these officers shall be determined by the committee; and all vacancies, *ad interim*, in the committee, it may fill.

#### ARTICLE III.

This committee shall meet at the call of the secretary, and five members shall be a quorum for the transaction of business. It shall keep a record of its proceedings, which, together with the reports of the secretary and treasurer, shall be laid before the General Assembly annually.

#### ARTICLE IV.

It shall be the duty of this committee to receive all the contributions of the Church which may be made for the purpose of aiding candidates for the ministry in the prosecution of their studies, and to dispense these to said students; but no student shall be supported 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.

If at any time the funds intrusted to the committee shall be insufficient for the support of all the candidates recommended, preference shall be given to such candidates as are nearest to the close of their course of studies.

## ARTICLE V.

It shall be the duty of this committee to place itself in correspondence with the Executive Committees of Education appointed by the several Presbyteries, the chairman of each of which Presbyterial committees must be regarded as a corresponding member of this committee. And it shall be the duty of the committee to procure from these corresponding members semi-annual reports with respect to the state of the work within their respective Presbyteries, and, in turn, to transmit to these members, for the information of their Presbyteries, semi-annual statements of the condition of the whole field.

## ARTICLE VI.

This committee shall, for the present, be located in Richmond, Va.

*Resolved, 3,* If any Presbytery should insist upon managing the funds collected within its bounds, as well as all other parts of the work of education, the Assembly will not enjoin upon such Presbyteries to send all the moneys raised to the treasury of the central committee, provided that a collection shall be taken in all its churches for the work committed to the committee: and also, that the Presbytery shall report to the General Assembly, through the Committee of Education, what amount of money has been raised and expended within its own bounds, so that the General Assembly may see at one view what the whole Church has done in this great work.

As explanatory of the purport, as well as effect, of the above action, we quote the following from the executive committee:

1868, p. 294. The committee has the pleasure of reporting to the Assembly that several of our Presbyteries, which have heretofore conducted their educational affairs independently, have cordially resolved on co-operating with the Assembly's plan. The objections which they had to the scheme of the Assembly were removed by the action taken at Memphis in 1866, according to which the whole responsibility for the candidates is left where the constitution of our Church places it—in the hands of the Presbyteries. The committee is no longer esteemed superior to the Presbyteries, clothed with the 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. Appointed by the General Assembly as a central committee for the whole Church, it is the recipient of the Church's bounty, and dispenses it wherever needed, thus constituting a bond of concord between the Presbyteries, giving unity to their action and efficiency to their efforts. There are but few of the Presbyteries, so far as the committee is aware, that still stand aloof and prefer to isolate themselves in conducting their educational affairs; and it is believed the agreement in the principles on which this committee is now organized is so cordial that the only obstacle to the unanimous co-operation of all our Presbyteries is their distrust of the ability of the committee to meet their wants.

1871, p. 57. The sphere of the committee is limited. So far as the students are concerned, its relation is simply financial; and so far as the General Assembly, the lower courts, and the churches are concerned, its relation is that of an agency for facilitating their work; and with reference to all, its relation is fitly described as an executive committee. It originates, and can by its constitution originate, nothing; it simply executes the orders of the Assembly on the one hand, and responds to the wishes and facilitates the work of the lower courts on the other hand. It is made its imperative duty, by the constitution adopted for its guidance, to keep the Church informed of its wants and of the actual state of the work intrusted to

341. *Discouraging state of this work in 1866.*

1866, p. 70. Extract from report of the executive committee:

When this executive committee was organized last January the sessions of all our literary institutions were far advanced; and as no candidate can be received as a

beneficiary without the recommendation of his Presbytery, nothing could, in any event, have been done previous to the spring meetings of these courts. This threw the subject beyond our reach for the sessions of the seminaries then current, which immediately thereafter came to their vacations, and of the colleges, which were far advanced in their last term.

This fall the case was even worse; for the fate of the committee, now in suspense for two years, was so near its crisis that our Presbyteries and candidates would be unwilling to hang their hopes on so slender a cord, and the committee was reluctant to assume future obligations which it might not be permitted to live long enough to fulfil. The consequence was that nothing could be done. In response to all applications, answer was given in accordance with these facts. Students were encouraged to believe, however, that they would receive such aid as they might require, if not from the committee, at all events from the various institutions to which they might resort. The consequence was, they all turned away from the precarious terms offered them by this committee.

Our two theological seminaries, in the absence of the assured help formerly derived from the central committee, have originated measures for securing aid to their own students by independent agencies. So far, no evil is seen to result from this temporary expedient; but it does not require a superior sagacity, in view of past experience, to see that there is danger of this system resulting in rival institutions presenting themselves before the Church with antagonistic claims for popular favor. This result the most courageous among us cannot anticipate without just alarm. So that, instead of one central agency to act for the whole Church and harmonize its efforts, we are threatened with the naturalization among us of rival agencies for this object.

### 342. *Condition of the committee in 1867.*

1867, p. 163. Extract from the executive report :

The Executive Committee of Education is again called upon to express its regret at the meagre results of its operations during another year. The consequences of the tardy and hesitating action of the General Assembly on the subject of the continuance of this agency of the Church's benevolence was explained in our last report; and now we have to record the adverse effect of the action of the last Assembly in appointing the time for taking up the annual collection for this object. The continuance of this committee had been in peril for two years, and then, after the Assembly had, by a decided vote, determined on its continuance, the unfortunate action was taken to postpone the collection for this committee's uses until November, the time at which this report closes. That we should have a very meagre account to render, under such circumstances, was a foregone conclusion. . . .

Nearly all the Presbyteries, either at their spring or fall sessions, took action on the subject, appointed corresponding members of this committee, and exhorted co-operation with it according to the plan of the Assembly.

### 343. *Certain questions referred back to the executive committee.*

1867, p. 147. The Executive Committee of Education addresses the Assembly several queries asking for instruction. This committee think such matters must generally be decided by the committee, as they possess all the facts in the case, but subject to the review of the Assembly.

These queries are on p. 165, and are as follows: 1. What is the proper course for the committee to adopt when Presbyteries which decline to contribute to the funds of the committee, but keep their own treasuries separate and attempt the support of their own candidates, have called on the committee for assistance? 2. Should candidates, in any circumstances, be allowed to give their notes or obligations for the aid they receive? 3. Is the committee ever to make appropriations to cover past expenses of young men after they have finished their course?

### 344. *Rev. Dr. Hamner as travelling agent.*

1869, p. 410. The gratuitous services of Rev. J. G. Hamner, D. D., were secured as a travelling agent to present this cause and its urgency on such of our churches as he might be able to reach. Dr. Hamner rendered valuable assistance by his zeal and energy; and the funds

of the committee were much increased as the result of his self-denying and unrequited services.

1870, p. 558. The suggestion has been made that personal application from the secretary of Education, or from some one immediately connected with this work, would secure larger contributions. This proposition would lead us back to the old system of paid agencies, which it is not believed the Church would ever again tolerate. But, nevertheless, the committee has had the very best opportunity of testing the utility of this suggestion. The Rev. Dr. James G. Hamner offered his services gratuitously as a travelling agent, to go wherever the interests of the cause, in our judgment, could be promoted by his presence. The offer was cordially and hopefully accepted; for, though we knew well how distasteful to the Church the employment of paid agents was, we thought the zeal shown by this venerable minister in offering his services for the good of the cause, without compensation, would challenge approbation. In this particular we were not disappointed. Dr. Hamner was gladly welcomed by the brethren to their pulpits; but they, with few exceptions, required that the collection for this cause should occur on the day appointed by the General Assembly, and desired his presence on that day. Dr. Hamner persevered for several months in his efforts to accomplish something for the cause, but finally gave it up as a waste of time, so far as this interest was concerned. No more favorable trial of this plan could possibly have been given it, and yet it did not fulfil our expectations. The committee has no disposition to try it again, but believes patient perseverance in carrying out the plans devised by the Church for systematic benevolence will ultimately produce the desired results, and that every effort by all the courts ought to be directed toward the wise and efficient administration of those plans.

#### 345. *Moneys, how to be remitted and how reported.*

1872, p. 170. For the purpose of simplifying the business of the committee, and presenting in a single tabular form all that the Church does from year to year, it is recommended that all the funds contributed to this object be forwarded to the treasurer of the executive committee, and reported to the Presbyterial committee.

1885, p. 416. Your committee (auditing) recommend that hereafter, should moneys be reported to the treasurer as sent direct to students, he will make a separate note of the amounts, so as to prevent confusion.

#### 346. *Report to Presbytery from candidates.*

1873, p. 331. Presbyteries are urged to require of each candidate a semi-annual report to Presbytery of all funds received by him from the Assembly's committee, or from church collections, and to be fully informed as to the character, diligence and proficiency of all candidates for the gospel ministry under their care.

1874, p. 514. This action was enlarged by adding a request that the professors of the institutions in which the candidates are pursuing their studies should send the Presbyteries sessional reports of their character, diligence and proficiency in their studies.

1881, p. 384. The Assembly recommends: That the Presbyteries be very thorough in their examination of candidates as to personal piety

and views in seeking the ministry, and request the faculty of the institution which their candidates are attending to send to the Presbyterial chairmen of Education monthly statements of their department, and of their standing in their studies.

347. *Location of the executive committee changed.*

1867, p. 135. An overture from the Presbytery of Memphis, to have the Committee of Education again located at the city of Memphis.

*Resolved*, That the Assembly cannot approve of the change desired. Adopted.

P. 147. The Assembly provided that, in case the Committee of Publication should be removed to Baltimore, the Committee of Education should be likewise removed, and appointed a provisional executive committee in Baltimore to serve in that contingency.

1870, p. 534. Overture from the Presbytery of North Mississippi relative to the separation of the Executive Committees of Publication and Education, and the removal of the Education Committee to another point than Richmond, which overture was referred to the Standing Committees on Publication and Education. The Standing Committee on Publication believe it would be inexpedient to make any change in these committees. Adopted.

1870, p. 535. The Standing Committee on Education, to whom were referred the two overtures—one from the Presbytery of Memphis, “touching the propriety of the division of the Committees of Education and Publication, and whether it would not be for the interest of the Church to establish the Committee of Education at Memphis, or some other convenient point in the Southwest;” the other from North Mississippi Presbytery, touching the same subject, and making the same request as to the establishment of the Committee of Education at Memphis—would recommend the following answer on the part of this Assembly to both these overtures, so far as the location, etc., of the Executive Committee of Education is concerned, to-wit: That the present condition and promising prospects of this great and vital interest attest the blessing of God, and the industry, capacity, and fidelity of our executive committee; that the circumstances and exigencies of our Church demand and require the utmost economy in the collection and disbursement of her alms and offerings; that there seems to be no imperative or general call for such change, and therefore it is at present inexpedient to make the change proposed in the above overtures.

1874, p. 515. *Resolved*, That the Executive Committee of Education shall be located at some central point in the great western field, and it shall be the duty of the secretary, in addition to visiting the Presbyteries and Synods for the purpose of raising funds, to act as a medium of communication between our candidates and the Presbyteries, for the purpose of securing prompt and remunerative employment for our candidates during their vacations. Memphis was chosen as such point.

1879, p. 37. Overture asking the removal of the office from Memphis to some city where its business will not be liable to interruption from frequent epidemics. The Assembly declined to make any change.

In 1880, p. 211, the Assembly declined to remove the committee from Memphis to Nashville.

348. *The Assembly declines to enlarge the powers of the executive committee.*

1875, p. 61. The committee, which is now simply a disbursing agency, and therefore powerless to guard against the appropriation of funds to unworthy recipients, invites the Assembly to inquire as to the possibility of enlarging the powers of the executive committee, so as to make them joint supervisors with the Presbyteries of the young men who are assisted by the funds of the Church. The committee suggest that they be authorized to require quarterly reports of the standing, diligence, and piety of each beneficiary. (This request was not acted on by the Assembly.)

349. *Care to be exercised in receiving candidates.*

1876, p. 230. In order to secure a class of candidates for the ministry which shall more fully meet the requirements of the sacred office which they profess to seek—

*Resolved*, 1. That this General Assembly enjoins it upon the Presbyteries more carefully to investigate the antecedents, and inquire into the character of the candidates for the gospel ministry.

2. That the Presbyteries be advised, as a general rule, to receive under their care no candidate for the ministry at the same meeting when the application is made.

350. *Maximum appropriation for each student.*

1871, p. 25. *Resolved*, That the executive committee be instructed to adhere to the principle of *aid* in the contributions they make for the support of students; and that the maximum of said contributions, except in special cases, be \$200 to students in theological seminaries, and \$175 to students in colleges.

Hitherto the maximum had been \$250. (See 1870, p. 559, and 1871, p. 59, for reasons for reduction.) The Presbytery of Montgomery asked, in 1872, p. 159, that college students might receive \$200 per year, instead of \$175. The Assembly did not think it prudent to change the rule. In 1877 the executive committee reported that it had been compelled to reduce the ordinary appropriations from \$200 and \$175 to \$175 and \$150 respectively (p. 473).

The executive committee reported, in 1879, p. 74, that in carrying out the instructions of the Assembly of 1878, to so regulate its pledges and expenditures for the ensuing year as to secure by the end thereof a cash-working balance such as to enable it, along with the annual collections, to make positive pledges to the candidates in the future, they had proceeded at once to regulate the appropriations by diminishing each of them as much as \$50. Appropriations to seminary students were reduced from \$175 to \$125, and those to college students from \$150 to \$100 each; and these pledges were made absolutely and unconditionally.

The committee, however, further resolved that whatever amount should be found in the treasury after paying its positive pledges should be distributed *pro rata* among all the candidates under the care of the committee. In 1881-'82 the committee were able to pay \$1,332 to the students in excess of the amounts promised.

1882, p. 556. *Resolved*, That in view of the importance of an increase of candidates, this Assembly authorizes its Executive Committee of Education to pledge to its candidates, in both the college and seminary courses, one hundred and fifty dollars (\$150), and to those in a preparatory course fifty dollars; but in view of these enlarged appropriations Presbyteries are urged to use great caution in receiving candidates under their care.

For the year 1886-'87 only \$100 were paid to college and seminary students, and \$25 to sub-collegians.

351. *Only the candidates of co-operating Presbyteries to be aided.*

1869, p. 388. Those Presbyteries which have acted independently are requested to co-operate with the executive committee; and it is recommended to that committee to withhold their aid from Presbyteries which neglect to do so, until those Presbyteries which act in union with them have their wants supplied.

Under the discretion given the committee by the Assembly of 1867, aid had been up to this time extended to those Presbyteries which did not co-operate in raising funds. But the claims upon the committee having so increased, and the necessity of system become so pressing, they asked that the above restriction be made.—A.

352. *The advancement required in order to receive aid.*

1870, p. 520. Your committee recommend to the Assembly to approve the rule adopted by the executive committee as to making the appropriations prospective, and that they be not bestowed until the applicant has made some trial of his talents and gifts, etc., by having prosecuted his studies to about what is usually called the freshman class. Adopted.

1873, p. 310. Overture from Winchester Presbytery, that the committee limit its appropriations to such candidates as are sufficiently advanced in their studies to enter the junior class of our colleges. Not granted.

1879, p. 37. Overture to instruct the executive committee hereafter to furnish assistance from its funds, except in very extraordinary cases, only to such candidates for the ministry as are actually in prosecution of their theological course.

This the Assembly deemed unwise, inasmuch as it would virtually shut off that class of young men which we aim to assist. With a college education young men are in a condition to help themselves, while without it they are helpless.

353. *The Lusk legacy.*

Several years ago, and before the organization of our Assembly, Robert Lusk, Esq., of Water Valley, Miss., made his will, by which he gave the undisposed of balance of his estate to be equally divided between the Board of Education and the Board of Domestic Missions of the Old School Presbyterian Church of the United States of America, amounting, as was supposed, to ten or twelve thousand dollars, subject to certain trusts expressed in the will. A large part of this legacy has been paid over to the Northern Church, and now they propose, through their boards, to turn over the residue of the estate in the hands of the executor of the will to the executive committees of our General Assembly, on condition that our Church provides for the payment of an annuity of one hundred dollars to the Water Valley church, as provided for in the will, and save them from all further costs and expenses, and leaving them in possession of all that they have received, freed from all the trusts in the will. The trustees respectfully ask the instructions of the General Assembly upon this subject. (From the report of the Board of Trustees, 1873, p. 383.)

P. 328. *Resolved*, That the trustees of the General Assembly be authorized to accept from the Board of Education of the Presbyterian Church in the United States of America in Philadelphia the transfer and relinquishment of one-half of the residue of the bequest under the will of Robert Lusk, deceased, of the State of Mississippi, upon the terms by said board proposed, and the same be held by the said trustees for the use of the Committee of Education of this General As-

sembly, and the interest on said sum be paid the committee as it accrues, in accordance with the directions in the will of said Robert Lusk, deceased, and that said trustees of this Assembly be authorized to receipt the administration, with the will annexed, of said deceased, and the Board of Education respectively for said one-half of said residue of said bequest.

2. That the assent of the General Assembly is hereby given to the transfer to Water Valley church, in the Presbytery of North Mississippi, by the Board of Domestic Missions of New York, of the General Assembly of the Presbyterian Church in the United States of America, of the one-half of the residue of the bequest made by Robert Lusk, deceased, of the State of Mississippi, to the said Board of Domestic Missions, and upon the receipt by said church of said bequest from the administration, with the will annexed, of said Robert Lusk, deceased, to be used and appropriated by said church as provided in the will of said Robert Lusk, deceased. All of which is submitted.

In 1876, p. 267, the trustees reported that this matter had been brought to a close, and that the Northern Church had executed papers of relinquishment and transfer. Thereupon it was—

1876, p. 230. *Resolved*, That unless some other more feasible plan be suggested, and if there be no legal obstacle in the way, the trustees of the Assembly be instructed to turn over the legacy of the Lusk estate (the transfer of which by the Northern Assembly to our Church has just been consummated, and which amounts to about \$3,000) to the treasurer of Education, to collect and use the same for liquidating the existing debt, or otherwise, as the exigencies of the cause may require

354. *Shall the present scheme of Beneficiary Education be abandoned?*

1875, p. 17. Overture from the Presbytery of Concord, asking the Assembly to consider the propriety of abandoning the present scheme of Education, and remanding this subject to the Presbyteries.

The committee recommend that, as the overture contemplates a radical change in the policy of the Church, a committee of two ministers and one elder be appointed to consider the subject maturely, and to collect the sense of the Church by correspondence, and report to the next Assembly. Adopted.

Rev. J. B. Stratton, D. D., Rev. Stuart Robinson, D. D., and ruling elder J. L. Marye, were appointed such committee.

1876, p. 229. This committee made a report, which was referred to the Standing Committee on Education. Thereupon the following action was taken on the report of that committee:

*Resolved*, That the overtures from the Presbyteries of Mecklenburg and South Carolina, asking for the abandonment of the present scheme of Education, and remanding the whole matter to the Presbyteries, be answered in the negative.

That the very able and exhaustive report of the special committee on the subject of Beneficiary Education be approved, and printed in the Appendix to the Minutes of the Assembly, as expressing the views of the Assembly, and vindicating the policy of the Church on the whole subject to which it relates, viz.:

(1.) The necessity of beneficiary education, in order to keep up the

supply of ministers in the Presbyterian Church, in which the standard of education is high, and the cost of it much beyond the reach of the most of those who are called of God to the work of the ministry in our Church.

(2.) The fitness and the efficiency—above any other plan as yet tried or proposed—of the present scheme of conducting the beneficiary education of the Church, through the agency of a central committee, having the whole field of the Church under its supervision, bringing each part of it in this important work in contact with every other part, and managing the whole in such a way that the strong shall help the weak, and the weak be helped by the strong, according to the law of Christ.

(3.) The wisdom of the present plan of making appropriations to candidates at all the stages of their preparatory studies, and without imposing on them the burden of debt. All of which in this admirable report are most ably argued and conclusively proven.

This report, as adopted above, is found on p. 278, ff., of the Minutes, and is as follows:

The Committee appointed by the last General Assembly to "consider maturely" the subject of the educational policy of the Church, and to "collect by correspondence the sense of the Church" upon the same, beg leave respectfully to report—

That, in the execution of the latter branch of the two-fold duty assigned to them, the conclusion has been reached, that "the sense of the Church" preponderates largely and decidedly in favor of retaining the present scheme of Education, conducted, under constitutional regulations, by a central executive committee. The precise evidence upon which this conclusion rests it would not be possible, within the compass of an ordinary document, to present. It will be sufficient to say, that it is the result of much careful observation and reflection, and of testimony derived through an extensive correspondence from ecclesiastical bodies, from officers of Presbyteries and Synods, and from representative minds in different sections of the Church.

At the same time, it is not to be concealed that there is a serious dislike to, or distrust of, the present scheme, entertained definitely by certain portions of the Church, and more or less participated in by individuals in all parts of the Church. This adverse sentiment, it is believed, does not at all impugn the principles which underlie the Assembly's present scheme. All parties are agreed that an obligation rests upon the Church to perpetuate an order of ministers; that this obligation binds the Church to extend all necessary or practicable aid and encouragement to those who are "called of God" to undertake the work of the ministry; and that, as the "calling of God" unquestionably embraces often "the weak things of the world," or the indigent and unlearned, this obligation, in such cases, takes the shape of a special requisition to extend to these embarrassed candidates pecuniary aid and encouragement. But the moment the practical question, as to the method of discharging this conceded obligation, is approached, unanimity disappears, and we meet with, perhaps, an unusual diversity of opinion.

While, as has been intimated, the prevailing verdict of the Church is in favor of employing a central committee, acting in behalf of the united Church, in some quarters the opposition to this method is so extreme that a radical change, involving the dissolution of the central committee, and the remanding of the whole business to the hands of the Presbyteries, is called for. And again, amongst those who are in accord with the present policy of the Church, no inconsiderable difference of opinion exists as to the expediency of sundry of the actual details of that policy. In the view of some, the central committee should be reduced to the grade of a mere disbursing agency, or cashier, whose function might be attached to one of the two other executive committees of the Church, or entrusted to some, as yet undefined, subordinate bureau. The argument used in support of this amendment is the saving of expense, which, under the present system, it is contended, is disproportionate. Others, believing that the main defect in the present system lies in the opportunity it gives to untried and incompetent applicants to obtain the benefit of the Church's funds, and in the emasculating effect of gratuitous aid upon the recipients of it,

would obviate the difficulty by restricting appropriations to candidates who have demonstrated their manliness and tenacity of purpose, by making their way by their own exertions to the doors of the theological school, or at least to the higher stages of a college course. Others, looking to a similar reform, would convert the donation into a loan, distributed into such portions that one could be repaid before another is advanced.

These examples illustrate, but do not exhaust, the modifications which have been proposed to the existing scheme of the Church. They show clearly that an amount of incertitude as to the right policy of beneficiary education exists at the present hour, which calls for the exercise of that mature consideration which your committee has been enjoined to bestow upon this subject.

In passing to this second branch of the duty assigned them, your committee can only with diffidence present the aspect which this subject bears to their own minds.

They are prepared to say, therefore, that in their judgment it is the duty and the interest of the Church to adhere to its present scheme of Education, without material modification; and they rest this judgment upon the following grounds:

1. This scheme is the outgrowth of long experiment and of careful and intelligent study. It was not the first expedient of the Church to reach the proposed end, but an expedient adopted in view of the inadequacy of other and prior expedients. In the process by which it has been constructed, many, if not all, of the measures now suggested as amendments have been actually tried, found unsatisfactory, and abandoned for those included in the present scheme. It is a historical fact, that the plan of conducting beneficiary ministerial education by a central committee has been adopted by the Church as a substitute for that of conducting it through the medium of the Presbyteries. This fact is clearly presented in the report of a committee upon this subject to the Assembly of 1866, to be found on page 72 of the printed Minutes of that Assembly; and your committee probably cannot better state their point than by quoting the following passages from that report:

"Finally, in 1820, every other scheme was merged in the latter (the Board of Education), and this board was elevated to the place of the exclusive organ of the Church, in the matter of furthering its whole plan of beneficiary education with respect to ministerial candidates. This board did not, indeed, at once assume the shape into which it is now moulded, but after the trial of a great variety of modifications, all which were designed to leave to the Presbyteries the chief agency in the selection and the education of candidates. It gradually settled down upon its present foundations of apparent permanency. After this board, our Southern Church has copied the leading features of that plan, which appears to have been the offspring of the practical wisdom of several generations of earnest thinkers and godly workers. And the question now for our Church to decide is, whether it ought to go back to the original and failing scheme of Presbyterial agency for prosecuting the work in question, or to any of those modifications which proved alike unsatisfactory, and out of which the existing one has grown, as if by an uncontrollable necessity; or whether it is not best to acknowledge at once the impolicy of so doing, on the simple ground that, be our theories of Church order in view of this whole subject what they may, experience must show that, at least, we too would be compelled to adopt the same conclusion which our fathers in the Church so painfully reached, viz.: that a central board or executive committee is alone competent to manage, under the direct control of the Assembly, the practical details of that great scheme of Education which is designed for the benefit of the Church as a united and harmonious whole. No human policy is free from objections, and we seem to be shut up to the adoption of that which, in the matter before us, actual experiment has demonstrated to possess the fewest and least damaging, all things considered."

2. The defects or evils which are chargeable upon the present scheme, seem to be such as are confessedly inherent in all projects of an eleemosynary nature. Human sagacity has been taxed to the utmost to devise methods of dispensing aid to the needy, without opening through these projects avenues for imposition and abuse, and as yet, the problem is unsolved. Miscarriage, to a certain extent, appears to be an incident inseparable from the whole class; and unless a margin is left for its occurrence the whole class of beneficiary enterprises must be abandoned. Such a conclusion, it is maintained, cannot be right. Unhappily, miscarriage in such cases, involving, as it does, a violation of the tender and benevolent instincts of the heart, is apt to produce a reaction in many minds which carries them to this conclusion, and so brings them under the influence of an unreasonable prejudice or scepticism in regard to all charitable undertakings. It is obviously a pressing of

the argument farther than is legitimate, to infer, in the face of the acknowledged embarrassments of the general problem, that the failures imputed to the particular scheme of beneficiary education adopted by the Church is not as good as any other scheme which can be proposed, or may not even be the best scheme of the kind possible.

3. The diversity in the reforms recommended by the objectors to the present scheme, and the pertinacity with which they are urged, would seem to forbid the hope that a change of policy would effect any abatement of the dissatisfaction now felt by the Church; and suggest the fear rather, that such a change might be the source of mischiefs greater than those which exist under the present scheme. In the language of one of our Synods, "the system under which aid is at present given to beneficiaries would be more likely to suffer detriment than experience advantage from any modification of that system. Without unanimity in the support of it, it is impossible for any system to be successful. If the system actually in use, combining, as it does, the elements of simplicity, efficiency and comprehensiveness, cannot command this unanimity, it is more than improbable that any of the various substitutes for it which are proposed will do so.

4. The present scheme has happily been so defined and regulated in its functions that under it no invasion or usurpation of the powers of the Presbyteries can possibly occur. The presence of an executive committee of the whole Church doing the work assigned to it leaves the Presbytery in plenary possession of its rightful control over the candidate for the ministry from his reception to his induction into the ministry. The executive committee occupies simply the position of a factor of the Presbytery, and a factor which, from the terms of its commission, is necessarily an obedient and a harmless one. The only conceivable objection to it, on the part of the Presbytery, is that it is a superfluous adjunct to its own mechanism. That this objection does not lie, we shall proceed to show.

5. The policy which enlists the whole Church in the work of enlarging and perpetuating the ministry is in accordance with the principle that the minister is the property of the whole Church, and the candidate for the ministry is the ward of the whole Church. The Presbytery, under a wise and, we believe, scriptural economy, formally conveys to the minister his office, and maintains the oversight of him in the discharge of it; but he does not belong to the Presbytery. He is the servant of Christ—a "man of God"—a minister of the New Testament; and "the field" to which his Master's mission calls him "is the world." Wherever the interests of the Church or the kingdom of God need his services, thither he must go, and no claims of the Presbytery can interpose an interdict. The obligation under which the minister and the candidate stands is, therefore, one which binds him to the whole Church. And as a corollary to this, the whole Church is under an obligation to afford support, facility, and encouragement to the minister and the candidate in their respective works. The minister or the candidate who should be debarred from doing the work to which his Master has called him would have a complaint to lay at the door of the whole Church. It is upon the recognition of this obligation that the scheme of Sustentation, by which provision is made for the adequate support of all ministers out of a common fund, has been so successfully built up in Scotland, and is proposed as a desirable consummation in our own Church. It is right to say, therefore, that the responsibility which lies *somewhere*, in every case where a young man needs help to enable him to obey the Divine call to enter the ministry, is not restricted to the Presbytery with which he is formally connected, but rests upon the whole Church. Every part of the Church—every member of the one body—ought to feel the pressure of that responsibility, and ought to be put in a position to respond to its demand. Now, a scheme which recognizes this relation of the candidate to the whole Church, which says to him "the whole Church, through an executive committee, will help you to enter the ministry, just as the whole Church, through an Executive Committee of Missions, after you have entered the ministry, will equip you and send you to the heathen, if the Lord commands you to go to them," such a scheme seems to rest upon a principle so primitive and radical that it may be said to lie at the foundation of the economy of the gospel and the kingdom of Christ.

6. It is almost like presenting this idea under another form to say, now that the present scheme of beneficiary education accomplishes more than Presbyterial oversight can do, in that it enables the weak Presbytery to draw aid from the strong one, and the strong one to extend aid to the weak one. The weak one has this right, and the strong one lies under this obligation, in accordance with that law of corporate identity in the Church which has just been affirmed. The duty of bearing one another's burdens is a distinct article in this law, just as it is in "the law

of Christ." The Presbytery acknowledges it in requiring all the congregations under its care to continue in supporting the needy young man to be found in any one of these congregations who has presumptively been called to the ministry. But the scope of this law is co-extensive with the interests and wants of the whole Church; and the case of any needy young man, presumptively called to the ministry in any part of the Church, constitutes the burden of every other part of the Church. The candidate adopted by the feeble Presbytery on the frontier is the burden of the able Presbytery in the interior or on the seaboard, though personally unknown to it. Any educational scheme, to be complete, must make provision for the bearing of this burden. The history of the efforts and experiments of the Church in this direction, as given in the reports of 1866, above referred to, will show how signally the Presbyteries, while acknowledging the obligation to make provision for this burden-bearing, failed to acquit themselves of it. A common central committee of the Church, gathering up the resources of the Church, and distributing them without partiality, wherever a case of need calls for them, can and does secure this result.

7. The propagation of a ministry being a function which is vital in the economy of the Church, the organ that is used to effect it needs to be secured against interruption or exhaustion. Such an organ, in order to do its work with steadiness and certainty, ought to be put beyond the risk of those local and occasional disturbances which are adapted to obstruct or arrest its action. Experience, we think, warrants the remark that Presbyteries are subject to such disturbances. Their action is liable to become intermittent and irregular. It is so because it is dependent upon the ability or the disposition of the constituency of the churches which compose them; and these fluctuate with the vicissitudes of the commercial world, or with the changes of moral temperature which occur in a community. To give stability and equality to the great interest represented by an educational scheme, it is necessary that the element of subsistence should reach it in a uniform and constant current, and that a failure of support in one quarter should be compensated by the abundant supply furnished from another. A central reservoir is demanded, in order that the scheme may be put beyond the danger of collapse, through poverty or apathy on the part of Presbyteries.

8. As a general fact, the success of an enterprise depends upon the zeal and force thrown into it by one master-mind. Responsibility needs to be concentrated upon an individual; and under that responsibility his facilities need to be concentrated upon the enterprise in hand. So bodies of men are usually leavened into homogeneous masses and agencies. The present educational scheme of the Church recognizes this principle. The conduct of the scheme is lodged in the hands of a special executive committee, who certainly, under whatever constitutional restrictions they are placed, are expected and are competent in many ways to foster the scheme entrusted to them; and upon the secretary of the committee is devolved the official duty of keeping the Church informed of the necessities of the scheme, and of inciting and stimulating the Church to a punctual and liberal support of it. The utility of this officer lies mainly in the facilities which his position gives him for quickening the conscience and inspiring the heart of the Church in behalf of the cause of which he is the overseer; and knowing what the infirmities of human nature are; and what derelictions are possible even in Christian communities, your committee feel persuaded that, without such a representative and monitor to define and to advocate this cause in the eye and ear of the Church, the amount of interest entertained in it, and support furnished to it, would be materially, perhaps fatally, diminished.

In these considerations, which we have been obliged to state almost with the brevity of *theses*, and in the conclusion to which they point, your committee entirely and heartily concur. They seem to us to demonstrate clearly the expediency of adhering to the present general policy of the Church. In regard to the practical details by which it is attempted to carry out this general policy, there is, perhaps, in certain particulars, occasion for objection and room for improvement. The changes, however, which have occurred to your committee, or those which have been suggested to them by other parties, appear to be attended with such risks and difficulties that we hesitate to recommend the adoption of them, and prefer to leave the structure of the present scheme undisturbed. The attempt to reduce the expensiveness of the scheme by substituting for an executive committee a mere pay-master, is in effect to abandon the scheme. It does not seem possible to maintain an executive committee, with a proper equipment, at a less cost than that which is now annually incurred. And the question to be asked in this relation is really the simple one, Are the advantages of this scheme worth the cost? To your committee it is evident that they are. Under existing arrangements the executive com-

mittee, with its secretary, is a productive agent, capable of enlisting a strong moral power in drawing support from the Church to the cause it represents. To weaken the producer is to curtail the product. A cheap disbursing office, it is feared, would entail the result of an insignificant revenue to be disbursed. The expense, too, of the present system can be regarded as excessive only when viewed as a disproportionate percentage upon the fund controlled. But this disproportion will diminish as this fund increases; and that the contributions of the Church for beneficiary education are always to remain at their present low grade is hardly to be admitted. Besides, to give this primary interest a subordinate rank is to push it into the back-ground, and so to depreciate it in the eyes of the Church.

The damage which would be inflicted by discrediting a cause so fundamental to the existence of the Church cannot be balanced by a trifling pecuniary saving.

The project of limiting the aid dispensed by the executive committee to the case of candidates who have reached an advanced stage of education is urged strenuously by certain friends of the existing scheme; and the reasons given for the change undoubtedly possess weight. Your committee, however, are persuaded that it would be inexpedient to make such a rule peremptory and universal. Dependent, as the question of duty in this matter must be, upon the variable circumstances of individual life, an invariable law of this kind would have in it an aspect of arbitrariness. The Church's aid seems to be properly bestowed wherever there is a fair presumption that the applicant for it has been called of God to the ministry; and evidence of a Divine call certainly may appear in the incipency, as well as at the completion of an academic curriculum. In its nurture of its wards it is probable that the Church should consider itself as standing *in loco parentis*, and should require no tests more rigid than the parent, or at least the private patron, would apply.

In regard to the deteriorating effect of beneficiary education upon personal character, it is sufficient to remark that such an effect does not follow the bounty which the parent or private patron bestows upon the youth he is aiding in the acquisition of an education; and that the annals of the Church give no evidence that such has been the effect of the help it has furnished to its beneficiaries. The evils which it is proposed to remove by the change in question your committee believe can be more effectually cured by vigilance and circumspection on the part of the Presbyteries.

To the proposition to change the gift of the Church to its candidate into a loan, it may be objected, that it converts what ought to be eminently an act of faith, or service of piety on the part of the Church, into a mere commercial transaction; and that, if the self-respect of the candidate is sought to be preserved by it, it overlooks the fact that the result of the process would be to put him, and perhaps keep him, indefinitely in the most humiliating of all positions—that of a debtor. The only compensation which can legitimately be required of him is like that which the country asks from the beneficiaries whom it educates for its army and navy—devotion to the sovereign who has called him to his service.

The embarrassment which the executive committee is liable to suffer, and has actually suffered, from the fact that, from the inadequacy of the funds contributed by the churches to meet the pledges given to candidates, a debt is each year created which passes over as a burden to the following year, has suggested the inquiry whether a rule should not be adopted by which each year should be required to complete its own work, and the annual pledges of the committee be considered redeemed when a *pro rata* distribution of the funds actually given during the year has been made. The subject here presented appears to your committee one of extreme delicacy. The advantage to the Church of escaping from the incubus of debt which this plan would secure would be incalculable. But, on the other hand, the corps of candidates might be serious sufferers; and what, perhaps, is worse, others who had been led by the pledges of the Church to give them credit might be involved in loss. Upon the whole, it is questionable whether the embarrassment which would be likely to ensue from the change proposed is not more to be deprecated than that under which the executive committee now labors. A pledge to the candidate, more or less definite, seems to be inseparable from a beneficiary system. A pledge, ordinarily, ought to be literally redeemed: and a failure in redeeming it, in the case of its candidates, would almost inevitably expose the Church to the charge of bad faith and wrong-doing.

Your committee have been the less disposed to look favorably upon these and all other modifications of the present scheme of education, because they think they can see in the structure of the present scheme a complete capacity to overcome all the difficulties for which these modifications are proposed as remedies. They be-

lieve that the machinery now in operation, if fully and regularly worked, will prove itself abundantly adequate to effect the object for which it has been erected. The obvious conditions upon which its success depends are these:

*First*, That the Church shall realize the fundamental importance of the work entrusted to its executive committee. The perpetuation and multiplication of the ministry are simply identical with the preservation of the life of the Church. Every one knows this; all need to feel the tremendous import of the proposition.

*Second*, That the Church shall put in and express confidence in its executive committee. This confidence should go the length of assuming that they are honest in their motives and right in their policy, until the contrary becomes evident. Such confidence is due, in every case, to the servant or agent, and without it the latter must work to a disadvantage.

*Third*, That the Church shall contribute with an equitable freeness and liberality to the support of the cause. A minute addition to the present gifts of the Church, if generally made, would provide an ample treasury, and enable the committee to exhibit a measure of success in their work which would effectually silence all objections.

*Fourth*, That the ministry shall aim to relieve the cause of the popular prejudices which now encumber it. Especially that they shall combine to lift from the idea of a beneficiary education the stigma which it is manifest deforms and degrades it in the view of many minds. The obstinacy with which this stigma holds its ground is almost unaccountable. "From the origin of this Seminary," (Princeton,) wrote Dr. Archibald Alexander, in 1847, "at least one-half of the students have been more or less dependent on charitable funds for their support; and yet it has never been observed by the professors that these were, as a body, inferior to the others in any respect whatever." "If we should now take a survey of all the pastors and evangelists in connection with the Presbyterian Church, whether laboring at home or in the foreign field, there would be found no marked inferiority in those educated on the fund of the Church, in manners, piety, talent, or usefulness." And one of the most venerable and beloved professors in one of our own seminaries writes to your committee in the following terms: "As to the deteriorating effect of beneficiary education upon the mental and moral tone of its recipients, I can conceive that, on some dispositions, it might so result. On the contrary, it might put an ingenuous nature to its highest efforts to show itself worthy of the kindness shown it. How did it operate on men whom you and I know of, that are among the best, the noblest and most brilliant men in the Church that we love? I have just looked over a long list of beneficiary students that I have had to do with, and I have not been able to put my finger on one on whom I can say that I have observed any such injurious effect to have been produced."

*Fifth*, That the Presbyteries shall recognize and acquit themselves of the comprehensive responsibility with which they are charged, in the matter of selecting and superintending candidates for the ministry; and that they shall so carefully administer their trust in this respect that those errors may not occur, the odium of which is apt to fall upon the executive committee and the educational scheme.

In conclusion, your committee would suggest that a certain amount of disaffection and distrust, which it is probable, from the history of the past, will always attend this effort to extend aid to indigent candidates for the ministry, may be a wholesome check to the tendency to extravagant or enthusiastic measures into which the Church might be tempted to run, if the cause were unqualifiedly popular.

Invoking upon your deliberations upon this critical and momentous subject the guidance of the Holy Spirit, we would respectfully recommend to your venerable body the adoption of a resolution to this effect:

That, in the judgment of this Assembly, the unabated confidence of the Church is due to its educational scheme, as at present organized and administered; and that it is only necessary for the congregations under our care to extend to it their goodwill, their prayers, and their regular contributions, to secure a success which shall satisfy our people and bestow a blessing upon the world.

### 355. *Pledges to candidates must be absolute.*

The executive committee having (1876, p. 275) urged the necessity of the adoption of some plan by which the committee might escape

debt, and having renewed this recommendation (1878, p. 682), along with a second recommendation, that all pledges be made to candidates conditional upon the ability of the committee to pay them without incurring a debt, the following was adopted by the Assembly:

1878, p. 644. The attention of the Assembly is further and specially called to one great practical difficulty in the operations of the Executive Committee of Education, and its wisdom is invoked to determine upon a satisfactory solution. The difficulty lies in the want of some satisfactory plan for closing up its financial operations each year, without leaving on hand a debt of greater or less magnitude, that will eat into the contributions of the succeeding year. Only two practical methods of solving the difficulty have occurred to your committee. One of these is to make all pledges to candidates conditional, thus leaving them in a state of uncertainty as to the amounts they will receive, till the close of the year. Such a course, it is believed, would embarrass our candidates, and, perhaps, tempt them to incur debts which, at the last moment, they might find themselves unable to discharge, and so prove unfaithful to their financial obligations.

The other alternative is to make all these pledges to candidates at the beginning of the year absolute and unconditional, but of such amounts as to leave no reasonable doubt of the committee's ability to pay them. This course would doubtless be somewhat embarrassing to the young men in the beginning of the year, but they would have the advantage of knowing at once the extent of their resources, and could regulate their outlay accordingly. This plan seems upon the whole the preferable one, and is recommended by your committee.

If, in addition to this, the executive committee can manage to accumulate a small cash-working balance, from which they can draw to meet exigencies arising from unforeseen increase of candidates, or falling off in contributions, the system would be complete, and the executive committee would be free from those painful embarrassments that sometimes arise.

Availing ourselves of the results of the study bestowed upon this subject by the executive committee, the following resolutions have been agreed upon, and are respectfully recommended to the Assembly for adoption:

*Resolved*, 1, That it is a fundamental principle that the executive committee should never incur a debt.

2. That inasmuch as the churches and people of God are the sole resources whence funds for Education can be drawn, the executive committee is not under obligation to pay more, or pledge more, than is furnished by the churches.

3. That each ecclesiastical year should close up its own financial matters, and that it is inexpedient to levy contributions on a succeeding year to meet the deficiencies of a previous year.

4. That it appears best, on the whole, that the appropriations made by the Assembly's committee to each student, whether more or less ample, be positive; and therefore the Assembly recommends to the committee so to regulate its pledges and expenditures for the ensuing year as to secure by the end thereof a cash-working balance, such as will enable it, along with the annual collections, to make positive pledges to the candidates in the future.

356. *Collecting back appropriations from candidates who have abandoned preparation for the ministry.*

1879, p. 37. *Resolved*, That the Presbyteries exercise due diligence in assistance to collect back funds appropriated on their recommendation to candidates who have abandoned preparation for the ministry, except it be on account of unavoidable providences.

357. *Presbyterial reports.*

1879, p. 37. *Resolved*, That it be earnestly recommended that all the Presbyteries furnish the secretary, in time to incorporate them within his annual report, full statements of all amounts contributed to aid candidates preparing for the ministry, so that the reports of the General Assembly may show precisely what is being done by the Church for this cause.

358. *Applicants before Presbyteries should have testimonials from their sessions.*

1880, p. 211. With the recommendation of the executive committee, that all candidates coming before Presbyteries shall bear the certificates of their sessions, testifying to their qualifications, physical, mental, and spiritual, your committee heartily agree. Approved by the Assembly.

359. *Address to the churches on ministerial education.*

1880, p. 211. *Resolved*, That a committee, consisting of the moderator of this Assembly, the Rev. J. L. Girardeau, D. D., and Rev. William Brown, D. D., be appointed to prepare an address to all our churches, setting forth the claims of the cause of Education for the Ministry in their prayers and their pecuniary benefactions, and that the said address, when prepared, be published and put into circulation by the Executive Committee of Publication.

*Resolved*, That ministers having charge of churches be requested to read the said address from their pulpits.

360. *The secretary to visit Synods and Presbyteries.*

1882, p. 557. *Resolved*. That while the salary and duty of the secretary and treasurer shall still be determined by the executive committee, yet this Assembly expresses its desire for the secretary to visit as many Synods as possible, and to see that the cause of Education is represented in all of them; and furthermore, that he pursue the same course as far as practicable in respect to the Presbyteries.

361. *Alarming need of more ministers.*

1882, p. 540. In view of the alarming fact, that while within the history of our Church never have there been so many fields of labor earnestly, but vainly, seeking ministers, there appears to be a marked diminution of the increase, if there be not a positive decrease, of the number of our candidates for the ministry; be it

*Resolved*, 1, That this sad and alarming truth be hereby solemnly brought to the serious attention of our churches, that they may be led to call more earnestly and continually upon God (who, as Lord of the

harvest, can alone with authority and power lend efficient aid in this our hour of need), that he raise up and qualify among us many laborers whom he will own and bless.

2. That the Church be urged to contribute liberally of her means for the education of our candidates for the ministry.

3. That the attention of Christian parents be directed to the especial propriety of bringing at this juncture their pious sons before the throne of Divine grace, and there tendering them unto the Lord for his peculiar service.

4. That our ministers be recommended to present earnestly and faithfully this general subject before their several charges, thus laying before both the younger men and middle-aged in our Church the urgent necessity for an increase of laborers among us.

### 362. *Duties of Presbyterian chairmen.*

1883, p. 44. That the chairmen of Presbyterian committees be directed by the Presbyteries to keep themselves fully informed as to the circumstances and needs of the candidates under their care, and to make their applications to the executive committee for pecuniary aid as early as practicable in the fiscal year, also to notify the secretary, in case any candidate should fail for any cause to enter upon his course of studies at the opening of the session in the seminary, and to ascertain, through printed forms to be furnished by the secretary, or otherwise, what churches have not contributed, and remind them of their duty in this respect.

1875, p. 29. *Resolved*, That the chairman of the Presbyterian Committees of Education be instructed to obtain from the professors of theological seminaries, colleges, and schools where our candidates may be pursuing their studies, reports of the diligence, progress, and standing of each beneficiary, so that, in case of any deficiency, the proper correctives may be applied without delay; and also that these reports be forwarded to the Executive Committee of Education.

### 363. *An apportionment.*

1883, p. 43. In view of the necessity for enlarged contributions to the cause of Education, the Assembly recommended that an effort be made to secure not less than \$21,000 for the current year: and in order to give more definiteness and system to this effort, without proposing to make any assessment, or lay any burden, or place any limitation upon any of the Presbyteries, it requested that each Presbytery raise, as a minimum, an amount not less than that named in a schedule reported by the chairman and found on page of Minutes 43. (Of this, a little more than two-thirds was realized, 1884, p. 275.)

In 1885 it was resolved to apportion \$20,000 among the Presbyteries, and in 1887 \$25,000, to be raised if possible; the apportionment to be made by the executive committee.

### 364. *The Education year.*

1884, p. 240. *Resolved*, That the executive committee be allowed to close the year with the first of May, so that the Education year may more nearly correspond with the scholastic year.

365. *Applications for aid—when to be sent in.*

1884, p. 240, *Resolved*, That this Assembly urge the Presbyteries to enact a standing rule requiring their Committees of Education to send to the secretary all applications for help as early as possible, and not later than January 1st, except in extraordinary cases.

366. *Color of candidates to be reported.*

1885, p. 407. It is recommended that in the statistical reports hereafter it be shown how many of the candidates are white and how many are colored.

367. *Churches to be informed.*

1886, p. 29. *Resolved*, That Presbyteries urge the chairmen of Presbyterian committees to inform pastors and sessions during the month of October of the pressing needs of this cause.

368. *Form of application.*

1885, p. 407. It is recommended that the form of Presbyterian application for aid, proposed by the executive committee, be approved as a judicious safeguard against imposition.

The following is the form :

1. The Presbytery of ——— hereby makes application to the Executive Committee of Education for aid in behalf of ———.
2. We have made careful inquiry as to his other sources of help, and find he will need the above sum to meet necessary expenses.
3. Should he receive aid from other sources, rendering the full appropriation unnecessary, the committee will be notified, and the appropriation may be reduced.
4. The Presbytery is in full co-operation with the committee, and sends all the regular collections of its churches to its treasury; or
5. The Presbytery is in partial co-operation with the committee, and sends ——— per cent. of its collections to its treasury.
6. The Presbytery will make diligent efforts to secure collections for Education from all its churches. \_\_\_\_\_,

*Chairman Com. of Ed. of ——— Presbytery.*

In this connection we note the following :

1886, p. 28. *Resolved*, That Presbyteries urge the chairmen of Presbyterian committees to inquire more particularly into the financial resources of such candidates as apply for aid, and urge them to draw on all private resources to complete, or at least supplement, the funds necessary for their education.

369. *Day of prayer for youth.*

1861, p. 23. *Resolved*, That this General Assembly designates the first Wednesday in December to be observed annually as a day of special prayer for the youth of our country; that the almighty grace of our God may sanctify them in their homes, their schools, their colleges, and their seminaries, to the great work of preaching the gospel to every creature; and that the churches take up a collection on that day for this purpose.

370. *Change in the day of prayer.*

1862, p. 15. *Resolved*, That this General Assembly, instead of the first Wednesday in December, as designated by the last Assembly, appoint the last day of February next, to be observed as a day of special prayer for the youth assembled in our various schools, colleges and seminaries, and for all the baptized children of the Church—that God would be pleased to pour out his Spirit upon them and sanctify them to the blessed work of making his way known upon the earth, his saving health amongst all nations.

This recommendation was renewed from year to year in words substantially the same. We note the following:

1865, p. 368. The Sabbath preceding the day of prayer was appointed as a day of special instruction from the pulpit on the subject of increase in the ministry.

1867, p. 151. *Resolved*, 1, That the General Assembly recommend the observance of the third and fourth Sabbaths of February as days of prayer for the youth gathered in the seminaries and colleges and schools of our land.

2. That all our ministers be requested to preach on the Sabbaths above mentioned upon the subject of Christian education, and to call upon all the members of our churches, by prayer and supplication, and by a diligent use of all the means of grace, to dedicate their sons to God for the work of the ministry.

1883, p. 43. In response to the overtures from Presbyteries proposing a change in the day of prayer for schools and colleges, the General Assembly deems it inexpedient to make any change, and urges upon all our people the devout observance of the last Thursday in February, the day that for more than fifty years has been observed in the Church, and that has been so often and so signally blessed in the outpouring of the Holy Spirit upon our institutions of learning.

The General Assembly recommends that, in addition to this day, the first Sabbath in November, the day upon which the annual collection for Education is taken up in most of our churches, be observed as a day of special prayer for an increase in the number of candidates for the ministry: that on this day our ministers are exhorted, either to preach a sermon on this subject, or in some way to direct the attention of their people most earnestly to the need for additional laborers, and to the call of God upon young men in every walk of life to consider their personal relations and responsibilities in this regard, and that our people be reminded of their obligations to contribute freely and liberally to the Education cause.

In 1878, p. 626, the Assembly declined to grant an overture from Presbytery of Augusta asking that the day of prayer be changed to the last Thursday of January.

371. *Prayer for youth in the army.*

1862, p. 15. *Resolved*, That it be recommended to the churches under the care of this Assembly to offer special prayer on the last Sabbath of every month for all our baptized young men now in the army—that God would preserve them from all evil, and make them faithful to the Captain of their salvation.

372. *Week of prayer.*

1873. p. 337. *Resolved*, That the Assembly recommend the observance of a week of prayer for our institutions of learning, and for the youth of our Church and our country, beginning with the last Thursday of February.

373. *Special prayer for increase in the number of candidates.*

1884, p. 241. Overture from Athens Presbytery on this subject. Reply: We recognize the fact that the first available Sabbath of November is formally set apart for the furtherance of the cause of Education in all its aspects, and trust that pastors will so use it at their best discretion.

374. *Secular Education.*

1867, p. 150. The following paper, offered by the Rev. Dr. J. A. Lyon, was referred to the Presbyteries, with direction to report on the subject to the next General Assembly:

Whereas the Presbyterian Church has at all times been distinguished for the high degree of mental culture of its ministers and people, an honorable precedence which it will be commendable for us to try still to maintain; therefore,

*Resolved*, 1, That in the judgment of this Assembly it comes clearly within the province of the organized Church of God to look after the mental, as well as the moral, culture of the people of God, with the view to their highest attainment in active vital piety.

2. That in view of this fact, this Assembly deems it of the utmost importance that the Church elevate its standard of learning, and widens its domain in prosecuting the educational interests of the people over whom it exerts a controlling influence.

3. That this Assembly request the Presbyteries throughout the bounds of the Church to take this subject into consideration at their next regular meetings, and report their action to the next General Assembly.

1868, p. 266. The Committee on Bills and Overtures, to which were referred the answers of Presbyteries to the overture on Education sent down by the last Assembly, report that replies have been received from twenty-two Presbyteries. The object understood to be aimed at in the overture of the Assembly is embodied in a memorial from the Presbytery of Tombeckbee, contained in their reply, as follows:

"*Resolved*, That this Presbytery hereby memorialize the General Assembly to take the initiative at once in establishing a great central institution of learning, under their supervision and control, in which the whole Church shall be united, and in which the youth of the Church shall be trained and qualified to become intelligent office-bearers in the Church of God, whilst at the same time they may pursue the different professions and callings in life."

The memorializing Presbytery, and one other, have recommended the establishment of such an institution. Of the other Presbyteries seven deny the right of the Church to engage in the work of secular education, thirteen declare that it is inexpedient to undertake such an enterprise, and one simply affirms the resolutions sent down by the Assembly.

In view of the above facts, and in view of the fact that twenty-six Presbyteries have not responded to this overture, the committee recommend the adoption of the following resolutions:

1. That the whole matter be indefinitely postponed.
2. That our people be urged to establish and encourage schools and colleges under Presbyterian influence, and be earnestly advised not to send their children to schools where they are likely to be estranged from their own Church.

### 375. *A Southern Presbyterian University.*

1870, p. 502. Rev. J. A. Lyon, D. D., read a memorial from the Synod of Mississippi in relation to establishing a Southern Presbyterian University, and addressed the Assembly in its favor.

This memorial, together with papers adopted by some of the Presbyteries relating to the same subject, was referred to a special committee, consisting of one commissioner from each Synod, to-wit: B. M. Palmer, D. D., E. M. Green, S. W. Davies, C. K. Caldwell, John H. Rice, D. D., J. Henry Smith, J. W. Miller, D. D., T. A. Hamilton, Thos. H. Shelby, R. A. Fair, and J. L. Campbell.

1870, p. 519. The committee to whom was referred the memorial of the Synod of Mississippi, upon the establishment of a Church University, and the overtures of certain Presbyteries on the same subject, respectfully report:

In relation to the memorial, they submit the following resolutions:

*Resolved*, That this General Assembly be requested to recommend a convention, to consist of one representative from each Presbytery, to meet at 8 P. M. on the Monday before the opening of the next Assembly, at Huntsville, Alabama, for the purpose of discussing the whole educational policy of the Presbyterian Church, together with this scheme of a Southern institution common to the whole body, and to report to the next Assembly.

*Resolved*, That the committee asked for in the above memorial be appointed for the simple purpose of calling the attention of the several Presbyteries to the above-mentioned convention; this committee to consist of the Rev. Drs. J. A. Lyon and C. A. Stillman, and T. A. Hamilton, Esq.

To the overtures from the Presbyteries of West Hanover, of Roanoke, and of Memphis, objecting to the establishment of a Church University, and suggesting doubts both as to the constitutionality and expediency of the same, and to the overture from the Presbytery of Western District, calling for such an institution, this Assembly gives answer: That a scheme so vast can have no prospect of success without the hearty co-operation of the entire Church; and that, before its inauguration, the judgment of all the Presbyteries should be obtained through a distinct response to some proposition hereafter to be sent down to them for that purpose; and that, meanwhile, the Assembly does not commit the Church either for or against the enterprise. Adopted.

1871, p. 9. Rev. Dr. J. N. Waddel, president of the convention on Education, presented and read the report adopted by that body. This report was received and referred to a committee, consisting of one from each Synod, of which Rev. D. Wills, D. D., was chairman.

P. 16. The report of this committee, as amended and adopted, is as follows:

The committee to which was referred the report of the convention appointed by the General Assembly of 1870, and whose business it was to consider the whole subject of the educational policy of the Presbyterian Church, having had this report under consideration, and having maturely discussed the whole matter, after full expression of the views of the members of the committee, beg leave to offer the following report for the action of the Assembly:

We recommend that the Assembly adopt, as the deliverance of its own views, the report of the convention, and that it be issued in the form of a circular letter to our churches, *mutatis mutandis*, as follows:

*To all the Churches under the care of the General Assembly of the Presbyterian Church in the United States—Greeting:*

BELOVED BRETHREN: The General Assembly, in session at Huntsville, Alabama, having had full conference and comparison of views, and having carefully deliberated and weighed the various and important questions connected with the educational policy of our beloved Church, has reached with entire harmony certain well established principles, among which we enumerate the following:

1. The promotion of the great work of Education in all its departments is now, as in all our past history it has been, not only the true policy, but the indispensable duty, and an absolute necessity of our beloved Zion.

2. This necessity, in the opinion of this Assembly, exists not only in reference to the preparation of our young men for the ministry, but with equal certainty as it bears upon the training of the entire body of our youth for their future career in every sphere of human effort, and that its obligation extends to both sexes alike.

3. While there may exist an honest difference of opinion in regard to the precise form of control which should be maintained over this great interest, there is a happy unanimity in the sentiment that it is one too dear, too vital to us as a Church, to be remitted to the State, to other communions, or to any irresponsible body of educators; that, in a word, the education of our children can be safely surrendered to no other than a Presbyterian influence.

4. The experience of many, and the observance of all who have read the signs of the times intelligently, have revealed the fact that wherever Presbyterian parents have failed to recognize the influence of these principles in the education of their children, the results have almost invariably proven disastrous to the interests of our branch of Christ's Church.

5. Furthermore, it is the judgment of this Assembly, that never at any previous period of our history has there existed a more pressing demand for high intellectual culture under Christian influence than does exist at the present time.

6. Therefore, in view of these weighty principles and facts, this Assembly, desirous of meeting this demand, would give direction, in some practical method, to the minds of our Presbyterian people in regard to this permanent interest.

With reference to the establishment of one great institution of the higher learning, to be conducted by Presbyterians, and in the interest of Presbyterianism, the judgment of this Assembly is that the people of our communion at large are not prepared to enter at once upon the important enterprise of putting such an institution into immediate operation. It is believed that the existing want of harmony of views, and the apparent absence of zeal in this cause, would only tend to mortifying failure in any such attempt at present; while the fact of the desolated and poverty-stricken state of our people appeals to us to forbear urging upon their attention this additional claim upon their resources.

The Assembly, upon a general view of this whole subject, would lay before the churches the following recommendations:

1. The Assembly earnestly recommends to all our people that strong efforts be made to sustain those Presbyterian colleges already in operation, to aid them by such pecuniary contributions as they may feel able to bestow, so that they may all be placed upon a permanent and self-sustaining basis.

2. The Assembly would recommend that to this end the multiplication of such institutions be not encouraged, but, on the contrary, that those Synods adjacent to such colleges be urged to concentrate upon them their interest, their means, their patronage, and their prayers, and in this way most effectually aid them in supply-

ing the want now manifestly existing of a species of education not fully attainable with our present means.

3. The Assembly deems it timely to speak a word of encouragement to those of our brethren engaged in the education of young ladies, and to exhort our people to send their daughters to institutions where their moral and religious training will be in accordance with the faith of their fathers.

4. Inasmuch as this Assembly has reason to believe there may be in some parts of our Zion benevolent individuals of large means and large hearts, who desire and prefer to invest a portion of their wealth in the particular form of a great university, such offerings of benevolence should be encouraged, and the Assembly feels called upon to provide some authoritative and responsible place of reception for these funds to be held in sacred trust for this purpose, guarded by every security possible, and prudently invested.

5. The Assembly, therefore, in the exercise of its best judgment, deems it wisest for the present to designate its Board of Trustees as such authorized body for the reception and management of all such funds, and recommends to all the benevolent among our people that they entrust their offerings for this object to that body, to be held by them in trust until such time as a suitable university may be organized under the sanction of some future Assembly; to which future Assembly the question of the nature of control over said university is to be left.

6. Finally, the Assembly earnestly commends our educational interests to the prayers and benefactions of our people, praying that the great Head of the Church may put it into their hearts to "devise" wisely "liberal things."

### 376. *Maryville College.*

1870, p. 510. Your committee have received a statement from Hon. Jesse G. Wallace in relation to Maryville College, an institution founded for the training of students for the ministry, formerly under the control of the United Synod, which we herewith submit, and recommend that it be referred to the Trustees of the General Assembly, with instructions to investigate the claim therein mentioned, and to take such steps as to them may seem expedient and proper to assert and secure the rights of this General Assembly in the premises. Adopted.

1872, p. 210. It appears that the college was founded in 1819 by the Synod of Tennessee, and at first was called the Southern and Western Theological Seminary, afterwards Maryville College. It seems to have been incorporated, having a constitution which was adopted by the said Synod, one of the provisions of which was, that the trustees and professors should be members in full communion in the Presbyterian Church. The board of trustees consists of thirty-six members, two-thirds ministers and one-third laymen. The said Synod has the sole power of appointing the trustees. It seems that the legal right to the property is in the Synod of Tennessee, or the trustees appointed by the said Synod; that our Church never has had, and is not likely to have, any right to the property.

### 377. *Sayre Female Institute.*

1870, p. 523. A memorial from David A. Sayre, Esq., of Kentucky, was presented and referred to a committee, consisting of Messrs. J. E. Spillman, H. H. Hopkins, D. D., T. H. Shelby, T. A. Hamilton, and R. A. Fair.

P. 526. This committee made a report, which was adopted, and, omitting the preamble, is as follows:

*Resolved*, That the prayer of the memorialist be granted; and that this Assembly does hereby give its sanction and approval of the said deed of April 20th, 1870; and orders that, for convenience of refer-

ence to the facts upon which this action is based, said memorial, with the acts of the Legislature and the deeds and certificates accompanying the same, be published in the Appendix to the Minutes of the Assembly.

*Resolved*, That this action is not to be understood as in any way committing the Assembly to all or any of the statements of said memorial touching the divisions of the Church, or the healing of those divisions past or prospective, but simply as the expression of a desire on the part of the Assembly not to trammel or restrain the memorialist in the control of an institution founded solely, and sustained in part at least, by his own funds.

This action is not so expressed as to convey an idea of what was contemplated. The facts were these: Mr. D. A. Sayre, in July, 1860, conveyed to trustees certain property in Lexington, Ky., for the purposes of a female institute. This institute was chartered by the Legislature in 1856, and its charter was amended in 1861 and 1870. The deed was designed to secure the use and benefit of the institute to the Presbyterian Church, described in the deed as "successors of the Rochester Assembly," *i. e.*, the Old School Church.

In the opinion of Mr. Sayre the purposes of said deed were in danger of being defeated by the ecclesiastical changes that had taken place in the Presbyterian Church since its execution. Both Northern and Southern Assemblies might claim to be such successors. To prevent this result, and place the institution which he had founded in such a position that it would be free from danger of litigation, he executed, in April, 1870, a second deed. By this he made the Board of Trustees self-perpetuating, stipulating, however, that two-thirds of the number of trustees must be members of some Presbyterian church in Fayette county, Ky., and that the principal of the institute should be a member of some Presbyterian church in the United States. Mr. Sayre thought that this action would eventually secure the benefits of the institute to the Presbyterian Church, and while it removed the school from ecclesiastical control, would unite both sides of the Church in its support. The object of the memorial, which was sent to both Northern and Southern Assemblies, was to request the Assemblies to relinquish any rights of property which, by any construction of his first deed, might be vested in them. As seen above, the Southern Assembly at once granted the request. The Northern Assembly declined or neglected to take similar action. After Mr. Sayre's death the memorial to the Northern Church was renewed by his nephew, but it was not granted.

The time within which it would have been possible to contest the deed of Mr. D. A. Sayre has passed, and the last deed must now stand. Both memorials were accompanied by a promise to endow the institution in the additional sum of \$20,000, if the memorial should be granted by both Assemblies.—A.

### 378. *The Florida Land Company.*

1886, p. 56. Your committee had information laid before it, showing that a land company, which owns a large tract of land in Walton county, Florida, was proceeding to subdivide and lay out and improve its lands in such manner as to attract settlers, and that a considerable settlement of Scotch Presbyterians were already permanently located in the immediate vicinity of said lands; and that said company has offered to donate and convey forty acres of its lands to the Trustees of the General Assembly upon condition that the General Assembly should provide, within three years from the date of the grant, that as much as six thousand dollars should be expended in erecting upon the tract granted buildings adapted for educational or church purposes. Therefore,

*Resolved* (1,) That the Board of Trustees be directed to accept the forty acres of land offered by the Florida Land Company, near De Funiak Springs, Walton county, Florida, upon the conditions specified in

the offer of said company; and that Rev. Wm. Adams, D. D., Wm. C. Sibley, and S. M. Inman be appointed a committee to raise the funds, and otherwise arrange for the improvement of the property, in accordance with the conditions of the grant.

*Resolved* (2,) That this General Assembly instruct its Board of Trustees to accept the offer made by the land company of Walton county, Florida, of the forty acres of land tendered, under the conditions specified.

1887, p. 242. Presbytery of New Orleans asked the Assembly to recede from the proposition to accept these lands. Reply: For the purpose of obtaining fuller information on this matter, the overture is referred to the next Assembly for answer.

### 379. *Receipts and disbursements to be printed.*

1881, p. 375. The auditing committee recommend that hereafter the reports of the receipts and disbursements of the funds of this executive committee (Education) be printed for the use of the Assembly. Adopted.

## CHAPTER IV.

### THEOLOGICAL SEMINARIES.

#### 380. *Columbia Seminary transferred to General Assembly.*

1863, p. 125. Wm. L. Mitchell, in behalf of a committee appointed by the Board of Directors of the Theological Seminary of the Synod of South Carolina and Georgia, presented the following paper, as formally tendering said Seminary to the Assembly, together with other papers germane thereto, which were referred to the Standing Committee on Theological Seminaries:

COLUMBIA, S. C., *May 9, 1863.*

*To the General Assembly of the Presbyterian Church in the Confederate States of America:*

The undersigned were appointed a committee by the Board of Directors of the Theological Seminary of the Synod of South Carolina and Georgia, to carry into effect the unanimous desire of the three Synods of South Carolina, Georgia, and Alabama, in relation to the transfer of said Seminary to your venerable body, and to offer to you the same, with all its interests, and the exercise of the like control over the institution and its affairs which is now exercised by the Synods.

In the discharge of this duty, the undersigned herewith present, as parts of this communication, a certified copy of the action of the board of directors, under the hand of the president and secretary of the board: a printed copy of the constitution of the Seminary: a copy of the Act of Incorporation, passed by the Legislature of South Carolina in 1832, and renewed and amended in 1854, as found in the statutes of South Carolina, and a general statement of the property, assets, and en-

dowments of the Seminary, from which can be understood what is the extent and present condition of the trust now offered the Assembly.

By reference to the proceedings of the board of directors, it will be noticed that, by the terms of the third resolution, when the General Assembly accepts the trust now tendered, then and thereupon the Assembly becomes *ipso facto* substituted in all respects in the place of the three Synods, and is invested with all the authority and control over the Seminary.

Having thus discharged the duty assigned, the undersigned have the honor to subscribe themselves, with sentiments of profound respect for your venerable body.

Your most obedient, humble servants,

WM. L. MITCHELL,

J. LEIGHTON WILSON,

D. D. SANDERSON,

*Committee of the Board of Directors of the Seminary.*

P. 142. The Standing Committee on Theological Seminaries would respectfully report to the General Assembly, that certain papers in reference to the Theological Seminary of the Synod of South Carolina and Georgia have been placed in their hands, and certain facts communicated to them, of such importance as to demand the earnest attention of the Assembly. These papers are as follows: (Here follows a description of the papers.)

P. 143. Your committee, after careful consideration of this important subject, feel prepared to recommend that the General Assembly at once accept the trust thus offered by the board, of the Seminary and all its interests, and that the Assembly assume and exercise henceforth the same control over the institution and its affairs which has been hitherto exercised by the Synods of South Carolina, Georgia, and Alabama, upon the conditions specified in the form of transfer, viz.: "That there shall be no change in the locality of the Seminary, and that the funds thereof shall be kept distinct and entirely separate from all others;" and for the following reasons:

1. The reasons existing for objection to surrendering to the General Assembly of the Presbyterian Church in the United States the control of this Seminary are not in existence as regards the Assembly of the Confederate States, as we are now a homogeneous people, and there is no danger of the evils which would have threatened the Seminary under our connection with that body.

2. The transfer of the Seminary to the General Assembly will have a tendency to extend its influence for good over a wider field, and to concentrate upon it the affections of a larger number of our people.

3. The Synods of South Carolina, Georgia, and Alabama, have unanimously expressed the desire that the transfer be made at the earliest day practicable.

4. Legal gentlemen of eminent ability, to whom the question of rights of property involved in the proposed transfer was submitted, have decided that there is no legal difficulty to hinder said transfer.

It is, therefore, the earnest recommendation of the committee, that the General Assembly do immediately accept the tender of this Seminary, thus made by the Synods, and undertake the management and control of its affairs, according to the constitution herewith presented.

Should it be the pleasure of the Assembly to accept the trust thus

offered, then your committee further recommend the adoption of the following constitution for the government of the Seminary.

(Here the constitution was read.)

This report was adopted, as was also the constitution that was read. (P. 142.)

P. 148. The Committee on Theological Seminaries, in obedience to instructions from the General Assembly, have had before them for their consideration, certain matters connected with the transfer of the Theological Seminary of the Synod of South Carolina and Georgia to the General Assembly, the proper arrangement of which is necessary to the completion of the transfer, and beg leave to offer to the Assembly the following recommendations as the result of their deliberations:

1. The committee recommend that the Assembly proceed to appoint, as the board of directors of the Seminary, the following persons:

Andrew Crawford, *treasurer*. *Ministers*: Rev. John Douglas, Rev. J. R. Wilson, D. D., Rev. J. Leighton Wilson, D. D., Rev. Samuel H. Hay, Rev. E. P. Palmer, Rev. Rufus K. Porter, Rev. W. Banks. *Ruling Elders*: Hon. T. C. Perrin, Hon. J. A. Inglis, J. A. Ansley, Esq.

That the board also be recommended by the Assembly to meet at as early a day as practicable, at the call of Mr. Perrin, late chairman, for the purpose of completing their organization, and that in the meantime the present investing committees continue in office until their successors are appointed.

2. In reference to the vacant professorship of Didactic and Polemic Theology, the committee recommend that Rev. Dr. Palmer be appointed to fill that chair provisionally, for one year.

3. The committee recommend that the salary of every professor of this Seminary be fixed at the sum of \$3,000, and that the board of directors be directed to make all the requisite financial arrangements.

4. The committee recommend that the following articles be added, one of them to the third section of the constitution, and the other to the thirteenth section. (See Constitution.)

5. That the Board of Directors be required to have the constitution of the Seminary printed in pamphlet form.

This report was adopted. (P. 154.)

### 381. *The constitution of the Seminary changed.*

As the constitution is nowhere found in the Minutes of the Assembly, and as the various changes that from time to time were made in it by the Assembly are unintelligible as given in the Minutes, unless one had the printed constitution with the successive drafts before him, and as the Assembly in 1881 remitted the ownership and control of the institution to the associated Synods, we will not here supply the record of changes in the constitution found in the Minutes, but simply give the references, viz.: 1864, p. 284; 1866, p. 21; 1875, p. 30; 1877, pp. 436, 439.—A.

### 382. *Condition of the Seminary.*

1863, p. 142. Abridged: From papers laid before the Assembly, it appears that Columbia Seminary was chartered by the Legislature of South Carolina, December 20th, 1832, and that the property, assets, and endowments of the Seminary, including the endowment of professorships, legacies, scholarships, foundations, real estate, and library, amount to \$277,940.81, exclusive of the Perkins foundation for the relief of disabled ministers of the gospel, their widows and orphans, which fund is vested in the board of directors, but forms no part of the productive funds or property of the Seminary.

1864, p. 295. Whole amount of funds permanently invested is \$262,024.82. The income derived from the funds invested for the professorships is ample for paying the salaries (\$3,000), regularly, as they fall due. The Library fund yields an interest of \$140, annually; the fund for contingent expenses yields an interest of \$816, annually; and the Perkins donations yield an annual interest of seven hundred dollars for each object of the bounty (*i. e.*, for disabled ministers and education of pious youth). The Seminary is out of debt.

1865, p. 404. The treasurer reports that of the investments of the Seminary, only about \$69,000 can be regarded as solvent, owing to the overthrow of the Confederate Government. The buildings and library have been saved.

1866, p. 59. The board judged that \$95,500 of its funds had been saved. Thirty thousand dollars of the \$40,000 belonging to the Perkins professorship, being invested in Mobile bonds, have been saved; the remainder was lost. The Perkins fund for the support of disabled ministers and their families, and for the education of pious young men, having been received in Confederate funds, has been totally lost.

### 383. *Endowment of Columbia Seminary.*

1865, p. 373. *Resolved*, That, in the judgment of this General Assembly, it is very important that the directors of the Theological Seminary at Columbia shall at once enter upon the work of re-endowing the professorships of that institution.

*Resolved*, That the churches and Presbyteries be urged to sustain this prime interest of our Seminary, and that their gifts and contributions be prompt and liberal.

1866, p. 58. The board of directors has come to the conclusion, that a general call upon the churches to raise the means to sustain the professors for the next year is not likely to be successful; and having ascertained that about four thousand dollars, in addition to the means in the hands of your treasurer, will be needed for this purpose, it has determined to make the call special and specific, and has therefore adopted a series of resolutions, the objects embraced in which are commended to the favorable consideration of the Synods mentioned; which being revised and amended, are as follows:

“*Resolved*, 1, That in the present unsettled and impoverished condition of the country, it is not thought expedient to inaugurate any general scheme to raise funds among the churches for the re-endowment of the Seminary: but that it be recommended to the Synods heretofore co-operating in the support of the Seminary, to raise each, in its respective bounds, and by such agency as may be thought best, the sum of one thousand dollars, to supplement the salaries of four professors.

“2. That in order to carry this measure into effect, Dr. Howe and the Rev. William Banks be appointed a committee to attend the next meeting of the Synod of South Carolina: Dr. Woodrow, Rev. Rufus K. Porter, and Dr. John S. Wilson, the Synod of Georgia: Drs. Adger, Stillman, and J. L. Wilson, the Synod of Alabama; and Drs. Palmer and Lyon, the Synod of Mississippi.

“3. That the ladies throughout all our churches, be earnestly requested to engage in raising funds, in any way that may be thought best, for the support of indigent young men who may be engaged in the prosecution of their theological studies; and that the pastors of the churches be requested to aid the ladies by their advice in the prosecution of this undertaking.

“4. That the Rev. Messrs. Dwight Witherspoon, of Memphis, Tenn.,

Thomas R. Welch, of Little Rock, Ark., Nicholas Chevalier, of Gonzales, Texas, be requested to solicit contributions in their respective Synods, as they may have opportunity, for the general use of the Seminary.

“5. That, while adopting the above plan to relieve the immediate pressing wants of the Seminary, the board would nevertheless urge such individuals in the churches as may have the means, to make contributions for the permanent endowment of the Seminary; and they would therefore request Drs. Joseph R. Wilson, James A. Lyon, B. M. Palmer, and J. R. Burgett, to act as a committee to raise funds for the permanent endowment of the Seminary.”

These appointments, in resolutions 2 and 5, were endorsed by the Assembly. (P. 21.)

P. 21. Since the annual report was made, the Seminary's funds have been increased by the unsolicited donation of \$13,000 by three Christian friends not connected with our Church.

By May, 1867, the permanent fund had been increased by \$16,073. (See p. 169.)

1868, p. 301. Extract from report of the board of directors: The treasurer's report shows that, from May, 1867, to May, 1868, the sum of \$6,944 has been received from all sources, exclusive of the income of the Perkins professorship. The sum of \$2,250 has been added to the permanent endowment since our last report.

Those professors whose support depends in large part upon contributions from the churches have generously and voluntarily relinquished a large portion of the salaries that remained unpaid and was due them January 1st, 1868, and in a similar spirit of self-denial solicited and obtained the consent of the board to request the Assembly that their salaries be reduced by that body from \$3,000 to \$2,500. This request was approved and sanctioned by the Assembly. (P. 268).

In this manner the Seminary is out of debt.

1869, p. 417. Pecuniarily there has been no embarrassment experienced, owing to the liberal contributions made to us by many churches within the bounds of the Synods of South Carolina, Georgia, Alabama, Mississippi, and Memphis. From this source the sum of \$6,452 has been received, which, added to the sum of \$4,128, received from investments, has placed at our disposal an amount more than sufficient for all our immediate liabilities.

### 384. *The removal of Columbia Seminary.*

1866, p. 32. The following resolution was introduced, discussed, and indefinitely postponed: That a committee be appointed to take the necessary steps, with the concurrence of the Synods of South Carolina, Georgia, and Alabama, as soon as practicable, for the removal of the Theological Seminary at Columbia to some point west of the line dividing the States of Alabama and Georgia.

P. 22. This movement would require the consent of the Synods of South Carolina, Georgia, and Alabama.

1876, p. 217. Overture of the Synod of Missouri, calling attention to the fact that there is no theological seminary connected with our Church west of the Alleghany mountains, and asking that the General

Assembly consider the propriety of removing the Seminary at Columbia to some point in the West.

Your committee are unanimously of the opinion that this proposition for the removal of the Seminary at Columbia should not be entertained at the present time. Adopted.

385. *Election and inauguration of professors at Columbia.*

1863, p. 149. Rev. B. M. Palmer, D. D., was appointed to fill the chair of Didactic and Polemic Theology, provisionally, for one year.

1864, p. 285. Dr. Palmer was in a similar manner appointed for another year. Dr. Leland was appointed professor emeritus, at the same salary hitherto paid him.

1866, p. 26. Rev. William S. Plumer was elected professor of Didactic and Polemic Theology. This election was made unanimous, and Drs. Howe, Adger, Palmer, and Cunningham were appointed a committee to give Dr. Plumer official information of his election.

1867, p. 142. The pledge required by the constitution of the Seminary having been signed by the professor, a charge was addressed to him, in the name of the Assembly, by the Rev. James A. Lyon, D. D.

Dr. Plumer then delivered an inaugural address appropriate to the occasion; after which the moderator declared him duly inaugurated as professor in the Seminary aforesaid.

1870, p. 515. The order of the day, viz.: nominations for a professor to be elected to the Theological Seminary at Columbia, was taken up, when, under the standing rule of the Assembly, they united in prayer for the Divine direction in this matter. By request of the moderator, the Rev. J. Leighton Wilson, D. D., led the Assembly in this service. Nominations were then made of persons deemed suitable for the office above mentioned, as follows: Rev. Joseph R. Wilson, D. D., Rev. J. A. Lefevre, Rev. John H. Rice, D. D., Rev. T. D. Witherspoon, D. D., and Rev. H. H. Hopkins, D. D.

P. 517. Leave was given to withdraw the names of the Rev. Drs. Hopkins, Rice, and Witherspoon. The Assembly having, by vote, refused to allow the name of Rev. J. A. Lefevre to be withdrawn, as had been suggested by some of the commissioners, the vote was then taken by ballot, and the following result announced by the moderator: For the Rev. Joseph R. Wilson, D. D., 67; for the Rev. J. A. Lefevre, 33: whereupon Dr. Wilson was declared to be duly elected. His election was made unanimous. Messrs. Green and McMaster were appointed a committee to inform Dr. Wilson of his appointment to this office, and to request his acceptance of the same.

1871, p. 21. The order of the day was taken up, viz.: the inauguration of the Rev. Joseph R. Wilson, D. D., as professor of Pastoral and Evangelistic Theology and Sacred Rhetoric in the Theological Seminary at Columbia. The official correspondence connected with his election was read, showing that he had accepted the professorship to which he was elected by the last General Assembly.

The professor elect then recited and signed the pledge prescribed in the plan of the institution; after which he was declared by the moderator to have been duly inducted into office. The Rev. Thos. E. Peck, D. D., delivered an appropriate charge; after which Dr. Wilson delivered an inaugural address suitable to the occasion.

1874, p. 519. The Assembly then proceeded, at 9 o'clock, to the election of a professor in the Theological Seminary at Columbia; and the vote, which was taken by ballot, resulted in the election of the Rev. Alexander Martin, of Danville, Virginia, which appointment was made unanimous by a rising vote, and the Rev. Drs. Howe and Plumer were appointed to inform him of his election, and endeavor to secure his acceptance. It was also resolved that, in case Mr. Martin should decline to accept this appointment, the board of directors are hereby empowered to supply that department of instruction for the year.

The chair to which Dr. Martin was elected was Church Government and History. The professorship was not accepted. —A.

1875, p. 34. Dr. Plumer having, on account of increasing age, submitted a letter in which he resigned the chair of Theology, and expressed his willingness to be transferred to a chair to be called hereafter the chair of Pastoral, Casuistic and Historic Theology, the following was adopted:

In our judgment the assignment of Dr. Plumer, at his own suggestion, to the chair indicated in his letter, would give to the Seminary the full benefit of Dr. Plumer's matured wisdom, rich experience, and great ability in that department, to which he has especially devoted a large part of his life: and while we say, with profound gratitude to God, that the bow of this eminent, beloved servant of the Master still abides in strength, we yet believe that the chair to which he will be assigned requires the full strength of any man; therefore,

*Resolved*, 1, That the name of the chair called the chair of Pastoral and Evangelistic Theology and Sacred Rhetoric be changed to that of Pastoral, Casuistic, and Historic Theology.

2. That Rev. William S. Plumer, D. D., be transferred to the chair of Pastoral, Casuistic, and Historic Theology.

3. That all the action taken this morning, with reference to the election of a professor of Church Government and History, be re-considered.

4. That the Assembly, at this meeting, proceed to nominate and elect a professor to fill the chair of Didactic and Polemic Theology.

5. That the duty of giving instruction in Church History, Church Government, and Sacred Rhetoric be for the present divided among the other professors as they may find most convenient.

P. 35. Rev. John L. Girardeau, D. D., was, by a rising vote, unanimously elected to the chair of Didactic and Polemic Theology.

P. 38. Rev. B. M. Palmer, D. D., and J. L. Marye were appointed a committee to inform Dr. Girardeau of his election, and confer with him concerning his acceptance.

1876, p. 214. The order of the day was taken up, viz.: the inauguration of the Rev. J. L. Girardeau, D. D., as professor of Didactic and Polemic Theology in the Theological Seminary at Columbia. The pledge required by the constitution of the Seminary having been signed by the professor, he delivered an inaugural address; after which a charge was addressed to him, in the name of the Assembly, by the Rev. Stuart Robinson, D. D., and the moderator declared him duly installed as professor in the Seminary aforesaid.

Dr. Girardeau's interesting letter of acceptance is found on page 209 of the Minutes.

1877, p. 439. By a change in the constitution the Assembly lodged with the board of directors the power of electing professors, reserving the right of review and approval.

1881, p. 362. The directors having elected Dr. Palmer to a chair in the Seminary (p. 416), it was

*Resolved*, That the Assembly heartily endorses the selection of Rev. B. M. Palmer, D. D., to the professorship of Pastoral Theology in the Seminary.'

(Other elections are elsewhere noted.)

### 386. *Resignation of professorships.*

1874, p. 496. On this and the succeeding pages are letters from Rev. Drs. J. R. Wilson and J. B. Adger, resigning their chairs and assigning reasons therefor. Dr. Girardeau also resigned his office as a director. These resignations are mainly because of dissatisfaction with the action of the Assembly on compulsory attendance at chapel services.

### 387. *Attendance upon chapel services at Columbia Seminary to be voluntary.*

1874, p. 489. The report of the Standing Committee on Theological Seminaries was presented. Also a minority report was presented in behalf of Messrs. George A. Caldwell and L. H. Wilson. These reports were received, and a motion was made that the report of the committee be amended by adding to it the paper presented by the minority.

P. 490. The unfinished business was taken up, and Rev. Dr. Pratt offered a substitute for the paper offered by the minority.

P. 492. Rev. Mr. Caldwell obtained leave to withdraw the minority report. Mr. C. F. Collier then offered a paper, to be added as an amendment to the report of the majority, and as a substitute for this the Rev. Dr. Farris offered the paper which was offered on Wednesday by Dr. Pratt, as a substitute for the paper offered by Mr. Collier. This paper is as follows:

While the General Assembly refrains from expressing an opinion respecting the original intention of the framers of the constitution, and refuses to reflect upon the past course of either professors or students, respecting the attendance upon chapel services on the Sabbath, it hereby interprets the constitution of the Theological Seminary at Columbia as remitting the entire discipline of the Theological Seminary to the Faculty of the Seminary, and that the students are under their pastoral and imperative control, subject to the review of the directors and the General Assembly.

The question on the paper being called for, and sustained by a majority of the house, the vote was taken by ayes and noes, as follows: Ayes, 51; noes, 61. The substitute was, therefore, not adopted.

The question being taken on the paper offered by Mr. C. F. Collier, the first resolution (No. 5, below,) was adopted unanimously. On the second resolution (No. 6, below,) the ayes and noes were called, as follows: Ayes, 60; noes, 53. The amendment was, therefore, adopted.

The report of the majority being now before the house, the Rev. Dr. Kirkpatrick moved to refer the whole subject to a special committee, which motion was rejected, and the question being called and sustained by a majority of the Assembly, so much of the report as relates to a

change of the constitution of the Theological Seminary at Columbia was adopted unanimously. The remainder was also adopted, and then the whole report, as amended, was adopted.

The Rev. William T. Hall offered the following, which was adopted:

*Resolved*, That the resolution touching the attendance on services that may be held in the chapel of the Seminary at Columbia on the Sabbath day, is not intended to reflect on the faculty or board of directors of the Seminary in any way, but simply to express the judgment of the Assembly as to the expediency of the compulsory feature of such services.

P. 676. From the report, as amended and adopted, we extract the following as proper to this place:

1. That we approve of the action of the faculty in returning, after fair experiment of a change, to the former practice of withholding from the students permission to conduct services at places so distant as to interfere with the uninterrupted and successful prosecution of their proper work.

3. That, expressing our entire approbation of the manner in which Rev. J. R. Wilson, D. D., has discharged his responsible duties as professor in our Seminary, and, unwilling to lose his valuable services, we must, with the absence of reasons for offering it, decline to accept his resignation.

5. That the General Assembly hereby expresses its entire confidence in the Faculty of Columbia Seminary.

6. That the General Assembly respectfully recommends to the faculty, that in the event of services in the chapel being deemed desirable, the attendance on said services, on the part of faculty and students, be voluntary.

P. 512. Rev. Dr. Kirkpatrick, on behalf of himself and others, presented a protest against the action of the Assembly in adopting a certain part of the report of the Committee on Theological Seminaries. It was ordered that this protest be admitted to record, and Messrs. J. O. Lindsay, D. O. Davies, and A. W. Dinsmore were appointed a committee to prepare an answer to it.

This protest and the answer to it are found on pp. 524 ff., and are as follows:

The undersigned respectfully offer for record this, their protest, against the latter of the two resolutions which were appended, by way of amendment, to the report of the Committee on Theological Seminaries, and, by a small majority, adopted by the General Assembly. The grounds of protest are—

1. By the adoption of the resolution the General Assembly has set an example of dangerous tendency. The difficulty in the Seminary at Columbia, which was made the occasion for the resolution, was one of discipline merely, such as came within the authority and control of the faculty of the institution. Under the constitution and laws prescribed by the General Assembly for the government of the Seminary, they were competent to do whatever the case required. They were equally competent in respect of their moral qualifications, their intelligence, prudence and piety; otherwise this Assembly could not have adopted, by a unanimous vote, a resolution declaring its confidence in them. Or, if the faculty were deficient in either of these particulars, surely the board of directors must be held sufficient, both in authority and wisdom, to supply such deficiency by their counsel and advice. For the General Assembly to allow itself to be invoked for the purpose of settling matters pertaining to the internal discipline—the mere police—of the Seminary, when this has been so amply provided for in the authority and duties assigned by the constitution to the faculty and the board, is, in our view, at once unnecessary and incompatible with the proper dignity of the body. Then the trouble and loss of time involved in such a task would render it an intolerable burden on the Assembly.

We appeal to the experience of the present Assembly for a confirmation of this position. This is the first occasion since the establishment of the theological seminaries that so disagreeable a work has been imposed on the highest court of the Church; we fear that, under the impulse and protection of the precedent now set, it will not be the last.

2. The resolution referred to, the circumstances in which it was adopted being considered, is, in its practical effects, subversive of the wholesome and needful discipline of the Seminary. Certain students refused to obey a regulation which the faculty made. To our minds it is perfectly clear that the faculty had full authority, both from their general pastoral relation to the students, and from the express terms of the constitution of the Seminary, to make the regulation in question. They deemed it advisable with a view to the spiritual welfare of the students; and such being their opinion, they were bound by their obligations to the Church and their "oath of office" to make it; and if to make it, then to enforce it by the exercise of all legitimate authority. The General Assembly has now adopted a resolution which is susceptible of an interpretation, and we believe will receive an interpretation, favorable to the students and adverse to the faculty in the issue between the parties. It suggests to the faculty, very respectfully and kindly indeed, but still, under the circumstances of the case, very significantly and potently, that they yield to the demand of the students in the point, and the only point with respect to which the students had assumed an attitude of persistent disobedience. Of course such a suggestion from this body will be regarded by the faculty as having the force of an order to them. It will be regarded by the students as a victory on their part in a contest in which their feelings were warmly enlisted. It seems to us that the certain effect of this action of the Assembly must be to weaken the authority of the faculty, and to render the exercise of discipline in the Seminary a matter of extreme difficulty, if not of utter impossibility.

3. The ground on which the students above referred to placed the vindication of their conduct—resisting the authority of the faculty—as appeared from letters of those students, on record and laid before the Assembly, and on which their conduct has been defended and even justified in the discussions on the floor of this Assembly, does, in our opinion, involve a principle, in ethics and in religion, unscriptural, unsound, and eminently dangerous. The principle is, that one's own scruples of conscience will absolve him from the obligations of his most solemn promise, or oath, voluntarily made. These students had made and subscribed a pledge to obey the laws of the Seminary as long as they remained members of the institution. They sought to remain members of the Seminary, although confessing that they had disobeyed the regulation of the faculty above referred to, and declaring their purpose to continue to disobey it. Their excuse for this was that, in their view, the requirement of the faculty was an invasion of the right of private judgment and of conscience. To some it might seem strange that so much room and occasion for conscientious scruples should be found in a regulation which simply required, even when most rigorously construed, that, as students in a seminary for the training of ministers of the gospel, they should attend a Sabbath forenoon's service of public worship, conducted by their own professors, in their own chapel; attend there and then, even though this should deprive them of the privilege of attending *at that particular hour* the services in a church in the city, in or near which the Seminary is situated, which they had previously been accustomed, and may still have preferred to attend. But passing by this, we wish merely to say that, whilst freely and fully conceding that these young brethren, respecting whom we have from the faculty accounts in all other particulars favorable, pursued a course which at the time they thought right, they labored under a grave mistake as to the duty which an enlightened conscience would have dictated. That duty was to have promptly, quietly, and respectfully withdrawn from the Seminary when they discovered that they could not conscientiously obey a regulation made by the faculty; not to remain there in a position of open defiance of authority, and compel the faculty to proceed to sterner measures of discipline. We mention this, not with any view of placing on record any censure of these young brethren, from whose labors in the gospel we pray and trust the Church may yet derive many benefits, but for the purpose of making plain the ground of our protest against the perverted view of the office of conscience under which they appear to have acted, which has been urged in their defence on the floor of this Assembly, and which we fear, however little such a result is intended, has received and will receive no slight encouragement from the action of this body. That perverted view is the doctrine commonly designated as the "Higher Law." We deem it neither proper nor necessary to do more than name it.

4. Forbearing to speak of the embarrassment which this action of the Assembly will create in the faculty and board of the Seminary, or of the sad consequences to that beloved institution, some of which have already manifested themselves, and which we are painfully impressed with the conviction must follow from it, we add only that in nothing set forth or intimated in this protest do we design any question or imputation of the motives of the majority of the Assembly by whom the resolution complained of was passed. We think they were mistaken in judgment; we have no doubt they were conscientious in their act.

Very respectfully submitted.

Signed by J. L. Kirkpatrick, and thirty-six others.

#### REPLY TO PROTEST.

The committee appointed to prepare a reply to the protest of Dr. Kirkpatrick and others against the latter of the two resolutions appended, by way of amendment, to the report of the Committee on Theological Seminaries, respectfully report:

Before proceeding to a specific notice of the grounds of protest, as stated in the paper, two general remarks may be proper:

*First*, On mature consideration, the General Assembly fails to discover the relevancy of much which the protest contains. Many, perhaps most, of the statements made by the protestants seem, in the judgment of the Assembly, to concern utterances of members in debate rather than the utterance of the Assembly in the resolution adopted.

*Secondly*, It is noticeable that the protestants do not intimate any transgression of law or violation of constitutional right by the Assembly in the action complained of. All the grave charges of evil done and of evil apprehended, are based on a mere difference as to the wisdom or expediency (using that word in its high Christian sense) of the course pursued.

1. As to the first ground of protest, it may be sufficient to say, the whole matter was brought to the attention of the Assembly in due and regular course of business. Having been presented to the Assembly in an orderly manner, a decision of the case, one way or another, was absolutely necessary. Whatever the matter was—whether “mere police” or something else—it was a subject which, in substance and in form, according to the constitution and laws of the Columbia Seminary, this Assembly may always, and in any such case as that presented, *must* consider and conclude. The force of this objection, if any force it have, lies, therefore, against the constitution and laws of the Seminary, rather than against the action of this Assembly.

2. It is respectfully denied that the action of the Assembly protested against subverts the discipline of the Seminary. Moreover, this action was not intended, nor is it adapted, so far as the Assembly can judge, to subvert discipline. Indeed, it has nothing whatever to do with discipline. The discipline deemed proper by the faculty, in connection with this subject, was administered, and now remains in force. The Assembly does not propose to interfere with that discipline. A singular misapprehension seems to pervade the minds of the protestants in this regard. Nor is the Assembly responsible, in any case, for a captious and unwarranted interpretation of its action.

3. The Assembly cannot think it necessary to reply to this discussion on conscience and liberty. Surely the protestants cannot mean to intimate that the Assembly gives countenance, even the slightest, to the views they are here combatting. And surely it cannot be necessary to repel, in the name of this venerable court, imputations which are not made.

4. Regretting any divisions among brethren on such an important subject, which, however to be deplored, are sometimes inevitable, we beg to remind all concerned that the action complained of is the action of this Assembly, to be respected and observed as such.

#### 388. *Condition of Columbia Seminary.*

1877, p. 437. The finances of this Seminary are not in as favorable a condition as they were at the last report. Failures to pay interest due on some of the investments, and the reduced value of others, have rendered it impossible to meet the actual necessary expenses of the institution during the past year. For the immediate relief of this venerable school of the prophets, the committee would recommend the following:

1. That the board of directors, by authority of the Assembly, apportion approximately, according to strength, the deficit, about \$2,500, among the Synods not already committed to the support of Union Theological Seminary, and urge them to come to the immediate relief of its present wants.

2. That the board of directors be instructed to renew measures, if practicable, to so increase the endowment that these financial difficulties shall not again occur.

3. That, owing to the straitened financial condition of the Seminary, the existing vacancy in the faculty be not filled at present.

4. That the churches be urged to extend a liberal and constant support to this institution, and give to it freely, not only of their means, but their prayers, their confidence and their patronage.

1878, p. 700. The board has elected Rev. C. E. Chichester financial agent of the Seminary, and he has been in the field several months. He has succeeded in making collections sufficient, with the contributions from the churches, to meet the immediate necessities of the institution, and to leave a balance on hand after paying the salaries of the professors to 1st July next; but, from the uncertainty of pecuniary matters, he has been able to do but little towards the permanent endowment.

1879, p. 84. This agency was continued with a good degree of success until January 1st, when the board, owing to the disastrous pestilence which had befallen the people of the South and Southwest, and the poverty resulting therefrom, thought it prudent to discontinue the agency for the present.

1878, p. 622. We find, from the records of the board of directors, that a complaint has been brought before the board concerning the teachings of the professor of Pastoral Theology, etc. The board, while exonerating the parties bringing the complaint, were satisfied with the explanations of said professor. But evidence has been presented to this committee that their decision is not satisfactory to all parties. We recommend that the whole subject be referred to the board of directors, who are the proper persons to act in the matter, if further action be necessary.

1879, p. 85. The directors say: "We have the painful duty to report that the largest part of the funds belonging to the 'Perkins Professorship of Natural Science in connection with Revelation' have been lost by the failure of the securities in which they were invested. This disaster has caused us great embarrassment, and we have been much disturbed in our efforts to remedy this loss. We have adopted measures which we hope may meet the difficulty, but for success we must be dependent on the liberality of our people."

P. 22. The Assembly says: "These losses have been sustained, so far as the evidence before your committee shows, not from any want of prudence and care in management, but by reason of those perils and uncertainties which have characterized for years past the financial world in the matter of almost every class of securities and investments, and against which the wisest human foresight has been unable to guard. We would therefore earnestly recommend to all our churches this beloved Seminary, imploring them, in this time of great need, to render it without delay every possible pecuniary assistance."

1880, p. 244. From the report of the directors: "The financial con-

dition of the Seminary has been gloomy, It was found necessary last September (*before* the failure of James Adger & Co.) to decrease the salaries of the professors from \$2,500 to \$2,000. The board first attempted to meet the financial embarrassment by requesting one of the professors, instead of imparting instruction in the Seminary during the past year, to visit churches and individuals in order to solicit funds; but he declined to do so.

We then made special appeals to the three Synods of South Carolina, Georgia and Alabama. They responded liberally, thus enabling us to close the year almost free from increase of debt. . . . The financial condition of the Seminary is better than it was last fall. This improvement results partly from gifts to the endowment fund, amounting to about \$3,500, partly from the payments on their indebtedness by James Adger & Co., amounting to \$7,560, and partly by the appreciation of the securities held by the Seminary.

The board expected to try to continue the exercises of the Seminary during the year 1880-'81, though it would have been a hard struggle, requiring a contribution from the churches for the current expenses of \$3,700; for the expected income from the endowment would be only \$5,100, while the expenses were estimated at \$8,800.

The unexpected resignation of the Rev. Dr. Girardeau, as professor of Didactic and Polemic Theology, completely changed our plans. He having insisted upon the acceptance of his resignation after the board had earnestly urged him to withdraw it, we were compelled to reluctantly accept it, to take effect on October 1st, 1880.

This left the Seminary in a dismantled condition, for two of its important chairs are vacant, viz.: that of Didactic and Polemic Theology and that of Ecclesiastical History and Church Polity. These vacancies in the faculty, the decreasing number of students, the insufficient income of the institution, the unpaid indebtedness, the solemnly expressed unwillingness of the large and liberal Synod of South Carolina to give during the coming year as during the past, and other things, made the temporary closing of the Seminary a painful necessity.

To attempt to carry on the institution in the face of these difficulties would be wrong, and could only end in disaster. Hence, with reluctance and in sorrow, the board were compelled to close the Seminary until a professor of Didactic and Polemic Theology could be secured.

. . . . During this period of suspension the Rev. George Howe, D. D., who has for nearly fifty years been a professor here, will have charge of the buildings, grounds, and library, with a salary of \$1,500 per annum. During this period the salary of the Rev. James Woodrow, D. D., who has been a professor here for over twenty years, and who has been performing the duties of two chairs for the past few years without any extra compensation, will be discontinued. The Rev. W. S. Plumer, D. D., who has been a professor here for over thirteen years, who has long since passed his "three-score years and ten," and who is nearing his "four-score years," was made a professor emeritus, with a salary of \$1,000 per annum.

There has been a large and valuable addition to the library by the bequest of the late Rev. John Douglas, who gave to the Seminary his own library, containing 1,372 volumes, and a large number of pamphlets. The whole library now numbers 20,295 volumes.

P. 201. The Standing Committee on Theological Seminaries made

a report in relation to the Theological Seminary at Columbia; after which a communication from the Rev. William S. Plumer, D. D., in relation to matters involved in said report, was read; also, a minority report was presented by the Rev. L. B. Johnston, all of which papers were placed upon the docket.

P. 212. It was resolved: That the Rev. William S. Plumer, D. D., be afforded an opportunity, according to his request, to be heard in relation to matters involved in said report, and at such length as he may deem necessary; and also, that afterwards the Rev. William E. Boggs, D. D., a member of the board of directors of the Seminary, shall have a like opportunity to be heard in explanation of the report of said board to the General Assembly. In pursuance of this arrangement, Dr. Plumer addressed the Assembly until the hour of recess.

P. 217. The unfinished business was taken up, when the Rev. Dr. Plumer resumed and finished his address. The Rev. William E. Boggs, D. D., next addressed the Assembly in behalf of the board of directors of Columbia Theological Seminary. The majority report of the committee, after having been amended by the addition of the last resolution found therein, was adopted, and the report and recommendations of the board of directors of the Theological Seminary of the Synods of South Carolina and Georgia were approved. The committee's report includes the following:

1. We have abundant proof in the documents before us that the board of directors have not been neglectful of the interests of the Seminary. They have labored diligently for its well-being, but labored in circumstances of sore perplexity, arising from the insufficiency of the funds at their disposal for the support of the institution, and the difficulty of obtaining the requisite amount by any means they could employ. The embarrassment growing out of the financial condition of the Seminary was greatly augmented by the unexpected resignation, at the close of the late session, of the professor of Didactic and Polemic Theology; and under the pressure of these two causes, themselves aggravated by the diminished number of students, the board resolved, we cannot doubt, with a deep sense of the responsibility involved in the step, to close the exercises of the institution until such time as they should be able to secure a suitable professor for the vacant chair. A measure so important, adopted with almost entire unanimity by a board whose members were appointed to their office by the General Assembly for their supposed qualifications for a wide and faithful discharge of its functions, and whose position gave them opportunities for obtaining accurate and full information respecting the condition of the Seminary, its existing embarrassments and future prospects, far more favorable than the position occupied by your committee, or by the Assembly, is surely entitled to great respect in the view of us all. This consideration, joined to the fact that we are unable to see what other course the board could have taken without exposing the Seminary to more serious and lasting evils than those which will necessarily follow from the temporary suspension of exercises, has prepared the minds of your committee to recommend that the General Assembly approve the report of the board of directors.

2. In view of the urgent importance of re-opening the Seminary at an early day, we recommend that the General Assembly instruct the board of directors to proceed, with no more delay than can be avoided,

to the election of professors to the vacant chairs, or to such of them as are indispensable to a complete course of theological instruction, and that the board proceed also, with all prudent expedition, to set in operation the most efficient means they can employ for raising funds for the current expenses of the Seminary, and for its permanent endowment.

3. Recognizing the unqualified right of the board of directors, under the constitution of the Seminary, to elect all its professors, their action being subject only to the veto of the Assembly, your committee would yet recommend to the General Assembly an expression of its earnest desire that the Rev. John L. Girardeau, D. D., should, if possible, be induced to resume his charge of the chair of Didactic and Polemic Theology, for which he has evinced, by years of actual trial, his eminent qualifications, as respects alike his learning, the soundness of his doctrines, and his "aptness to teach." It is confidently believed that his continuance in the Seminary would not only be highly gratifying to its friends and the Church at large, but also contribute greatly to the success of the efforts that may be made for its enlarged usefulness.

*Resolved*, That in view of the action of the board of directors reported to this General Assembly, in making the Rev. Wm. S. Plumer, D. D., a professor emeritus, the General Assembly takes the opportunity of expressing to this venerable and respected brother their cordial appreciation of his past services in relation to his connection with Columbia Theological Seminary, and hereby convey to him their respect, veneration, and kind Christian sentiments of regard, with the prayer that God's richest blessing may abide with him now and always.

P. 220. I desire to enter a protest against the action of the majority of the Standing Committee on Theological Seminaries, in approving the action of the Board of Trustees of Columbia Seminary, by which Dr. W. S. Plumer was retired and made an emeritus professor. I cannot see that the board had a constitutional right thus to *translate* Dr. Plumer, without his consent, from an active to an honorary connection with the Seminary, holding as I do that this action of theirs comes properly under Art. V. of the constitution of the Seminary, and not under Art. XI., as is held by the board.

L. B. JOHNSTON.

P. 219. The following dissent was presented and ordered to be entered upon the Minutes:

The undersigned would respectfully ask to enter their dissent from so much of the action of the General Assembly touching the Theological Seminary at Columbia, S. C., as declares the Rev. W. S. Plumer, D. D., as incapacitated by age and infirmity to give adequate instruction in his professorship, that of Pastoral and Historic Theology, and on this account removes him from his chair, when the same action of the General Assembly closes the Seminary for an indefinite period.

J. H. BRYSON,	E. H. BRIGGS,
W. A. MILNER,	G. H. ROUT.

### 389. *The Assembly surrenders control of Columbia Seminary.*

1880, p 218. In the report of the board of directors we find the following extract from the minutes of the Synod of South Carolina, viz.: "That it is the sense of this Synod, that inasmuch as the Seminary at Columbia is the property of the General Assembly, and therefore under its control, the burden of sustaining the same devolves on the whole Church; and that while this Synod is willing *in the present emergency* to exert itself to meet the wants of the institution, as heretofore, for the current year, it cannot see the way clear to undertake, in connection

with the Synods of Georgia and Alabama alone, to bear this burden in the future, so long as the Seminary retains its present relations to the General Assembly." We construe this declaration as implying a wish on the part of the Synod of South Carolina that the Seminary should be restored to its former relations to the three Synods named. At a meeting of the alumni, called by a published notice, and held in this city on Tuesday last, as we have been officially informed, a resolution was adopted, with but one dissenting voice out of about thirty concurring, advising the re-transfer of the institution to the above Synods. We recommend that the General Assembly inform those Synods of its readiness to restore the Seminary to their ownership and control whenever they, the Synods above named, shall indicate their desire to receive it.

1881, p. 362. Whereas the last General Assembly informed the Synods of South Carolina, Georgia and Alabama of its readiness to restore the Seminary at Columbia, S. C., to their ownership and control whenever they shall indicate their desire to receive it; and whereas each of the above-mentioned Synods has indicated such desire by an almost unanimous vote; therefore,

*Resolved, 1,* That this Assembly does hereby "return the ownership and control" of the said Seminary at Columbia to the said Synods of South Carolina, Georgia and Alabama; the Seminary hereafter to sustain to the General Assembly the same relation as that now sustained by Union Theological Seminary, Va.

*Resolved, 2,* That the present directors and professors of the Seminary at Columbia, S. C., continue in office until the three Synods above mentioned shall have assumed actual control of said Seminary.

1882, p. 595. From report of the directors:

*The Transfer of the Seminary.*—This was completed last fall, and now the institution is under the ownership and control of the associated Synods of South Carolina, Georgia and Alabama. These have invited the Synod of South Georgia and Florida to take part with them in this matter, and that Synod has signified its willingness to do so.

### 390. *Condition of Columbia Seminary in 1881.*

1881, p. 416. From report of directors:

During the past year the exercises of this institution have been suspended, for the reasons made known to you in our last report, especially our insufficient income, vacant professorships and unpaid debt.

We are glad to report that the finances of the institution have materially increased since last May. The effort to increase our endowment has been signally blessed with the Divine favor. At first we only endeavored to re-endow the "First Professorship," and that only to the extent of \$30,000; but the hearty response of the Synods of South Carolina, Georgia, and Alabama, and liberal friends elsewhere, caused us to enter upon the work of fully and completely re-endowing the institution by increasing the endowment of each professorship to \$40,000. In carrying on this work the Rev. Dr. Girardeau became our agent in October, 1880, and the Rev. Dr. Mack, an additional agent, in January, 1881. The efforts of these brethren have been very successful, though, to our deep regret, the Rev. Dr. Girardeau was compelled by ill health to retire from the work in March, 1881.

Over \$30,000 has been contributed to increase the endowment; the firm of James Adger & Co. have paid their indebtedness in full; and

over \$2,000 has been collected on the debt due the Perkins professorship. Hence the endowment for the support of professors, which in November, 1879, was valued at \$65,000, and in May, 1880, at \$85,000, is now valued at \$135,000; and its income, which in November, 1879, was estimated at over \$4,200, and in May, 1880, at about \$5,100, is now estimated at over \$8,000. Besides this, there has been an increase of \$6,000 to the students' fund, and of \$1,300 to the library fund.

We are greatly gratified to report that the Rev. J. L. Girardeau, D. D., LL. D., has complied with the request of the last Assembly, and withdrawn his letter of resignation as professor of Didactic and Polemic Theology, and is ready to enter upon the duties of his chair next fall.

We have made the salary of the Perkins professor to be whatsoever income the Perkins fund may yield; and have fixed the salaries of the other professors at \$2,000 per annum, until the income may warrant increase.

The name of the "First," or "South Carolina," professorship has been changed to that of "Howe Memorial," in honor of the Rev. George Howe, D. D., LL. D., who has for fifty years been a professor in this Seminary.

### 391. *Condition in 1882.*

1882, p. 595. From report of the directors:

*The Election of Professors.*—In July, 1881, the Rev. C. R. Hemphill, of the South-Western Presbyterian University, was elected associate professor of Biblical Literature, and in March, 1881, the Rev. W. E. Boggs, D. D., of Atlanta, Ga., was elected professor of Church Government and History. Both of these have signified their acceptance, and are expected to enter upon their duties next fall.

*The Financial Condition.*—This is very encouraging. The balance of the debt, which to some extent caused the closing of the Seminary, has been paid, the buildings have been repaired and the grounds put in order. About \$17,000 have been added to the endowment, and the work of increasing the funds is steadily progressing.

*The Library.*—There have been some valuable additions to the library, which now consists of 20,367 bound volumes, besides a large number of pamphlets.

*The Re-opening.*—The board have ordered the re-opening of the Seminary, which will take place (Providence permitting) on the 14th of September, 1882.

### 392. *Condition of Columbia Seminary in 1883.*

1883, p. 84. From the report of the directors:

Our beloved Seminary, after being closed for two years, was re-opened on September 14, 1882. This should be a subject of rejoicing to the whole Church, for it is no unimportant matter, in these days when there is so much defection in the theological seminaries, that our Southern Zion should have another institution manned by those who are able to teach the Westminster standards, and who are too honest to secretly impugn the verbal inspiration of any part of the original Scriptures, or to covertly teach evolution and other insidious errors that undermine the foundations of our precious faith.

Two of the professors, Rev. C. R. Hemphill and Rev. Dr. W. E. Boggs, began their instructions at the re-opening of the seminary, and the board has every reason to rejoice over the addition of these brethren to the faculty.

By the death of Dr. Howe, Prof. C. R. Hemphill becomes professor of Biblical Literature and the Exegesis of Scripture.

The chair of Pastoral Theology and Sacred Rhetoric is vacant, but will be filled as soon as it is possible to do so.

The board directed the faculty last fall "to provide for a more complete study of the Bible as a whole, and through the English version of the Scriptures." This direction has been carried out, and the study of the English Bible constitutes an important feature in the departments of Didactic Theology, Church History, and Sacred Rhetoric. Moreover, the board have directed the executive committee to secure special instruction in elocution during the coming session.

The financial condition is steadily improving. Every obligation of the past year has been promptly and fully met, so that there is not a dollar of debt. Over \$17,000 have been collected by the financial agent during the fiscal year for increasing the endowment, and the prospect for completing this work is constantly becoming brighter.

The library has been largely increased during the year, mainly through the generosity of Rev. George Howe, D. D., who bequeathed to it about 2,400 volumes, so that it now consists of about 23,000 volumes, besides a large number of pamphlets. As the present accommodations of the library are utterly insufficient, steps have been taken to secure a fire-proof library building, capable of holding 50,000 volumes. "The Library Fund," which is almost entirely the bequest of the late Rev. Dr. Thomas Smyth, of Charleston, S. C., now amounts to over \$7,000. As the increase of this fund cannot be used until the principal is \$10,000, the board have taken steps to secure the required amount, so that there will soon be a permanent fund for the preservation and increase of the library.

### 393. *Condition of Columbia Seminary in 1884.*

1884, p. 279. Professors Hemphill and Boggs were inaugurated September 19th, 1883.

P. 280. The fund for an annual course of lessons in elocution had increased so much that we were able to provide instruction in this department during the past session, thereby greatly benefiting many of the students. The executive committee have been directed to secure instruction in elocution during the coming session.

The library has been increased by various gifts, the largest of which was the bequest of the late Rev. S. Beach Jones, D. D.

The financial condition is constantly improving. Every obligation of the past year has been promptly and fully met, so that there is not a dollar of debt. The value of the endowment fund is about \$12,000 greater than it was a year ago, and is steadily, though not rapidly, increasing. A full and detailed statement of the assets of the Seminary is annually made to the Synods having control of the institution.

### 394. *Changes in the faculty.*

1885, p. 453. From the directors' report:

On December 10th, 1884, the chair of Natural Science in connec-

tion with Revelation was vacated, and the incumbent ceased to teach in this institution. At the same time the incumbents of the chairs of Biblical Literature and Exegesis of Scripture, and of Ecclesiastical History and Church Government, resigned, requesting that their resignations take effect July 1st, 1885.

The board would inform the Assembly that it has endeavored to fill these vacancies as far as practicable by electing to the chair of Ecclesiastical History and Church Government the Rev. Dr. J. D. Tadlock, of King College, Bristol, Tenn.; to the chair of Natural Science in connection with Revelation, the Rev. Dr. C. C. Hersman, of Westminster College, Fulton, Mo.; and as provisional instructor in Biblical Literature and Exegesis of Scripture, Mr. Geerhardus Vos, a graduate of Princeton Seminary, New Jersey.

### 395. *Finances of Columbia Seminary in 1885.*

1885, p. 454. The whole of the endowment fund amounts (face value) to about \$207,000, and its estimated actual value to about \$190,000. This fund, with a small exception, is invested in safe and profitable securities. Its income is about sufficient to provide a comfortable support for four professors, but does not justify the election of a fifth to fill the vacant chair of Pastoral Theology and Sacred Rhetoric.

The financial agent of the board has spent eight months of the past year in prosecuting his work. He has, during that period, collected in cash \$2,829.42, and obtained in subscriptions about \$4,000. It is believed that the depressed condition of the country, coupled with the recent controversy in the Church on the subject of evolution, has in a measure hindered the successful prosecution of our efforts to complete the endowment of the Seminary.

### 396. *Condition of Columbia Seminary in 1886.*

1886, p. 83. The financial condition of the institution is good. The total amount of invested funds is about \$210,275.32, face value, with an estimated real value of \$200,469.94. These investments yield an annual income of about \$11,784. If to the above amount of invested funds be added the value of the library and real estate owned by the institution, the whole amount of the assets of the institution will approximate \$270,000.

During the entire session just closed, Rev. Dr. J. L. Girardeau, Rev. Dr. J. D. Tadlock, and Rev. Dr. E. L. Patton, tutor of the Hebrew language, have been engaged in the discharge of their respective duties; and since the middle of last December, Rev. Dr. James Woodrow, Perkins professor of Natural Science in connection with Revelation, has been engaged in the discharge of the duties of that chair. The resignation of Rev. Dr. J. L. Girardeau, tendered last October, was accepted by the board in December, and takes effect the 30th of June next. At the present meeting the board elected Rev. Dr. J. A. Lefevre to the chair of Didactic and Polemic Theology, and Rev. Dr. J. F. Latimer to the chair of Biblical Literature and Exegesis of Scripture.

### 397. *Origin of the Seminary, and the roll of its faculty.*

This Seminary was established in 1828, by the Synod of South Carolina and Georgia, its title then being "The Theological Seminary of the Synod of South Carolina and Georgia." Upon the division of the Synod into the two Synods of

South Carolina and Georgia, the constitution was so modified as to continue to each of the Synods a share in its control. The Synod of Alabama, at its sessions in the fall of 1857, received and accepted overtures offering it a joint interest in the Seminary. So that the institution was under the joint control of these three Synods until it was given over to the Assembly. The plan is essentially the same as that of Princeton. (See Baird's Digest, chapter on Princeton Seminary; also section 242 on Columbia Seminary.)

The following have been members of the faculty:

<i>Accessus.</i>	<i>Exitus.</i>
1828. THOMAS GOULDING, D. D., Professor of Ecclesiastical History and Church Polity.	1834.
1831. GEORGE HOWE, D. D., LL. D., Professor of Biblical Literature.	1883.
1833. A. W. LELAND, D. D., Professor of Christian Theology.	1856.
1836. CHARLES COLCOCK JONES, D. D., Professor of Ecclesiastical History and Church Polity.	1838.
1848. CHARLES COLCOCK JONES, D. D., Professor of Ecclesiastical History and Church Polity.	1850.
1852. ALEXANDER T. MCGILL, D. D., Professor of Ecclesiastical History and Church Polity.	1853.
1853. B. M. PALMER, D. D., LL. D., Provisional Instructor in Ecclesiastical History and Church Polity.	1853.
1854. B. M. PALMER, D. D., LL. D., Professor of Ecclesiastical History and Church Polity.	1856.
1856. A. W. LELAND, D. D., Professor of Sacred Rhetoric and Pastoral Theology.	1871.
1856. J. H. THORNWELL, D. D., LL. D., Professor of Didactic and Polemic Theology.	1862.
1857. J. B. ADGER, D. D., Professor of Ecclesiastical History and Church Polity.	1874.
1861. JAMES WOODROW, Ph. D., D. D., LL. D., Perkins Professor of Natural Science in connection with Revelation.	1886.
1867. WILLIAM S. PLUMER, D. D., LL. D., Professor of Didactic and Polemic Theology.	1875.
1870. JOSEPH R. WILSON, D. D., Professor of Pastoral and Evangelistic Theology and Sacred Rhetoric.	1874.
1875. WILLIAM S. PLUMER, D. D., LL. D., Professor of Pastoral, Casuistic and Historic Theology.	1880.
1876. J. L. GIRARDEAU, D. D., LL. D., Professor of Didactic and Polemic Theology.	1882.
1882. CHARLES R. HEMPHILL, D. D., Associate Professor of Biblical Literature.	1883.
1882. WM. E. BOGGS, D. D., Professor of Ecclesiastical History and Church Polity.	1885.
1883. CHARLES R. HEMPHILL, D. D., Professor of Biblical Literature.	1885.
1885. J. D. TADLOCK, D. D., Professor of Ecclesiastical History and Church Polity.	1887.
1887. C. C. HERSMAN, D. D., Professor of Biblical Literature.	1887.
TUTORS IN HEBREW.	
1851. BAZILE LANNEAU, A. M.	1855.
1856. JAMES COHEN, A. M.	1862.
1874. CHARLES R. HEMPHILL, A. M.	1878.
1885. E. L. PATTON, D. D.	1886.

398. *The Assembly assumes review and control over Union Theological Seminary.*

1861, p. 37. The Synods of Virginia and North Carolina request that the General Assembly in the Presbyterian Church of the Confederate States will assume the same review and control over the Union Theological Seminary in Virginia which the General Assembly of the Presbyterian Church in the United States heretofore exercised according to the plan of the Seminary, and that the Seminary shall be called the Union Theological Seminary, under the care of the General Assem-

bly of the Presbyterian Church in the Confederate States of America, and the board of directors shall report annually to the Assembly. This request was granted.

1866, p. 10. A paper containing the action of the Synod of North Carolina in regard to a transfer of Union Theological Seminary to the care of the General Assembly was read and referred to the Standing Committee on Theological Seminaries. On the recommendation of that committee, it was resolved: That the memorial from the Synod of North Carolina, requiring the sanction of the Synod of Virginia, which sanction has not been reported, be filed amongst the papers of the stated clerk.

### 399. *Opening and closing day at Hampden Sidney.*

1864, p. 285. The following resolution was adopted by the directors of Union Theological Seminary, May 13, 1862:

*Resolved*, That the Synods be requested to change the close of the session from the second Monday in May to the last Thursday in April, so as to allow time for the report of the directors to reach the General Assembly of the same year; and the succeeding session commence on the last Thursday of August ensuing.

The Assembly is requested to assent to the above, that, when acted on by the Synods, it shall be in force. Its assent was given. (A subsequent change was made in 1880, see below.)

### 400. *Financial condition of Union Seminary.*

1865, p. 412. (Abridged.) Until July the funds of the institution continued to yield their usual income. After July such income ceased. So much of the funds as was invested in bank stocks is totally lost. This amount is from \$16,000 to \$20,000. The remaining funds, amounting to \$90,000 or \$100,000, consist of State or other securities, which may ultimately be available as sources of income. For the present, and we know not how much longer, the institution has not one cent of income from any source. During last summer benevolent persons in Baltimore made contributions of money and goods. On invitation, a member of the faculty visited Baltimore and New York, and raised about \$6,000 among Presbyterians friendly to the South. The Synods of Virginia and North Carolina have adopted plans for raising moneys, both for immediate and permanent wants, and have directed that a member of the faculty resume his financial agency in the North.

1866, p. 63. The board reported that \$7,944 had been secured by this agency, besides \$1,540 from other sources, and that the invested funds had not yet become productive.

1866, p. 21. Your committee learn that, since the report of the directors of Union Theological Seminary was prepared, in obedience to the order of the board of directors, under the advice of the Synod of North Carolina, the Rev. Dr. B. M. Smith has prosecuted an agency for adding to the permanent funds of the Seminary, which has resulted in securing about \$50,000; of which \$30,000 was given by Mr. Cyrus H. McCormick, of Chicago, as an endowment for a professorship; and \$10,000 by a Christian lady of Baltimore, for the erection of a library building.

In view of these facts, and the donation of \$13,000 to Columbia, the following was adopted:

1866, p. 21. *Resolved*, That the thanks of this Assembly are due, and are hereby tendered, to Mr. Cyrus H. McCormick, of Chicago, for his munificent contribution of \$30,000 to the funds of Union Theological Seminary, and to the other liberal friends who have come to the help of these Seminaries at this time of trial.

1868, p. 300. The library is in a good condition, comprising about 5,500 volumes, of which 570 have been added during the past year.

*Finances.*—The whole amount of funds deemed available by the treasurer for payment of salaries and expenses is estimated at \$136,960.88. There are five completed scholarships, (\$2,500 each,) one of which (the “Baxter Douglas”) was constituted since the 1st of May, 1867, by the late Miss N. Read, of Lexington, Virginia. There are other incomplete scholarships, of which \$7,334.12 has been contributed.

The condition of the buildings and grounds has, within the past year, been much improved by a judicious, tasteful and economical expenditure.

1869, p. 425. The invested funds are of the nominal value of \$145,875, not all of which are available, however, for income at this present. The Cazenove scholarship has been founded, and the Oliphant scholarship has been paid in.

P. 384. The Committee on Theological Seminaries would further report on the “Constitution and Plan” of the Union Seminary, which has been placed in our hands, and which is referred to in the report of the directors, as follows:

“The directors and trustees have found it necessary to revise the constitution and plan of the institution, to bring it into harmony with the provisions of the act of incorporation granted by the Legislature of Virginia. This amended constitution and plan is herewith submitted for the approval of the General Assembly, and the Assembly is respectfully requested to approve the same at its meeting in 1869.”

The committee have had no means of ascertaining what alterations have been made in the constitution by this contemplated change; and finding nothing in it of which they disapprove, would recommend the approval of the “Constitution and Plan” by this Assembly. Adopted.

1870, p. 571. From report of directors: The library contains about 8,000 volumes. \$12,000 has been secured for erecting a library building; \$4,000 has been added to the library fund, the interest only of which will be expended in the increase and preservation of the library. The Seminary will also receive, under the will of Rev. Urias Powers, \$3,000 per annum for three years, to be expended in the purchase of books. The Seminary has ten scholarships, amounting to \$26,850; besides, the faculty has control of seven temporary scholarships.

In 1874 the library contained 9,693 volumes; in 1879 it contained 10,800. In 1875, T. M. Niven, Esq., of New York, and Joseph B. Wilson, Esq., of Rockbridge, Va., founded each a scholarship. (See p. 29.) In 1877 a system of written examinations combined with oral was adopted, and four new scholarships were founded.

1880, p. 247. The trustees deemed it expedient to change the time

of beginning the terms to the first Wednesday in September, to terminate on the first Wednesday of May following.

1881, p. 414. Provision has been made for instruction in elocution, and addresses will be delivered by the students at the anniversaries hereafter, at which time diplomas will be awarded in lieu of certificates. The amount invested in scholarships is \$49,000.

1883, p. 82. The trustees, with profound gratitude to the Great Head of the Church for the signal favors shown this Seminary, would make brief mention of the following items worthy of special notice: (1.) The sound financial status of the institution. Reference is made to the official appendix of the treasurer for specific information. The buildings and grounds are in a good condition. The library has been added to, so that the present number of volumes is nearly twelve thousand. (2.) The increase in the number of matriculates and new students. (3.) Increased and liberal provision for such additional instruction in the departments of theological education, and in earnest effort for more ample endowment, initiatory steps having been taken at this meeting to establish an additional professorship. Amount of invested funds, April the 1st, was \$251,740. This amount is chargeable with (1.) interest on the library fund of \$8,000 and to (2.) scholarships, which was at 1st April, \$71,200, but will, no doubt, soon be \$72,000; leaving an amount of about \$171,740, from which income will be received to pay salaries and incidental expenses. The treasurer estimates the income from the whole invested funds for 1883-'84, at \$15,446. The legal title of the corporation is "The Trustees of Union Theological Seminary, in Virginia." (The words "in Virginia" distinguish it from the Theological Seminary of the same name in New York city.) Trustees are by law only eligible from the directors appointed by the two Synods.

#### 401. *Changes in the faculty at Union Seminary.*

1884, p. 278. At a meeting of the trustees, called for the purpose, in Richmond, Va., in July, 1883, the resignation of Dr. Dabney was, with great reluctance, accepted, and the Rev. Dr. Thomas E. Peck, the then professor of Church History, was unanimously elected professor of Systematic and Pastoral Theology, to supply the vacancy occasioned by the resignation of Dr. Dabney.

At the present meeting (May, 1884) the trustees, by unanimous vote, elected the Rev. James F. Latimer, Ph. D., of Memphis, Tenn., professor of Ecclesiastical History and Polity. At the same meeting, the trustees elected the Rev. W. W. Moore, of North Carolina, adjunct-professor of Oriental Literature, in which department Mr. Moore filled the position of assistant instructor during the past year with the most gratifying success.

1885, p. 452. Professor Moore has entered upon his work with great diligence and enthusiasm, and has adopted the most approved modern methods of teaching Hebrew, and has inspired his pupils with a remarkable degree of zeal in this department. Following what was believed to be the demands of the occasion, the trustees have provided to continue the study of the Hebrew language through the whole course, with the view of giving the students such a thorough acquaintance with the language that after graduation they will be able to continue its use with pleasure.

The Rev. J. F. Latimer, Ph. D., D. D., entered upon his duties at the opening of the present scholastic year as professor of Ecclesiastical History and Polity, and at the close of the year was inducted formally by the trustees into his professorship.

#### 402. *Condition of the Seminary in 1886.*

1886, p. 85. The Hon. F. N. Watkins, secretary and treasurer of the corporation having died, Col. J. P. Fitzgerald, of Farmville, Va., has been elected treasurer, and Rev. Charles White, D. D., Worsham, Va., secretary of the corporation. The investments are: General fund, \$171,996.33; scholarship fund, \$83,200; and library fund, \$8,000, yielding an income of \$480. The total income for the year has been \$16,691.65. There are 12,596 volumes in the library.

#### 403. *Historical statement.*

This Seminary was opened January 1, 1824, with one professor, J. H. Rice, D. D., and three students. No building had been completed. In 1830-'31 an additional professor had been secured; the number of students was about fifty, and buildings had been erected, affording accommodations for two professors, a steward, and sixty students, and also containing a chapel, a library, and lecture rooms. Since that time three buildings for professors' residences and a spacious library have been erected.

The appended lists give the names of the professors and assistant professors in the Seminary from the date of its origin to the present time.

##### ASSISTANT PROFESSORS.

HIRAM P. GOODRICH,.....	November, 1828, to April, 1830.
ELISHA BALLENTINE,.....	February, 1831, to " 1834.
BENJAMIN M. SMITH,.....	April, 1834, to " 1836.
ELISHA BALLENTINE ( <i>iterum</i> ),.....	" 1836, to " 1838.
FRANCIS S. SAMPSON,.....	November, 1838, to June, 1848.
WILLIAM B. BROWNE,.....	August, 1848, to " 1849.
DABNEY C. HARRISON,.....	September, 1854, to April, 1856.
THOMAS WHAREY,.....	" 1859, to " 1860.
RUTHERFORD R. HOUSTON,.....	" 1860, to " 1861.
WALTER W. MOORE,.....	" 1883, to May, 1884.

##### PROFESSORS.

###### I. Systematic and Polemic Theology:

JOHN H. RICE, D. D.,.....	From Jan., 1824, to Sept. 3, 1831.
GEORGE A. BAXTER, D. D.,.....	From Nov., 1831, to Ap. 24, 1841.
SAMUEL B. WILSON, D. D.,.....	From " 1841, to Sept., 1869.
ROBERT L. DABNEY, D. D., (As adjunct),.....	From Sept., 1860, to Sept., 1869.
(As principal),.....	From " 1869, to June, 1883.
T. E. PECK, D. D.,.....	From " 1883, to —.

###### II. Ecclesiastical History and Polity:

STEPHEN TAYLOR, D. D.,.....	From November, 1835, to 1838.
SAMUEL L. GRAHAM, D. D.,.....	From September, 1838, to 1839.
SAMUEL L. GRAHAM, D. D., ( <i>iterum</i> ),.....	From " 1849, to 1851.
ROBERT L. DABNEY, D. D.,.....	From " 1853, to 1859.
THOMAS E. PECK, D. D.,.....	From Sept., 1860, to Sept., 1883.
JAMES F. LATIMER, Ph. D., D. D.,.....	From May, 1884, to —.

###### III. Oriental Literature:

HIRAM P. GOODRICH, D. D.,.....	From 1830 to 1839.
SAMUEL L. GRAHAM, D. D.,.....	From Nov., 1839, to 1849.
FRANCIS S. SAMPSON,.....	From Sept., 1849, to Ap. 9, 1854.
BENJAMIN M. SMITH, D. D.,.....	From " 1854, to —.
W. W. MOORE, Adjunct Prof.,.....	From " 1884, to May, 1886.
W. W. MOORE, D. D., Associate Prof.,.....	From May, 1886, to —.

IV. Biblical Introduction and New Testament Literature :

WILLIAM J. HOGE, D. D., ..... From Sept., 1856, to April, 1859.  
 HENRY C. ALEXANDER, D. D., ..... From " 1869, to —.

V. Pastoral Theology and Biblical Introduction :

SAMUEL B. WILSON, D. D., ..... From Sept., 1860, to Aug. 1, 1869.

Since that time Pastoral Theology has been attached again to the chair of Systematic Theology.

404. *Tuskaloosa Institute.*

1875, p. 28. Overture from Rev. C. A. Stillman, D. D., and others, asking the Assembly, at its present meeting, to take action looking to the establishment of an institute for the education of colored preachers, in pursuance of the policy recommended by the last Assembly; or in case the way be not clear to do that at this meeting, to appoint a committee to take the subject into consideration, and, if they deem it expedient and practicable, to digest a plan for the organization, management, and support of such a school, and report to the next Assembly.

The Assembly accedes to the latter alternative of this request, and appointed a committee for the purpose specified in the overture, to report to the next Assembly.

Committee: C. A. Stillman, D. D., J. O. Stedman, D. D., and Ruling Elder B. M. Estes.

1876, p. 208. This committee made a report, which was referred to the Standing Committee on Education. Thereupon the following was adopted:

P. 231. The Standing Committee on Education, having had referred to them the report of the special committee appointed by the last Assembly on the subject of establishing an institute for the education of colored ministers, and having given to the matter as mature deliberation as was possible, and having sought the wisest counsel they could obtain, are unanimous in submitting the following report and recommendations for adoption by the Assembly:

1. That the paper referred to them be approved, as expressing the sense of this Assembly on the subject to which it relates, and as presenting the most feasible plan of accomplishing the object that is sought.

2. That the Assembly, in discharge of the grave responsibility which rests upon our Church in regard to the evangelization of the colored race, do now resolve to establish such an institute as is proposed in the paper above referred to, for the education of a colored ministry.

3. That this institute be begun and conducted in the least expensive way, compatible with the success of the object to be accomplished, and that the funds which may be raised for this purpose, at least for the present, shall in no case be spent in the purchase or erection of buildings, but only in defraying the necessary expenses of the institute, in the rent of suitable rooms, and in paying the salary of the teachers who may be employed.

4. That the instruction given in the institute shall, in the beginning at least, and until the way is opened for something more advanced, be limited to the ordinary branches of an English education, together with such instruction in Church History and Government, Theology, and the rules of interpreting and expounding the Scriptures, as may be necessary to qualify the candidates for preaching the gospel, and administering the affairs of the Church to the edification of their own people.

5. That Rev. C. A. Stillman, D. D., whose qualifications for the work are well known, and who, if called by the Church, it is believed will not refuse the task, be now appointed to take charge of the institute, to be the instructor in Theology and its kindred branches therein; and that he be authorized to employ a suitable assistant, who shall be the teacher of the English department, under his superintendence and control; and that in case the appointment be accepted by him, the institute shall be located at Tuscaloosa, Alabama.

6. That the raising of the funds for this cause be referred to the Executive Committee of Education, and that they be authorized and instructed to appeal to our churches and all benevolent persons for contributions to this object.

7. That all delegates to the General Synod of the Reformed Church be requested to lay the matter before that body, and if possible to secure the sympathy and support of that Church towards this cause.

It was resolved that the whole matter of raising funds for the purpose contemplated in the above report shall be confided to the agency of the Rev. Dr. Stillman, under the direction of the Committee of Education.

1877, p. 438. *Resolved*, 1, That an executive committee, to consist of a secretary and four members, one of whom shall be by said committee elected treasurer, be now appointed, clothed with powers, and subject to restrictions in every respect similar to the other executive committees of the Assembly, to be called the Executive Committee for the Education of a Colored Ministry.

2. That this committee shall be charged with the duty of devising and executing, in accordance with existing restrictions on other executive committees, all that shall be useful to establish on a permanent basis a suitable institution for the education of a colored ministry, and to do such other work as the General Assembly shall from time to time direct, for the evangelization of this element of our population.

3. That this committee be located at Tuscaloosa, Alabama, and the names of the following persons are proposed to constitute said committee, viz.: Rev. C. A. Stillman, D. D., secretary; W. P. Webb, Jonathan Bliss, J. T. Searey and R. D. Webb.

4. That this executive committee prepare, and report to the next General Assembly for its action, a complete constitution and by-laws for itself, and for the institution over which it is to be placed.

5. That the Presbyteries be again earnestly urged to consider this whole subject, in view of this action of the Assembly, and to co-operate with the executive committee in carrying out the work assigned it.

6. That for the present the support of candidates for the ministry at this institute be provided for through the Presbyteries having such candidates under care, as such bodies shall devise, and that Presbyteries having no colored candidates of their own, or having a surplus of funds for this purpose, shall send their contributions or surplus to the treasurer of the committee, to be invested or disbursed by it under the rules to be adopted for its action.

7. That in addition to the annual reports of this committee to the General Assembly, it be required to send to all the Presbyteries having candidates or contributing funds a semi-annual report, on the first of March and first of September of each year, setting forth the deport-

ment and progress of their candidates, and the disbursement of the funds.

8. That the whole Church be most earnestly and affectionately urged to look with favor on this work, and to liberally aid it with their prayers, their influence, and their means. And inasmuch as this work is in its infancy, it is not inappropriate to add that contributions are greatly needed for its general support, as well as for the support of the students.

9. That the first Sabbath of December, or as soon thereafter as practicable, be appointed for the annual collections for this object, to be taken up in whatever way shall seem best to each particular church.

#### 405. *Agency for the Institute.*

1878, p. 630. The Presbytery of East Hanover recommends that the General Assembly shall be requested to consider the expediency of sending out one or more accredited agents upon a special mission to Great Britain in its behalf.

We believe that this overture is based upon some personal knowledge of the feeling among the Christian people of that country on this subject. The same recommendation comes up to us from the executive committee of the Institute.

We therefore recommend that the executive committee, as soon as the way may be clear, take the necessary steps to inaugurate such a mission, and that the agent whom they select be accredited by the moderator and stated clerk of the Assembly.

1879, p. 82. In accordance with the recommendation of the last Assembly, and upon the recommendation of a number of our most judicious ministers, the committee appointed Rev. B. T. Lacy, D. D., our financial agent, to solicit funds for the endowment, buildings, library and general support of the Institute, at a salary of fifteen hundred dollars and necessary travelling expenses, to be paid out of money raised by him under this appointment. The field assigned to Dr. Lacy was the Reformed Church, the churches in Canada, and wherever the way seems open in Great Britain. We learn from his report to us that his agency has accomplished a part of what was expected. He has collected 600 volumes for our library, most of them books of value and suited to our wants.

1880, p. 248. Dr. Lacy suspended his agency soon after the meeting of the last Assembly.

#### 406. *Salary of the corresponding secretary.*

1882, p. 564. *Resolved*, That the executive committee be authorized to pay the corresponding secretary such reasonable annual compensation as, in their judgment, the circumstances of the case may warrant.

The secretary had, up to this date, given his services gratuitously.—A.

#### 407. *The Institute commended.*

1883, p. 35. *Resolved*, 1, That in addition to other ways of sustaining the Tuscaloosa Institute, this Assembly would urge upon the Presbyteries, churches and sessions under its care the duty of making it a special object to seek out colored men who give evidence of piety and

of a capacity for intellectual and spiritual culture, and encourage them to enter the ministry, and to avail themselves of the advantages afforded by this theological school.

2. That the Institute be commended to the people of God, not only as an important means of usefulness, but as the most direct method yet devised of relieving the Church of the immense responsibility in regard to the African race which has been laid upon it.

See also 1882, p. 573.

408. *A column for the Institute in the statistical tables.*

1882, p. 547. *Resolved*, That the Assembly order the Publication Committee, if practicable, to insert into the statistical tables of the Minutes a column for contributions to the "Tuskaloosa Institute (colored)," and that the blank reports which are furnished to the Presbyteries be remodeled in accordance with this change.

409. *Discretion given the faculty as to retaining incompetent students.*

1885, p. 430. The committee having been obliged in several instances to recommend the withdrawal of students of good Christian character, but incapable of pursuing the course of study with any encouraging degree of success, asks the Assembly to instruct them whether any, and if any what, discretion is left to the faculty in retaining students sent to them by the Presbyteries, when in the judgment of the committee and faculty they are incompetent to take the full course of study. In reply, the Assembly would first urge the Presbyteries to exercise great care in the selection of candidates, both as to character and mental capacity, and to endeavor to give them as much preparatory scholastic training as possible. But when, in the judgment of the faculty, any student, after sufficient trial, proves incompetent to profit by the instructions offered, it is their right and duty, after duly notifying his Presbytery, to return him to his home.

410. *Change in the method of collecting and disbursing the funds of the Institute.*

1886, p. 52. Overture from the Presbytery of Nashville, touching evangelistic work among the colored people, asking—

"1st, That a collection be ordered in all our churches, on the first Sabbath in December, for the evangelization of the colored race, instead of for Tuskaloosa Institute, as at present.

"2nd, That the funds so collected shall be used, first, for supporting Tuskaloosa Institute, conducted upon its present plan, and that any surplus that may remain shall be used by the Committee of Home Missions for employing evangelists to the colored people."

Your committee recommend:

1. That these requests be granted, in the confident hope that in this way the funds contributed to this whole cause shall be largely increased.

2. That, if the Assembly approve the above, all funds now in the hands of the treasurer of Tuskaloosa Institute, or that may hereafter come into his hands, contributed especially for the Institute, shall be held by him subject to the order of the executive committee of the Institute. The annual collections hereafter are to be sent to the Executive Committee of Home Missions.

3. On the first of each month the treasurer of the Assembly's Committee of Home Missions shall honor the draft of the treasurer of the Institute for such amount as shall be ordered by the secretary of the Institute, and certified to be necessary for the current expenses of that month.

4. If, at any time, the Executive Committee of Home Missions shall have cause to fear a lack of funds for the current expenses of the Institute, they shall at once notify the executive committee of the Institute, that they may be prepared for such emergency. Adopted.

#### 411. *Progress of the Institute.*

1877, p. 451. The Institute was located at Tuskalooza, Ala. Rev. A. F. Dickson, of Chester, S. C., was appointed professor. Six students have been in attendance, two of whom were Presbyterians, one under care of Memphis and the other of Savannah Presbytery.

1878, p. 697. The executive committee appointed in May, organized in July, 1877, and adopted a constitution and by-laws for its own government and that of the Institute. Dr. James T. Searcy was elected treasurer. The salary of Rev. A. F. Dickson was fixed at \$1,500.

P. 630. The Institute has no buildings. The constitution and by-laws were adopted. This required that two others be added to the executive committee. Mr. H. M. Sumerville, of Tuskalooza, and Rev. D. D. Sanderson, of Eutaw, were appointed.

1879, p. 81. Rev. A. F. Dickson died in January. His classes were taught the rest of the term by Rev. J. W. Kerr, M. D.

1880, p. 248. Rev. D. C. Rankin has been elected permanent professor, at a salary of \$1,000 a year. A colored Presbyterian church has been organized in Tuskalooza, and a large and flourishing colored Sabbath-school is maintained, in which the students take part. We have no contributions to a separate students' fund, and we have used a part of the general fund in meeting the necessary expenses of students connected with our Church.

1881, p. 418. We have continued the plan of last year in meeting the expenses of students of our own Church. We pay their board, fuel, lights, etc., costing in all \$8 per month, or \$80 per year, they providing their own clothing, etc., and supporting themselves during vacation. We still endeavor to procure this amount from the Presbyteries sending them, but are obliged, in some instances, to supplement a deficiency.

We have not yet provided a building for the Institute, but are taking steps to do so, following the instructions of the Assembly to incur no debt.

We have not deemed it advisable to send an agent into the field to solicit funds. We have received some aid, however, from persons outside of our Church, both in the form of money and of books.

1882, p. 591. In accordance with the action of the last General Assembly, we elected an additional professor, Rev. W. H. Richardson, of the Presbytery of South Alabama, who entered upon his duties at the opening of the present session. We have thus had the services of two professors during the session.

P. 592. Following the directions of the last Assembly, we have erected a neat and commodious building for the use of the Institute,

which we entered on the first of January, and find admirably adapted for our purposes. It contains two large rooms and one small one. The entire cost, including lot, enclosure, furniture, and fixtures, was \$1,888.35, and is all paid for, and insured.

1883, p. 81. The committee, at their recent meeting, appropriated \$150 for the purpose of completing a church building in process of erection upon a lot given by Dr. J. T. Searcy to the Institute, and to be deeded to the Trustees of the General Assembly in trust for the use of the Institute as a chapel, and to be used by the colored church recently organized under the care of the Tuskalooza Presbyterian church. We regard this as a necessary appendage to the Institute. We have no room suitable for public exercises. The exercises by the students, when conducted only in the presence of the school, are not sufficient to cultivate and develop their gifts.

1884, p. 276. Rev. D. C. Rankin resigned his professorship at the close of last session. Rev. D. D. Sanderson, D. D., was chosen as his successor. Rev. J. J. Anderson is the other professor.

The curriculum of study, adopted a year ago, has been extended to embrace four years, and has been kept up, and found to suit the capacities of the students. Yet we are deeply impressed with the conviction that our terms of admission as to scholarship are too low, and that it is necessary to require that all students, upon their entrance, should show ability to read correctly and intelligibly, and to write a legible hand; also, a fair acquaintance with the four elementary rules of arithmetic.

We would respectfully, but earnestly, recommend that the Presbyteries use the utmost caution in the selection of candidates; and also, that they endeavor to afford them a fair degree of academic preparation before their entrance, so that the professors may be able to give more time to the Biblical and theological course.

We find that the appropriation of \$150 last year, to aid in the completion of a church building for the colored Presbyterian church in Tuskalooza, has been fully justified by the results. That organization has been strengthened, the congregation increased, and the Sabbath-school so developed as to justify the discontinuance of the colored Sabbath-school, which had been taught by whites in our church for twenty-five years.

Our library has been kept in excellent condition, and has been enlarged by a generous contribution of books from the Board of Publication at Philadelphia.

1885, p. 456. A suitable boarding-house has been established, conducted by a respectable colored man, a member of our church, and under the supervision of the faculty, and where a more careful supervision is exercised than heretofore over the students.

1886, p. 86. Rev. J. J. Anderson resigned his professorship in September, 1885. In January following Rev. J. G. Praigg, of Tuskalooza Presbytery, was chosen to succeed him.

1887, p. 213. *Resolved*, That the office of treasurer be abolished, and that all funds for this work be sent directly to the treasurer of Home Missions at Atlanta.

The following request was granted, and the authority asked for was conferred: *Resolved*, That the General Assembly be requested to authorize Dr. James T. Searcy (with the assent of the sub-committee

designated in our constitution and by-laws) to negotiate for the sale of the property of the Institute in or near Tuskalooza, and when the same is sold, the Trustees of the General Assembly be instructed to convey the same to the purchaser; the proceeds of the sale to be re-invested in constructing a new church and buildings. This property includes a church lot and building, and the house and lot occupied as a seminary or school.

412. *The Southwestern Theological Seminary.*

1867, p. 140. *Resolved*, That the General Assembly decidedly adopts the views of the Presbytery of North Alabama, that it is inexpedient to take measures for establishing a third theological seminary.

413. *Inspiration of the Scriptures in the Seminaries.*

1867, p. 150. The Assembly would earnestly impress on the minds of all having in charge the government and instruction of our Theological Seminaries, the vital importance of training our future ministers, not only to be able and faithful ministers of the Word of God, but also to be fully imbued with an implicit faith in the plenary and literal inspired authority of the sacred Scriptures.

414. *Standard of ministerial education.*

1872, p. 158. The Committee of Bills and Overtures report overture from West Hanover Presbytery, respecting the standard of qualifications for the sacred office. Your committee believe that the Presbyteries faithfully carry out the requirements of our Form of Government; that the standard of qualification for licensure and ordination actually reached among us was never higher than at present; that the measures proposed in the overture would embarrass the Committee of Education, and introduce invidious distinctions among candidates for the ministry. Your committee therefore recommend that the further consideration of the overture be dismissed. Adopted.

The purport of this overture was, that Presbyteries should be earnestly enjoined by the Assembly to take order by which all candidates for the ministry under their care shall be induced to prosecute full courses of both academical and professional study preparatory to licensure; and that the Committee of Education be required to refuse rendering aid to any candidate, unless the Presbytery recommending such candidate shall, with the application for such aid, furnish evidence that the candidate on whose account the application has been made has come under the obligation of a written pledge to pursue such a course of study as the Presbytery may have prescribed in accordance with the provisions of our Form of Government.—A.

415. *Change in the mode and standard of theological education.*

1869, p. 373. A memorial from the Rev. R. L. Dabney, D. D., on theological education, was presented and referred to the Committee on Theological Seminaries.

P. 385. The committee have had under consideration the memorial of Dr. Dabney on theological education, and find therein many important suggestions on several features of this general subject. The respected author obviously contemplates radical changes in the process of theological education, embracing changes in the relations of the Theological Seminaries to the Assembly, changes in the methods of imparting instruction by the professors, in the recognition of grades of profi-

ciency among the students by the faculty giving instruction, in the organization and powers of the directory of the Seminaries, and as to the subject of the natural sciences, instruction in which is imparted in one of our institutions. It will be seen at once that these topics, as they are treated by the memorialist, would constitute a necessity for remodeling the whole plan of our Seminaries. As far as known to the committee, these subjects have not been under general consideration in the Church, and their importance forbids at the session of the present Assembly that matured judgment which they deserve. The committee therefore recommend that the memorial be referred to the faculty and directors of each Seminary, and that they report to the next Assembly the results of their deliberations at their discretion. Adopted.

1870, p. 510. The committee have considered the memorial of Rev. Dr. R. L. Dabney, and the report of the directors and faculty of Columbia Seminary in relation to the matters contained therein; but as no report has been received from the directors and faculty of Union Seminary on this subject, we respectfully recommend that, in view of the desirableness of uniformity in the management of our Theological Seminaries, and of the importance and difficulty of the whole subject, these papers be referred, together with any report on the same topic that may be received from Union Seminary, to a committee, whose duty it shall be to consider whether any changes are necessary or expedient in the general management of the Seminaries, and report to the next General Assembly. We further recommend, that this committee be composed of the following persons: Rev. J. L. Kirkpatrick, D. D., Rev. J. L. Girardeau, D. D., Rev. R. L. Dabney, D. D., Rev. Prof. James Woodrow, Prof. John L. Campbell, Prof. W. C. Kerr, and Prof. W. H. Waddell; and that this committee meet at Greensboro, N. C., at the call of the chairman.

1871, p. 18. The committee report to the Assembly an overture of the Trustees of Union Theological Seminary, Virginia, calling the attention of the Assembly to a memorial on the improvement of theological education, and requesting that the subject may not fail to receive attention. As a committee of the Assembly exists upon this subject, it is recommended that this committee be advised to examine the matters submitted to them; and no further action of this Assembly at this time is needed.

1872, p. 154. Rev. Dr. Kirkpatrick submitted a report on the improvement of theological education. (P. 159.) Referred to the Committee on Theological Seminaries.

P. 178. This committee, to which was referred an overture from Augusta Presbytery on theological education, and also a communication from the chairman, Dr. Kirkpatrick, of the committee, *ad interim*, appointed by the Assembly of 1870 to consider a memorial signed by Rev. R. L. Dabney, D. D., touching the government of theological seminaries, and the more effective conduct of education pursued in them, made a report, which was laid on the table, and the committee was discharged.

1874, p. 484. Overture from the Presbytery of Augusta complains of the defectiveness of the present system of ministerial training, and requests the appointment of a committee to make provision for certain specific changes.

P. 486. *Resolved*, That a committee be appointed to inquire whether

any changes in the methods of conducting the education of candidates for the ministry in our Theological Seminaries be advisable; and if any, what changes should be made. The committee to report to the next General Assembly.

Rev. Messrs. B. M. Smith, D. D., Geo. Howe, D. D., C. A. Stillman, D. D., B. M. Palmer, D. D., Stuart Robinson, D. D., and J. L. Kirkpatrick, D. D., were appointed such committee. (P. 492.)

1875, p. 45. The committee was continued until the next Assembly.

1876, p. 208. The committee appointed last year on the theological education of candidates for the ministry made a report, through its chairman, the Rev. B. M. Smith, D. D., and the following resolution, offered by the Rev. Dr. Robinson, was adopted, viz.:

*Resolved*, That action on the recommendation of this report be deferred to the next General Assembly; meanwhile, that so much of it as sets forth the proposed modifications in our methods of educating candidates be printed in the Appendix to the Minutes of this Assembly.

The following is so much of the above report as is found in the Appendix:

P. 272. The Rev. B. M. Smith presented a report, in accordance with a resolution of the Assembly of 1874, appointing a committee, consisting of Rev. Drs. B. M. Smith, B. M. Palmer, J. L. Kirkpatrick, C. A. Stillman, George Howe, and S. Robinson, to consider and report "whether any, and if any, what changes in the methods of conducting the education of candidates for the ministry may be desirable." Dr. Smith introduced the report by stating that it was prepared to be sent to the Assembly, to be read by some one else, as he did not decide until last Tuesday morning to come himself. This fact would account for its length, as it embraced more discussion than would otherwise have been deemed necessary. The Assembly, however, would not be taxed with hearing any discussion from him in any remarks explaining its propositions. He assumed the entire responsibility for the paper; for there had been a failure to get the committee together. He had, by personal conference with three, and correspondence with all his associates, succeeded in possessing himself of their views; and while *all* might not agree in *all* the propositions now presented, he felt persuaded *all* would not dissent from *all* of them. He felt assured that all would substantially agree in the *scope* and *purpose* of the report, which he hoped would be acceptable to the Assembly.

I. He then proceeded to state the provisions of the Form of Government, respecting "examining," "licensing," and "ordaining" ministers; showing the part assigned to the Presbytery, and to it *alone*, in the work. But this made no provision for any "method of educating candidates," other than inferential, in a recognition of the agency of academical institutions of various grades. Such, beginning with the "log colleges" of an early period in the last century, had been founded and controlled by ecclesiastical agencies, connected with the voluntary co-operation of the people; and they had been sustained by praiseworthy zeal and liberality. Many had reached the rank of colleges, and even universities, and in the course of study some special provision had been made for preparing young men for the ministry by appropriate courses of instruction. Late in the last, and early in this century, the scheme of separate institutions for teaching theology had been set on foot, which had culminated in the establishment of Princeton in 1812-'13, Auburn in 1816, Union (Va.), Allegheny, and Columbia, about 1824-'27, New Hanover (now "Northwest") in Chicago, Union (N. Y.), and Danville at later periods. But the words "theological seminary" nowhere occur in our standards. The Assembly and Synods, under whose care and control most of these institutions had been founded and grown up, had extended a wise and watchful oversight. But they had all been organized in methods of instruction very much on the type of Andover, in New England, which was either itself their model, or had with them a common type. They had provided courses of instruction, as to order and time, embracing three classes and three years, and proposing preparation of candidates for Presbyterian examination; but, thus far, the relation of these institutions and Presbyteries was not clearly defined. Recently a co-operation of these two parties to the education of candidates had been established, by which arrangements exist for reports from Seminaries to Presbyteries on the demeanor and progress of candi-

dates, and in one seminary a regulation also found place, requiring candidates, on entering the Seminary, to be under care of a Presbytery, or to form such connection as speedily as practicable.

The examinations of Presbyteries had frequently been very imperfect. Cases even occurred when a candidate would be under "care" of Presbytery only twenty-four hours, during which all his examinations had to be passed, and all his trial-pieces to be read. The minuteness, thoroughness, and fidelity of their examinations depended very much on the member or members of Presbytery by whom they were conducted. Besides this, there had not been exercised due oversight of the course of study, as to subjects and extent which is required; and too often, other than "extraordinary cases" have been allowed to obtain licensure, under less evidence of fitness than our standards require. For such cases the plea has been ever ready, "that many useful and even eminent ministers had made as defective show at first," and, indulging the hope that these candidates would also prove exceptions to the law of the Church, the Presbytery has granted license.

The arrangements of the Seminary, though not constitutionally recognized, have, by custom, been accepted as satisfactory for imparting the requisite instruction to candidates. These arrangements only provide a course of study and certain annual examinations, having passed through all which, *not* discreditably, candidates are entitled to "certificates" of the fact, in which no discrimination of grade of qualification is indicated. So a student entering the Junior class expects, and the Presbytery and his friends expect *of course*, he will be ready for licensure at the end of the third. But the inequality in previous mental culture and attainments which characterize a class of young men, coming from various institutions of various grades, must naturally be projected, more or less, in the same degree, through the whole course, to the disadvantage of the instructor and the instructed.

II. After setting forth briefly the methods of conducting the education of candidates now existing under oversight of Presbytery and instruction in the Seminary, the report proceeds to consider what changes are desirable. The overture of the Presbytery of Augusta, on which the committee was raised, proposed a distinct change, so that the Seminary should provide a scholastic year of six months instruction and six months vacation, in which latter time the students may be engaged in "Home Mission or Colportage Work." This evidently coincides with a demand heard in various forms for a training of candidates in what is called a "*practical work*." The Presbytery by no means depreciates the formally stated and traditionally confirmed estimate of the value of a highly educated ministry, for which our Church has ever been distinguished, but properly proposes some means by which such a training may be *added* to the required scholastic training—the *art* of preaching attained along with the science.

From 1799 to 1844, various efforts have been made, in and out of the Assembly, to increase the length of the time (two years) required for the study of theology; and in 1844 the Assembly decided that, as "two years" is the *minimum* laid down, any proper authority might constitutionally lengthen it without any change of the Form of Government being required. Some have proposed a course of four years, equally divided into time for study and vacation, which may be spent as above suggested, or entirely devoted to study, on which an examination shall be held on the opening of the session; and yet, others insist that whatever time be allowed for vacation shall be spent in some remunerative and useful employment by those needing aid, and by others not needing it as they see best.

Many other suggestions have been presented, all partaking of the character of those now stated, and demonstrating that, though rated at various values, they together show the call for careful and wise consideration of the best means of giving additional vigor to this right arm of the Church—the rearing of a faithful ministry.

In all that has been, or may be said, it must ever be distinctly and emphatically borne in mind, that no means, however well devised, can secure the object desired, except by the Divine agency; and no methods or means of training are of any avail unless there be true piety, and growing piety, in the candidate. But equally must we remember that God works by means.

Most, if not all the suggested changes, relate to the part taken by the Seminary in the education of the candidate. Theological seminaries have existed for a period of one-half to three-fourths (nearly) of a century. But they have all remained very much, as to organization, in principle, the same. In our own and the Northern Church they have been an experiment; and the faculties of several seminaries there have had conventions to discuss the very subject which is presented in this paper.

When we propose to consider the suggestions offered as changes in the way of *amendments* to our existing organizations, we are at once met with the difficulty,

either that they conflict with the existing features in such organizations, or are inconsistent with each other.

However apparently presumptuous and bold the suggestion of an entire remodeling of these institutions may appear, yet, if we desire to meet even those criticisms which are best founded, no other course is left. In such re-organization, however, it may be found that nothing essential to success in the work of committing the gospel to faithful men now existing will be jeopardized, as it may be retained in other than the present combinations.

III. The Presbytery stands to the candidate in the relation of a parent, the Seminary of a teacher. No candidate who is so self-confident as to depreciate the opinion of the Presbytery, setting forth, as it does, the views formulated in our constitution, and representing the wisdom of ages, can be considered as unquestionably called to the ministry. Aside from "extraordinary cases," let Presbyteries, then, be required strictly and conscientiously to adhere to the obligation to continue the application of the prescribed tests of the sufficiency of the candidate, not for *two, or ten, or any prescribed number of years*, but till *fully satisfied that such efficiency has been secured*. Thus,

1. On discovering insufficiency in any parts of trial, the Presbytery has no discretion, but must require the candidate to renew his efforts for preparation.

2. Let Presbytery take "care" of the candidate, in directing the place, course, and extent of his study, omitting nothing of the last named which will reduce the *minimum* of preparation required in the Form of Government.

3. The Presbytery must settle each case for itself, as to what time may be profitably spent in preparatory training in the *art*, while making preparation in the *science* of his profession—*i. e.*, how much of Christian *clinics* must be combined with Christian teaching. Diversities of age, with the same mental culture, or of mental culture with the same age, or of one or both, with pecuniary need, may lead to diversities of training in this respect, from the *minimum* of *no formal* prescription for those already practised in Sabbath-schools, prayer-meetings, and other employments, to a *maximum* which may extend the time for such training through vacations of a course of study in the college or university (in some cases), and the Seminary in all, double in time to that which may be required of those who devote all their time to diligent and successful study alone.

4. Presbyteries should arrange for more frequent intercourse with candidates, providing for such as may be pursuing study in institutions at long distances to be placed under the temporary care of Presbyteries within easily accessible distances of such institutions, allowing such courts to perform for a time the duties of the parent Presbytery, but reserving to such Presbytery the duty of examining them on theology, and hearing their trial-pieces. An aid in this supervision is already provided in the arrangement for reports from the institutions of learning where candidates may be placed.

5. In all such modes of supervising their candidates, Presbyteries should avoid making requisitions inconsistent with the duties they owe to the college or Theological Seminary; but still it must be borne in mind that the authority of the Presbytery is even paramount and correlative with its greater responsibility.

IV. The Seminaries should arrange their courses and programme of studies, that a student of fit preparation, ordinary diligence and mental culture can prosecute the whole successfully in the usual period of three sessions of eight or nine months each. But,

1. In no case ought a student to be allowed to matriculate (except as directed as an "extraordinary case" by the Presbytery) without the academical preparation provided by our Form of Government; though a mental culture derived from the successful study of law or medicine, might be accepted, at the discretion of the Presbytery, as tantamount qualification, and be attested to the Seminary.

2. The arrangement of the course of study may be, as at present, in *classes*, though it may be better to construct it in departments or schools, somewhat in the manner of some literary institutions. In any event, there should be for each study at least two grades. The whole course shall be of such extent that it shall comprise, as a minimum, all that is required by our Form of Government; and to the satisfactory accomplishment of it a student of average capacity, preparatory fitness and ordinary diligence may be competent in the period of three years.

3. Those competent to accomplish the course in less time, by extra study during vacation, or by unusual talents or mental culture, or both, shall have the opportunity, by a proper arrangement of the programme of lectures and recitations, to combine some part of the studies of one class or grade with the whole of those of another, in any year, so as to complete the whole in a shorter period than three

years. Arrangements shall also be made by which students, under Presbyterian direction or authority, may be allowed to prosecute the course on a less average amount of study than that prescribed for each year, involving an entire course of more than three years.

4. In no case shall a student be allowed to pass from one grade in any study to the next higher till he shall have passed a satisfactory examination on the former. The grade of attainment shall be fixed by the faculty, and shall be *absolute*, not *relative*, so that its attainment *may be possible* to all who use the proper application. The grade of attainment of each study shall be ascertained by the faculty on a proper combination of the merit of the student, reached by the entire course of recitations of a given period with that which he attains on examination at its close. There may be two or more such examinations, but always at least one, in each session, on each study prosecuted during the session. Reports of diligence and attainment shall be made annually, or oftener, to the Presbyteries to whom the candidates stand related by residence or by formal adoption under their "care." The faculty shall give each student who desires it a certificate of *satisfactory* or *proficient* attainment, according to his grade of scholarship.

5. To the regular may be added a *post-graduate* course, open, under the same regulations which apply to the ordinary course, to students desiring its advantages for extending their knowledge in any direction.

V. The scheme thus briefly set forth is commended to a favorable regard by the following considerations:

1. The authority of Presbytery, as set forth in our standards, in this whole matter, is fully defined, and accepted as indefeasible. At the same time, the power of the Assembly is provided to control the methods of educating candidates, both in the work of the Presbytery and the Seminary. There is no demand for a change in our Form of Government. All that is needed is, that Presbytery fully carries out its provisions, and that the course of study in the Seminary be so ordered as to render the most efficient aid for that purpose.

2. The proposed changes provide an adaptation of the methods of study to the varied demands of candidates, and the arrangements of their Presbyteries respecting them, which may be due to difference in age, previous mental culture, and opportunities for exercise, during the periods of a candidate's preparatory study in the details of ministerial duty, under authoritative direction and supervision.

3. While avoiding the evils of laying the groundwork for a vicious emulation among students, a healthy stimulus to a proper effort for the highest excellence is provided, so that the Scripture illustration is applicable, in that, in this as in the Christian race, all run, and all, not merely one, may obtain the prize.

4. The gradual elevation of the standards of ministerial qualification will do away with the alleged ground of delinquency on the part of members of Presbytery in conducting the strict examinations of candidates, *i. e.*, an incompetency from the loss of knowledge, because insufficiently obtained in the time of preparatory study.

5. Although the matter of scholastic education is that which, in accordance with the purpose of the preceding discussions of the methods of educating candidates, on the part of the Seminary, has been prominently presented, it by no means follows that religious culture is depreciated. On the contrary, the proposed arrangements for securing the most diligent application will enure to promote, and not hinder, growth in grace. The more we lessen the opportunities and temptations to idleness, and repress the natural tendencies to slothful habits and indulgence in trifling pursuits, the more will we cultivate a manly piety and consecration to the Master's service.

6. The scope and end of the whole scheme will bring the Church nearer, every year, to the requisitions of her duty. The pastoral epistles are replete with urgent exhortations to those who propose to be "faithful men of God" in the ministry of his Son—that, on the one hand, they avoid all trifling pursuits; and on the other, earnestly apply their minds to reading, meditation, prayer, and exhortation, in order to be "thoroughly furnished" for the full work of the ministry, by being "nourished up" with the words of sound doctrine, and made apt to teach. The denial or skeptical estimate of our requisitions, in accordance with the Divine teaching, has been due to an inadequate conception of the value of scholastic attainments, or to attaching an undue importance to some conspicuous examples of men, uniting large measures of knowledge with small capacity to impart it, or of men, less rarely found, who, with superficial attainments in books, have never learned the true wisdom which teaches humility, or the prudence which might conceal ignorance.

7. While the ordinary and average attainments of candidates may suffice for the

ordinary requisitions of the ministerial office, the progress in academical culture, and the wider sphere of investigation pursued in some sciences, with the results postulated, whether rightly or not, propositions of true science, with the more extended study of languages, ethnography, and the diverse systems of moral philosophy and of theology, both natural and revealed, call for men fully equipped with a thorough Biblical knowledge and acquaintance with cognate subjects of study, who may be able to repel the attacks of skepticism and infidelity, however protean their forms or insidious their devices. We may safely leave to the providence of God's grace the selection from well-trained men of those best fitted for special fields of labor.

VI. Of objections a few may be noticed:

1. We need not recoil from the plan proposed because revolutionary. The scheme of education by means of theological seminaries is, at best, an experiment. The requisitions of our Form of Government remaining the same, it is the part of wisdom to do all we can to render the Seminaries most fit to provide a training fully to meet these requisitions. The modifications proposed may be gradually introduced. Beginning with that which provides more rigid tests of the candidate's progress and competency, the rest will logically follow.

2. There need be no fear of establishing several *classes* of ministers, or of engendering the evils of *caste*. Distinctions based on scholarship by no means decide ministerial standing; for this piety, aptness to teach, and nameless less valuable, but important, accomplishments will, in any case, enter as elements in establishing character and worth. High scholarship will, meanwhile, lay a foundation for ultimate success in overcoming other deficiencies.

3. No reply need be given those who reject all changes merely because *changes*.

VII This venerable court is asked to express the views now elaborately set forth by adopting the following resolutions:

1. The Assembly recommends to the authorities of the Seminaries more effectual tests of the attainments of candidates in the course of study; suspending the passing them from a lower to a higher stage on the ascertained satisfactory standing of the student on each, and the attainments on the whole by similar tests on the final stage of the course.

2. That the injunction to Presbyteries (Minutes, 1875, p. 28, bottom) be repeated, and urged on the attention of Presbyteries.

3. That Presbyteries take order in a wise discretion for supplying candidates deemed to need training in the *art* of the minister's pastoral work, services which will, with this purpose, also be so remunerative as to aid such in the means of self-support while engaged in preparatory study.

1877, p. 416. Overture from the Presbytery of New Orleans, asking the Assembly not to take action at this meeting on the report and resolutions on theological education presented to the last Assembly, and referred for consideration to this Assembly, on the allegation that the paper contained suggestions which appear too undigested, and the resolutions proposed by the Assembly are too vague. It proposes the further postponement of the subject, and its reference to the same or another committee.

Your committee recommend that the Assembly do now proceed to consider this subject, and presents herewith a paper, setting forth in more detail and definite propositions the topics comprehensively presented in 1, 2, and 3, p. 278, Minutes, 1876, for the consideration of this Assembly:

This General Assembly, in view of the suggestions of the report on theological education referred to it by the Assembly of 1876, respecting the desirableness of sundry modifications in our methods of training candidates for the ministry, hereby solemnly recommends to the Presbyteries, and to the Theological Seminaries under its care, to take order, in their respective spheres of service in such training, for carrying forward that training in the methods herein commended.

I. 1. The Presbyteries shall observe, with increased strictness, the provisions of our Form of Government, Chap. XIV., Secs. III.-VI.;

and, to avoid precipitate action in the licensing of candidates, they shall be required to pass through a probation of at least one year, involving an attendance on at least two meetings of Presbytery, at each of which a portion of their examinations shall be held. The examination of candidates in the Seminary shall in no case supersede the examination by Presbytery.

2. Every candidate, except as regarded as an "extraordinary case," (Form of Government, Chap. XIV., Sec. VI.,) shall be required to prosecute satisfactorily the scholastic course prescribed in the Form of Government, and, at the discretion of Presbytery, exhibit any other evidences of piety, literature, and aptness to teach which may be required by Presbytery.

3. To improve candidates in "aptness to teach," the Presbyteries are advised to provide opportunities for such as need additional advantages for that purpose, by granting them permission, for a limited period and prescribed field of labors, to conduct public religious services involving the exposition of the Scriptures, and provide for the adequate superintendence of such candidates, and for a reasonable compensation for their services; and no candidate shall assume such privileges except by leave of Presbytery.

4. Candidates whose residences are at an inconvenient distance from a Seminary for a properly frequent attendance on Presbyteries may be temporarily placed under the care of some Presbytery more convenient to the Seminary; but ordinarily such candidates shall be required to pass their final examinations and receive licensure by the Presbytery under whose care they had been first taken.

II. 1. The Presbyteries are advised so to arrange their programme of study that candidates may abridge or extend the *time* of scholastic study, according to previous preparation and ability for its successful prosecution; but in no case shall such programme lessen the requisitions of our Form of Government.

2. In no case, except under the authority of Presbytery, shall a candidate be allowed to pass to a higher grade of study till he shall have sustained a satisfactory examination on the studies of the grade preceding.

3. The authorities of the Seminaries shall annually report to the Presbyteries with which candidates may be connected, by a formal relation, or by residence, their scholastic progress, and whatever else respecting their merit the Presbyteries may request.

4. They shall also provide a course of "vacation study," of such a character that they can be successfully prosecuted in private, and on which the student shall pass a satisfactory examination. This provision is designed to meet the wishes of candidates who, in the judgment of their Presbyteries, ought to complete the prescribed course of study in a less period than three years, either to enter on the work of the ministry or to spend an additional year in prosecuting such a post-graduate course of study as the faculties of the Seminaries may prescribe. Adopted.

In adopting this report the General Assembly distinctly disclaims any purpose to exercise any right not clearly given by the constitution, or to restrict in the slightest degree the rights of the Presbyteries in the premises. The report is advisory only.

1882, p. 564. A series of resolutions were introduced into the As-

sembly by Rev. C. W. Lane, D. D., proposing to raise a committee to consider and report to the next General Assembly certain matters specified in said paper.

P. 565. The following was adopted: "With regard to the paper introduced by Rev. C. W. Lane, D. D., your committee would recommend that resolutions 1st, 3rd and 4th be adopted, with the exception that the committee contemplated in resolution 1st be composed of seven members, viz.: four ministers and three ruling elders."

The paper thus amended and adopted is as follows:

1. That a committee consisting of seven members, viz.: four ministers and three ruling elders, with alternates, be appointed to report to the next General Assembly on the following points relating to the preparation of candidates for the gospel ministry, and on any related topics which may suggest themselves to the committee:

(a) Whether the constitution of the Church should not be changed so that, as to the general education of a candidate for the ministry, it be deemed sufficient that he be a graduate of any respectable college or university, or military institution whose curriculum equals in extent that of an average college, even though the course of study has not included Latin and Greek. (b) Whether, in such case, the study of Hebrew, or an equivalent study of the English Scriptures, shall be left optional to such student in his theological course. (c) Whether, in case the above changes be made in the constitution, it shall not still be required of candidates taken under care of Presbytery, at or before beginning their college course (if under nineteen years of age), to study Latin, Greek or Hebrew, as now required. (d) Whether, if a candidate be between nineteen and twenty-five years of age, he shall not be allowed to take an elective course for graduation at a respectable college or university, or a course of study elsewhere equivalent to one of the courses required for graduation at a respectable college or university. (e) Whether, when a candidate who is twenty-five or more years of age, presents himself to be taken under care of Presbytery, anything more shall be absolutely required of him for licensure and ordination than a good English education (such as can be obtained at a good academy or high-school), and the study of divinity in English for at least two years under an approved divine or at an approved theological seminary. (f) Whether, among "the parts of trial," an analysis in English of one book of the Old Testament and one of the New shall not be substituted for the "Latin exegesis." (g) Whether the systematic and daily study of the entire Bible in English shall not, so far as is practicable, be required of all candidates for the ministry in their theological course; and whether there shall not be a classical divinity course and an English divinity course, either of which may be pursued by the candidate according to his previous course of study.

2. That the professors in our Theological Seminaries and denominational colleges, and the secretaries of the Assembly's executive committees be requested, and the whole Church be invited, to communicate their views in writing on the above and related topics to the committee.

3. That this paper be published in the Minutes of the Assembly, and a copy furnished to each of our Church papers for publication.

In accordance with resolution 1st the following committee was appointed, viz.: J. H. Nall, H. M. Smith, C. W. Lane, W. E. Boggs, ministers; W. W. Lumpkin, W. G. Vardell, W. A. Clarke, ruling elders.

1883, p. 18. The report of the committee appointed by the last Assembly on proposed changes in the education of the ministry, together with a minority report, was read and received. Upon a motion to adopt the majority report, a paper was introduced by the Rev. Dr. C. W. Lane as a substitute.

P. 21. The substitute was lost.

The report of the Committee on Bills and Overtures, in answer to Presbyterian overtures that have reference to ministerial education, together with the substantive propositions of the majority report on this subject, was adopted as follows:

It is deemed unnecessary by this General Assembly to make any change in our standard of ministerial education or qualifications.

P. 89. The following is the report, as taken from the Appendix:

Having carefully considered the memorial, and the reasons urged in its support, together with such views of the whole subject as have been communicated to your committee, in accordance with resolution 2 (as cited above), we are agreed on these general principles as preliminary to the general discussion and the conclusions based thereon:

1. That some general law is necessary, regulating the training of candidates for the ministry.

2. That such a law must necessarily specify what should be required to constitute "a competency of human learning," as called for in Form of Government, Chap. IV., Sec. II., Art. II.

3. That *all cases* not conformable to this general law should be provided for as *exceptional or extraordinary*.

4. That, possibly with some slight amendment, the present law meets these requirements.

Accepting these principles, we have reached the *conclusions* which are now submitted for your consideration, viz.:

I. That the constitution of the Church should *not* be changed in the manner proposed.

II. That to the *parts of trial* (Form of Government, Chap. VI., Sec. VI., Art. IV.) might properly be added: "5, An analysis of one book of the Old Testament and one book of the New Testament, each, according to the authorized English version."

The considerations which have led us to the conclusions thus submitted are, in detail, such as these:

I. Against the proposed change of the constitution of the Church, we report:

1. That so far as we have been able to ascertain, the sentiment of the Church at large does not demand it.

We refer to this, because one duty with which the committee was charged is to receive, consider and report to the General Assembly the views which might be communicated under resolution 2, already cited.

The communications made directly to the committee are not numerous. Among those "requested," we have responses from the professors of the Theological Seminaries, and from two of the secretaries of the executive committees of the General Assembly; all of which, except one of the two last named, oppose the change which is under consideration. Of such as were "invited" by the same resolution, very few have been addressed to the committee, and these are about equally divided in opinion. The Presbyteries were not formally called upon to take action. But, apart from their inherent rights, the expression of their views would fairly be included under the invitation to "the whole Church." Several Presbyteries have taken such action; all, so far as we are informed, in opposition to change. The action of but one (that of St. Louis) has been officially communicated to the committee. All of the communications referred to above are forwarded herewith. They have been of great value to us in the examination of the questions referred to your committee; but these do not, by any means, fairly represent the extent of the *interest* awakened, or of the *discussion* elicited by the proposed changes in the training of our candidates for the ministry. In the several journals of the Church there have been many earnest and able discussions. A very wide divergence of views is thereby disclosed. A strong and widespread conviction is clearly indicated that an increased supply of ministers is demanded; and that, if possible, something should be done

to secure it. Many have urged that, if the measures indicated in the memorial were adopted, this result—quite all desire—would be attained. But the opposition to this view is, at least, quite as earnest and extensive; in support of which it is urged that we need, as a church, not new measures, but new life—a true and spiritual awakening and consecration, together with a wiser and more faithful application of the law as it stands.

Exactly how the Church is divided between these opposing views, it is impossible for us to determine. It is evident, however, that the change proposed is not demanded by the general sentiments and convictions of the Church.

2. The changes under consideration practically involve a reversal of the principles and policy of our Church relative to the education of our ministers. If they should be adopted, the result must be that the present "extraordinary" course at once becomes the ordinary course; and, as a consequence, the present ordinary course will become "extraordinary," whether the candidates be few or many. Nothing can be clearer than that the lowest fixed standard of preparation at which any may enter the ministry is that at which all who so desire must be admitted. Any higher attainments must be voluntary. In our judgment Dr. Dabney's argument on this point is conclusive. The question to be decided is, Shall we require the higher qualifications and, in exceptional cases, as now, permit the lower; or, by adopting the changes proposed, require the lower and permit the higher attainments?

Such a complete reversal of the policy of the Church should be effected, if at all, only upon the demand of the Church generally, giving clear proof that the mind of the Church has undergone such a radical change as to require a readjustment of methods. We do not find any sufficient evidence that such a revolution has occurred within our Church. Nor do we discover any valid reason why it should take place, and why the standard of education for our ministers generally should be correspondingly lowered. Especially are we constrained to maintain this position in view of these two facts:

(a) That, without any exception known to us, other Christian denominations are elevating their standards of education.

(b) That upon any ground which demands or justifies any educational qualifications for the ministry, we need ministers, not less, but more thoroughly trained, in order to face the educated infidelity and satisfy the intellectual demands of the age.

3. The scheme, as given in detail in the memorial, is necessarily arbitrary in fixing the ages by which the several classes of candidates shall be divided; it is complicated and cumbrous in its provisions, and it is, on these grounds, impracticable as a whole.

4. The proposed change of the constitution is not necessary, even to effect the object contemplated, *i. e.*, to open the way to the ministry for men otherwise qualified, who have not pursued the ordinary course of study preparatory thereto; inasmuch as this is a point which, so far as it is an open question, is left to the discretion and decision of "the Presbytery."

For proof of this position we rely upon and refer to the statements of our Form of Government. (See Chap. IV., Sec. II., Art. II.; Chap. V., Sec. IV., Art. VI., lines 3, 4; Chap. VI., Sec. V., Art. III., and Chap. VI., Sec. VI., Arts. I., III., IV., V., VI.) It is not necessary to quote these.

Upon a careful examination of the law, as thus cited it seems to us clear:

(a) That, under the provision for *Licensure* (Chap. VI., Sec. VI.), Art. I. determines the end which "the Presbyteries" must always have in view when licensing "probationers to preach the gospel," viz.: that "they may in due time *ordain* them to the sacred office." It is equally clear that the Presbytery must proceed to that end, "after sufficiently trying their gifts and receiving from the Church a good report."

In Art. III. it is recommended "that the candidate be also required to produce a diploma," etc.

The ordinary trials for licensure are specified in detail in Art. IV.

Relative to all of these, Art. V. declares that "these, or other similar exercises, at the discretion of the Presbytery, shall be exhibited, until it shall have obtained satisfaction as to the candidate's 'piety,' learning, and aptness to teach in the Church."

¶ In regard to the ordinary course, this language gives the Presbytery "discretion" as to "these or other similar exercises"—*i. e.*, as to those prescribed in Art. IV., or others similar to them—"until it shall have obtained satisfaction," etc. By fair construction, here is authority both for additional and for equivalent exercises of a

similar character. If so, what need is there for any further provision for alternative or equivalent courses of study? There is none, unless it is decided to provide definitely for a lower standard for ordinary use.

Art. VI. shows next that this discretionary authority of the Presbytery extends still further in "extraordinary cases." It obviously recognizes the fact that there are such cases, "excepts" them from the operation of the ordinary rule previously laid down, and provides that "whenever any Presbytery shall see reason to depart from this rule, it shall always make a record of the fact upon its minutes, with the reasons therefor." Presbytery is to decide as to the validity of the "reasons;" to determine the questions whether, in fact, any given case is "extraordinary," and to make record of "the fact" and "the reasons" as subject to review and control, and in order to prevent or correct any abuse of its discretion.

But (*b*) if licensure, as shown from Art. I., is always and exclusively granted in order to ordination, then all of the above provisions—the "extraordinary" as well as the ordinary—must control the Presbytery in regard to ordination, as in licensure. Our view on this point is sustained by reference to such authorities as these: Dr. J. Aspinwall Hodge, in his recent work, "What is Presbyterian Law?" commenting on Art. I., says: "Licensure is therefore a part of their trial for the ministry." (See p. 302, also p. 196, etc.) We refer, also, to the decisions recorded in Baird's Digest, pp. 80, 82, 84. If we understand the law and the decisions under it aright, licensure or ordination are not to be regarded as independent, but as closely related; although licensure does not necessitate ordination (since license may be revoked), yet that which is done in order to licensure is done in order to ordination; and that which is lawful for the former is lawful for the latter.

We see no escape from this conclusion except in *some one* of these three suppositions:

(*a*) That licensure is, *per se*, the end to be reached. But this would directly transgress the law, as already quoted, both in the letter and in the spirit. Dr. Hodge (p. 323) cites from the "Presbyterian Digest," p. 401, a decision against "licensure as a means to attaining a higher measure of usefulness merely, without aiming to reach ordination, as this would be virtually to make two grades of preaching officers."

(*b*) That in every "extraordinary case" the probationer must be required, after licensure, to prosecute the regular course of study, and prepare for the ordinary examinations for ordination. This amounts merely to an inversion of the natural and reasonable course of procedure, since it involves the licensure of the candidate before, rather than after, the course of study preparatory thereto. This would certainly make the case an "extraordinary" one. The reasons which would be urged to justify this premature licensure are just those which would expose it to the force of the principle pointed out in (*a*) above. We have failed to find any warrant for this theory in the recorded practice of the Church.

(*c*) That in any "extraordinary case" the Presbytery may have exercised its constitutional powers, and licensed the probationer *for the only lawful end*, viz.: to "ordain him to the sacred office"; yet, when called *actually* to ordain him, it must repudiate all its previous action in his case, and must *either* require of him those very "*trials*" from which it had found reason to exempt him, *or refuse* to ordain him, and revoke his license to preach.

Unless we are entirely mistaken, neither the doctrine nor the practice of the Church in the past has been in accordance with either of these suppositions. We do not believe that either of them will receive the sanction of your venerable body. But *if* the General Assembly should decide that we are in error as to the interpretation of the constitution on this point, and that some amendment of it is necessary, then we would very respectfully suggest that no more can be, on any ground, required than to add (say to Form of Government, Chap. VI., Sec. V., Art. III.,) a declaration that the provisions of Ib., Sec. VI., Arts. V. and VI., relating to Presbytery "*discretion*," and to "*extraordinary cases*," apply to *ordination* also.

But, while—in order to meet any contingency—we present the above suggestion, we are firmly persuaded that the Presbyteries already possess the constitutional powers in question, both for licensure and for ordination. And hence we are unable to discover any necessity for the changes proposed with reference *either* to *alternate courses* of study, such as are contemplated in the memorial (Res. 1, from (*a*) to (*c*) inclusive), *or* to the *entirely* exceptional and extraordinary cases; *unless*, indeed, it were intended to deprive the Presbyteries of their constitutional discretion, and leave the whole matter "optional with the student," which, we believe, is not intended or desired by any, but which would be the practical effect of the scheme proposed.

5. The memorial further calls for unnecessary change, in its provision for "an English divinity course," because—

(a) When the study of the languages is, by the authority of the Presbytery, eliminated from the course to be pursued in any given case, nothing remains but "an English divinity course."

(b) In our Theological Seminaries, as now conducted, the study of the English Scriptures—the basis of such a course—is carried on more systematically, thoroughly, and constantly than ever before.

(c) Any further adjustment with reference to a special English course must be made by the proper authorities of the Theological Seminaries; or, in the cases of those studying elsewhere, by their Presbyteries.

6. Since *the* business of the minister is to "preach the Word," it would seem that the ordinary course of training appointed for him should be exactly that which is based most directly upon the study of that Word in its original and inspired form.

The *exceptions*, as in "extraordinary cases," should be *to* this rule, and not the reverse, as would be the case if the changes proposed were adopted, and should produce their legitimate effects.

7. The plea in favor of change is based upon the *assumption* that there are *many* men qualified for the ministry who are only awaiting the opening of this door for them, in order to enter and devote themselves to the work. We have not been able to discover the evidence that this is a fact.

Probably there *are cases* of this character; but we do not believe that they are numerous enough to be treated otherwise than as exceptional or extraordinary.

II. *In favor* of the one change which we suggest, viz.: to *add to parts of trial* (Form of Government, Chap. V., Sec. VI., Art. IV.), "5. An analysis of one book of the Old Testament, and one book of the New Testament, each, according to the authorized English version"—we submit, briefly, these reasons:

1. It will give to the systematic study of the English Scriptures that place in the preparation for "preaching the Word" to which its importance entitles it.

2. It will insure that such study of the Word of God in the authorized version will always be *retained* in the position to which, by solemn judgment of the Church, it will thus have been exalted.

3. It will afford wider scope for the regular judicious exercise of Presbyterial discretion in those cases in which valid reasons may exist for exemption from any of the parts of trial as now prescribed.

4. It appears to us better to *add* this as a fifth part of trial than to "*substitute*" it for "the Latin exegesis," because—

(a) The result intended will thereby be quite as effectually secured; and,

(b) We shall thus avoid the appearance of intimating that the thorough study of the Latin language is no longer regarded by our Church as of any special value.

In conclusion, if the General Assembly should deem it wise to look further into *the matter* which, if we correctly apprehend the state of the case, has most moved the memorialist and those who agree with him, viz.: *the urgent demand for an increased supply of ministers of the gospel*, we would venture, most respectfully, to suggest that the records of the Church show:

1. That similar necessities have been felt and urged in the past.

2. That, upon the same plea, efforts have been made to secure some relaxation of the general requirements as to the preparation for the ministry.

3. That such proposals have been uniformly declined.

4. That other measures looking to the same end were adopted; and that, with the blessing of God, they were successful.

For examples, we refer to the "Assembly's Digest" (Baird), pp. 80 to 82, and 397 to 399.

All of which is respectfully submitted.

JAMES H. NALL,  
HENRY M. SMITH,  
WILLIAM E. BOGGS,  
W. A. CLARK,  
W. G. VARDELL.

Two members of the committee, Rev. Dr. Lane and Ruling Elder W. W. Lumpkin, not concurring in this report, have prepared a "minority report," which is herewith transmitted.

J. H. NALL.

#### MINORITY REPORT.

Without discussing in detail the paper referred to the committee, (though favoring, in the main, the changes suggested therein), and without reviewing in detail

the majority report, the minority respectfully recommend to the General Assembly to send down the following or a similar overture to the Presbyteries, viz. :

1. Does the exception "extraordinary cases," found in our Book of Church Order, in Chap. VI., Sec. VI., relating to *licensure*, also belong to Sec. V., relating to *ordination*?

2. If not, shall the constitution be altered by inserting "except in extraordinary cases" in Sec. V., or by adding a paragraph defining in what cases Latin, Greek, Hebrew, and the higher secular education generally, may be dispensed with as prerequisites for *ordination*, as well as *licensure*?

Many who favor the practical working out of the main principles of the paper referred to the committee are of the opinion that to do this requires no alteration in the Book; that it can be done under the provision for "extraordinary cases."

A careful examination of the section in the Book on Ordination leads the minority to the conclusion that in all cases, *without any exception whatever*, the Book requires Greek, Hebrew and Philosophy, as well as Divinity, as conditions precedent, not to licensure, but to ordination. The design of our venerable fathers in the section on Ordination appears to be to present a minimum of requirements for ordination, whether the licensure had been an ordinary or an extraordinary case. Hence in the ordination section they left out three important things found in the licensure section, viz. : (1.) The exception of extraordinary cases. (2.) The entire Latin language. (3.) The entire course of mathematics. Besides, it is doubtful how many or how few departments of secular knowledge they intended to include under the variously used word "Philosophy." They seem to have expected all licentiates, whether in ordinary or extraordinary cases, to master "Greek, Hebrew and Philosophy" between licensure and ordination, if they had not previously mastered these studies. If these views are correct, no man can be ordained in our Church, lacking a knowledge of "Greek, Hebrew and Philosophy," without a violation of the constitution.

The views of only a small fraction of the Church upon the vital subject referred to your committee have thus far been ascertained. The number of those who have expressed themselves in favor of practical changes is sufficiently large to call for a fuller and more general consideration of the subject. At present the Church is not ready, either to lay aside the subject as settled, or to make the changes desired by many.

That the whole matter may be considered by the entire Church, and wise action taken thereon, the minority, assured that the majority, equally with themselves, desire to advance the interests of the Redeemer's kingdom, feel constrained to recommend to the venerable Assembly the sending down of the overture as above indicated to the Presbyteries. Respectfully submitted,

C. W. LANE,  
W. W. LUMPKIN.

1880, p. 192. The Committee on Theological Seminaries have been charged by the General Assembly with the duty of considering the following overture from the Presbytery of Tuscaloosa :

Asking the Assembly to consider the propriety and practicability of so arranging the course of study of our candidates for the ministry, that our theological students may be required to spend six months of each year, or a period approximating that, in active service in the vacant churches or in destitute neighborhoods. We are aware that the subject has already been before the Assembly, but in view of the fact, first, that it has never been very fully discussed; and second, that there is an extensive desire in the Church for some such variation from our present method of training our ministers, we ask for a renewed consideration of it. The complaint is frequently urged that our young men, on being licensed to preach, are, from their long confinement and strictly scholastic pursuits, and their comparative privation of contact with the people, often, if not generally, deficient in that practical knowledge and tact which are necessary to give them free access to the people, and facility in the active work of the ministry. It is believed that, if they could spend half, or nearly half, of the last two years of their preparatory course in supplying vacant churches and other desti-

tute fields with such instructions and other religious exercises as they could conduct, they would acquire much practical knowledge of the work before them, and that their studies at the Seminary would be rendered more profitable to them.

Another benefit, not wholly incidental to such a plan, would be the supplying with gospel privileges of large numbers of people whom we are at present unable to furnish with a regularly licensed ministry.

It is believed, also, that this work could be so guided and controlled as to avoid the evils which pertain to an unordained ministry. The experiment has often been made on a small scale, and we believe with acceptance and profit, and without giving rise to complaint or alleged abuse.

But the Presbytery do not assume to argue the question. We simply state a view quite prevalent, and we think growing in our Church, and we trust the subject will not be summarily dismissed.

*Answer:* With respect to the subjects presented in the foregoing overture, it is recommended that the General Assembly decline to express any opinion. The first, namely, the terms of study in our Theological Seminaries, it would seem most judicious to leave to the experience and sound discretion of the directors of those institutions. The second, namely, the employment of students of theology during their vacations "in supplying vacant churches," properly belongs to the Presbyteries.

1883, p. 44. An overture from the Presbytery of Tuscaloosa, praying the Assembly "to consider again the propriety of so arranging the theological training of our candidates for the ministry that one-half the time shall be spent in active labor, especially in vacant churches and destitute regions, under Presbyterial direction."

*Answer: Resolved,* That the faculties of the Union and Columbia Theological Seminaries be constituted a committee, of which the Rev. B. M. Smith, D. D., shall be chairman, to consider the expediency and practicability of the proposed arrangement, and if they deem the same expedient and practicable, that they suggest in detail the methods by which it can be carried into effect, and report to the next Assembly.

1884, p. 232. The Committee on Theological Seminaries would further respectfully report to the General Assembly, concerning the reports referred to them from the committee consisting of the professors in Union and Columbia Theological Seminaries, concerning the propriety of a change in the course of studies in training candidates for the ministry:

That two reports were presented, one signed by the professors of the Columbia Seminary, in which the ground is taken that nothing can be done without a change in the organic law.

Another—a minority report—signed by Rev. B. M. Smith, D. D., recommending, (1.) More care be taken by the Presbyteries in the examination of candidates seeking the gospel ministry; and (2.) That Presbyteries should provide work for their candidates under certain restrictions.

In view of this conflict of opinion among these learned professors, and also in view of the dangers arising from frequent change in the established customs of the Church, your committee would suggest that it is advisable for the Assembly not to recommend any change at this time. Adopted.

1884, p. 242. Rev. D. C. Irwin overtures the Assembly, asking that the whole subject of the training and qualifications of the candidates for the ministry be referred to a committee of five experienced pastors and elders, to examine and report to the next General Assembly on the following points:

1. What literary qualifications do the Word of God, and the reason of the work, authorize the Church to exact of her candidates as a condition of licensure and ordination?

2. What, if any, change in the law of our Church ought to be made to give greater flexibility to our system, without essentially lowering the standard of qualification for preaching the gospel?

3. Is it desirable to require a definite period of probationary work and trial, under the supervision of Presbytery, after licensure and previous to ordination, to test the qualifications of the probationer for, and his adaptation to, the work?

*Answer:* Your committee recommend that this request be not granted. Adopted by a vote of 60 to 41.

1884, p. 244. The Presbytery of Chesapeake overtures the General Assembly to take the necessary constitutional steps for adding the following amendment at the close of Chap. VI., Form of Government: "Provided, however, that Presbyteries shall have liberty, at their discretion, to set apart to the work of the gospel ministry godly and experienced men, well versed in the English Bible and in the standards of the Presbyterian Church in the United States, apt to teach, and evidently called to the ministry of the Lord through his Spirit and providence."

Thirty-nine ministers and ruling elders of the Presbyterian Church, from twelve States, overture the General Assembly to "recommend" to the Presbyteries for their "advice and consent," the following amendments to the Form of Government, viz.:

1. Strike out from Chap. VI., Sec. VI., all beginning with "And it is recommended," etc., Art. III. down to Art. VII., and insert the following as Art. IV., viz.: "The Presbytery shall try each candidate for licensure as to his knowledge of the usual branches of a good English education and the English Bible, his soundness in doctrine, and his fitness to teach, exhort, and preach the Word as a *probationer* for the gospel ministry."

2. Amend Art. VIII., Chap. VI., Sec. VI., beginning at "At," etc., so as to read as follows: "At —, the — day of —, the Presbytery having received testimonials in favor of —, of his good moral character, and being in the communion of the Church; and being satisfied of his fitness as a *probationer* for the gospel ministry, and he having adopted," etc., so on to the end of this paragraph. This paragraph to be numbered Art. V., Chap. VI., Sec. VI.

3. Add a new Article after present Art. VIII., to be numbered as Art. VI., to read as follows: "The Presbytery having licensed the candidate as a *probationer* for the gospel ministry, shall, with a view to his ordination, assign to him such studies in theology, sacraments, Church history and government, and the English Bible and exegesis, as it may deem best, and *recommend as advisable, when it judges it to be wise, a regular course of learning.* And concurrently and consistently with these studies, it shall appoint for the probationer such work in the way

of exhortation and preaching as will tend to prove and develop his gift for preaching the Word to edification."

4. Strike out from Chap. VI., Sec. VI., Arts. IX., and XI., and amend Art. X. as Art. VII., to read as follows: "When any probationer shall, by the permission of his Presbytery, remove," etc., and so on to the end.

5. Number Art. XII. as Art. VIII.

Amend Chap. VI., Sec. V., Art. III., to read as follows: "Trials for ordination shall consist of a careful examination of the candidate's acquaintance with experimental religion, and his knowledge of theology, ecclesiastical history, the doctrines of the sacraments, and the principles and rules of the government and discipline of the Church, and the English Bible. And to further prove his soundness of doctrine, aptness to teach, and ability to preach the Word, the Presbytery shall require of him, (1.) A critical exercise, in which the candidate shall give a specimen of his taste and judgment in sacred criticism, presenting an explanation of the text, stating its connection, illustrating its force and beauty, removing its difficulties, and solving any important questions it may present. (2.) A lecture or exposition of several verses of Scripture. (3.) A sermon."

Amend Art. IV., Chap. VI., Sec. V., to read as follows: "The Presbytery being fully satisfied of the candidate's qualifications for the sacred office, shall appoint a day for his ordination, which ought, if practicable, to be in that church of which he is to be the pastor. The day appointed for the ordination having come," etc., and so on to the end of Art. IV.

*Answer:* The General Assembly deems it unnecessary and inexpedient that any change be made in those provisions of our constitution which refer to the licensure or ordination for the gospel ministry.

1885, p. 414. The Committee on Bills and Overtures reported overtures from the Presbyteries of Paris, Chesapeake, and Palmyra respectively, and from sundry individuals, ministers, and ruling elders, asking the appointment of an *ad interim* committee to consider whether any change should be made in the standards of ministerial qualifications and methods of training. The committee recommended the adoption of the following answer, viz.:

Inasmuch as the General Assembly of 1882, in compliance with a request similar to the one contained in these overtures, did appoint an *ad interim* committee to consider and report upon this whole subject; inasmuch as the General Assembly of 1883, after an able and full report of this committee, did decide, after due deliberation, that (see Minutes, 1883, p. 21) "It is deemed unnecessary by this General Assembly to make any change in our standard of ministerial education or qualifications;" and inasmuch as the General Assembly of 1884 did, in answer to overtures from sundry Presbyteries and individuals, answer again in its wisdom that (Minutes of Assembly, 1884, p. 246) "The General Assembly deems it unnecessary and inexpedient that any change be made in those provisions of our constitution which refer to the licensure or ordination of candidates for the gospel ministry;" and inasmuch as the judgment of this court coincides with that of the two grave and venerable bodies preceding it, the General Assembly declines to appoint such committee, or to take any other step which looks to the opening up of this subject for future discussion. Adopted. (P. 419.)

416. *The English Bible in the Seminary.*

1881, p. 370. The Presbytery of Bethel respectfully overtures the General Assembly:

"1st, That in view of the increasing dangers that environ the cause of truth, the Assembly urge upon the Presbyteries the necessity of a closer examination of all applicants for licensure as to their familiar and thorough acquaintance with the Bible itself.

"2nd, That the Assembly recommend and urge upon the attention of the boards of directors of our Theological Seminaries the pressing demand for a more copious, thorough and direct study of the book they are to preach, on the part of our theological students, not merely in private, but under the direction and lead of the professor.

"3rd, That with a view to effect this result, as well as to put the opportunity of a thorough training for the ministry (subject to such restrictions and limitations as the Assembly shall deem necessary) within the reach of that numerous class of active, able and highly competent young men who have never enjoyed the advantages of a classical education; and in view, furthermore, of the speedy re-organization of the Columbia Seminary, Bethel Presbytery would urgently pray the General Assembly to lend its sanction and approval to the plan of substituting, in that institution, for the exegetical study of the Scriptures in the original Hebrew and Greek, that of the English Bible, old and new versions, confronted with and corrected upon the original in all cases of real or supposed error, or other serious difference of opinion.

"Bethel Presbytery would not be understood as desiring or sanctioning any proposal to supersede or neglect the study of the original languages of Scripture on the part of such as are qualified for it; but only to make the direct study of the Bible, as a whole (which can be effected only in that form which is most familiar, to-wit: its English dress), the basis, practically, as well as theoretically, of our system of theological instruction, at least so far as regards the Seminary about to be re-organized.

"We would not be understood as desiring the appointment of a special professorship with reference to the purpose proposed; but rather that this feature be engrafted upon our system of theological education, and superadded to the ordinary studies of the Seminary course, with the exception indicated."

After a careful consideration of this overture, the committee would recommend to the General Assembly the following action, viz.:

1st, That the Assembly call the attention of the directors of our two Theological Seminaries to section 2nd of said overture, expressing their hearty approval of any practical measure which will secure a more careful study of the English Bible by our Seminary students, as a part of their theological training.

2nd, That the matter presented in section 3rd of said overture involves a change in our constitution (see Form of Government, Chap. VI., Sec. VI., Art. VI.), and such change must be made, not by authority of the General Assembly, but by the action of the Presbyteries.

1882, p. 564. An overture from the Presbytery of Fayetteville, relative to the "establishment in our Seminaries of a course of exegetical study of the Scriptures in the English language."

P. 565. In reply to the overture from the Presbytery of Fayetteville, it is recommended that the Presbytery be referred to the action of the

General Assembly of 1881, (see Minutes, pp. 370, 371,) as meeting the case presented; that the attention of the directors of the Theological Seminaries be again earnestly and respectfully called to this matter, and that they be requested to report to the next General Assembly any results which may be reached. Adopted.

1883, p. 85. The directors of Columbia Seminary report that this direction has been carried out, and that the study of the English Bible constitutes an important feature in the departments of Didactic Theology, Church History and Sacred Rhetoric.

P. 34. The trustees of Union Theological Seminary ask the attention of the Assembly to the following resolution of the corporation, adopted May 2nd, 1883:

*Resolved*, That the trustees of Union Theological Seminary in Virginia, fully concurring with the General Assembly as to the importance of such study of the Bible as suggested by that body, yet, in view of the onerous duties now resting on the professors of the Seminary, and the insufficiency of our existing income for the support of a separate chair, do not see the way open at the present time for the introduction of any measures for the end proposed beyond the considerable instruction in the English Bible which is already distinctively imparted in this institution. At the present meeting of the corporation, however, plans have been inaugurated for an increase of income from further endowment, which, if successful, may accomplish the wishes indicated by the Assembly, and in which the trustees sympathize.

P. 82. In response to a resolution of the Synod of Virginia (Minutes of 1882, p. 168), and impressed with the importance of initiating, at the present meeting of the trustees, measures for the endowment of a *fifth professorship* in this Seminary, to be known as the chair of English Biblical Study and Pastoral Theology, a committee (Rev. Drs. C. White, Rumble, Richardson, Dabney, and Peck) will address the Christian public, asking contributions (to an amount not less than \$50,000) to endow this chair.

1884, p. 278. Rev. S. Taylor Martin has been placed in the field as agent, with a view of raising the above sum.

1885, p. 452. Previous to the first of April, 1885, this agent secured subscriptions to the amount of \$7,712.40, of which the sum of \$5,100.05 has been paid into the hands of the treasurer.

#### 417. *Extraordinary recruit for the ministry.*

1869, p. 390. Overture from Rev. Dr. Dabney, that the Assembly direct all its moral and spiritual powers in an appeal to the Christian consciences of your educated members among literary and professional men, for an extraordinary recruit to our ministry, who, by receiving license as soon as they can comply with the constitutional requirements as to scholarship, may be ready to meet our exigencies earlier than the pious youth now in academies and colleges.

*Answer*: This Assembly would earnestly appeal to the Christian consciences of the educated members of the Church among literary and professional men, as well as among our young men who are now considering the particular profession or life-work for their future pursuit, to seek, in solemn and earnest humble prayer to God, the answer to the question, "Lord, what wilt thou have me to do?" and that they watch

the providences of God as they open before them; and that, by every available means, they strive to ascertain God's holy will in reference to this great matter, without allowing themselves either presumptuously to seek this holy office from the mere possession of external gifts, however great, or suffering themselves to be deterred from it by obstacles and difficulties, however apparently formidable.

418. *Health in the Seminaries.*

1883, p. 44. The attention of directors and professors in our Seminaries is called to the great importance of cultivating the physical health of the students in these institutions, and of providing such means of convenient and pleasant bodily exercise as shall promote that robustness and vigor of constitution so needful to the highest measures of success in after life.

419. *Students should attend our own Seminaries.*

1881, p. 364. *Resolved*, That whilst the Assembly does not discourage that laudable aspiration which seeks the best culture, not only within our own pale, but in other parts of Protestant Christendom, no candidate for the ministry should resort to such exterior sources of learning until he shall have been grounded in that of his own denomination; and therefore the Presbyteries are hereby exhorted to exert all their legitimate power to cause their students to go through the curriculum of our own Seminaries before studying in learned institutions without our bounds.

420. *What control the Assembly has over our Theological Seminaries.*

1886, p. 15. On motion of ruling elder W. W. Henry, "The Committee on Theological Seminaries is directed to report to this Assembly what control, if any, the Assembly has over the boards and faculties of our Theological Seminaries."

P. 43. This committee reported as follows:

*First*, In reply to the injunction laid upon us to find and state the relation existing between this General Assembly and the Theological Seminaries organized within the pale of our Church, we report:

1. That this Assembly sustains very important relations to all such institutions; yet these relations differ somewhat according to the constitution and practice of each institution as ratified by the Assembly.

2. That by the very genius of Presbyterianism the Assembly is bound to maintain a supervisory jurisdiction over these and all other like corporations, and also over all schemes for religious work, so far as they affect the practice or doctrine of the Assembly's constituencies, and especially the office-bearers of the Church.

3. That this jurisdiction must 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. Adopted.

1887, p. 233. Overtures from Presbyteries of Harmony and South Carolina, respecting the jurisdiction of the General Assembly over all the affairs, institutions, and proceedings of the lower courts.

The Committee on Bills and Overtures recommended the following reply:

Touching the subject-matter referred to in these overtures, this Assembly declines to formulate any detailed explanation of the acts of the last Assembly, as any such statement, however expressed, could only be regarded as a new deliverance on the same subjects, which this Assembly does not feel called upon to make.

S. L. Morris and J. W. Greene, members of the committee, offered the following minority report as a substitute therefor:

That as our constitution limits expressly the jurisdiction of each and all our Church courts (Form of Government, Chap. V., Sec. II., Art. IV.), the General Assembly cannot lawfully exercise supervisory jurisdiction over the affairs, institutions, or proceedings of the lower courts, nor over their office-bearers, except as these matters shall come before the highest court in some one of the four constitutional modes prescribed in our Rules of Discipline, viz.: review, reference, appeal, or complaint (see Rules of Discipline, Chap. XIII., Sec. I.). Therefore the action of the last Assembly is declared unconstitutional, which claimed and exercised supervisory jurisdiction to the extent that it assumed to directly charge an office-bearer under the control of the four Synods with holding views repugnant to the Word of God and our Confession of Faith, and thereupon earnestly recommended that he be dismissed from office.

The substitute was indefinitely postponed, and the report was adopted.

#### 421. *Evolution in the Theological Seminaries.*

1884, p. 280. From the report of the directors of Columbia Seminary:

In May, 1883, the board requested Professor James Woodrow to publish in the October (1883) number of the *Southern Presbyterian Review*, or as soon thereafter as possible, his teachings on evolution, in regard to the world, the lower animals, and man. In May, 1884, he sent a communication, stating that it had been impossible for him to prepare the article for the October (1883) number of the *Review*, but that he would deliver an address to the Alumni Association on that subject on May 7th, 1884. The statement was accepted as satisfactory, and he was again requested to publish his teachings on that subject in the *Southern Presbyterian Review*.

P. 231. *Resolved*, That this Assembly commends the action of the board of directors of Columbia Theological Seminary in requesting the Perkins professor of Science in connection with Revelation to lay before the Church, for its information, his views as held and taught in that institution touching evolution as it respects the earth, the lower animals, and man.

1886, pp. 41, 44. *Resolved*, That whereas the General Assembly is convinced that Rev. James Woodrow, D. D., one of the professors in Columbia Theological Seminary, holds views repugnant to the Word of God and to our Confession of Faith, as appears both by his address, published in the *Southern Presbyterian Review* for July, 1884, and in other publications, and by his statements made upon the floor of this Assembly, therefore this Assembly does hereby, in accordance with its action yesterday in regard to the oversight of Theological Seminaries, earnestly recommend to the Synods of South Carolina, Georgia, Ala-

bama, and of South Georgia and Florida, which direct and control the said Seminary, to dismiss the said Rev. James Woodrow, D. D., as professor in the said Seminary, and to appoint another in his place, and speedily to take such other steps as in their judgment will be best adapted to restore this Seminary to the confidence of the Church. Adopted—Ayes, 65; nays, 27. Several who voted nay put an explanation of their votes on record.

422. *Tribute to Dr. Plumer.*

1881, p. 363. Whereas it pleased the Great Head of the Church to remove, in October, 1880, from the scene of his earthly labors, that he might be with him where he is and behold his glory, Rev. W. S. Plumer, D. D., LL. D., professor of Pastoral and Casuistic Theology in Columbia Seminary, by appointment of this body—

*Resolved*, That this Assembly does now record its testimony to the personal worth, eminent piety, unremitting industry and zeal, and official fidelity of this distinguished servant of Christ. Our deceased brother was a rare gift of the ascended Redeemer to his militant Church, and we render to him thanks for that grace which qualified our brother for his varied and abundant labors, for his long and useful life, and for the testimony of his lips, life and death to the truth, preciousness, and power of that gospel which was his comfort, joy, and trust, living and dying.

423. *Tribute to Dr. Howe.*

1883, p. 34. *Resolved*, That this Assembly hereby expresses its profound grief at the death of the Rev. George Howe, D. D., which occurred on the 15th of April, 1883, and records its high appreciation of the eminent services which, as a teacher in the Theological Seminary at Columbia for the long period of fifty-two years, as a minister of the gospel, and as a Christian man, distinguished by everything which is "lovely and of good report," he has rendered to the Church and to the world. For the rich endowments, both of nature and of grace, with which he was gifted, we render thanks to God, and while lamenting the loss of them, would gratefully reflect that, though withdrawn from the field of labor himself, his works still follow him, and that, though dead, through the lips of hundreds trained by him for the Christian ministry, "he yet speaketh."

424. *Tribute to the Hon. Cyrus H. McCormick.*

1884, p. 211. The General Assembly, having information of the death of the Hon. Cyrus H. McCormick, of Chicago, Illinois, deems it eminently suitable to make record of an event which marks the departure to his everlasting rest of a Christian man, who, through a long life, has consecrated so much of his ample wealth to the welfare of his fellow-men. In all these benefactions the people and institutions of his native South were largely and kindly remembered.

## CHAPTER V.

## PUBLICATION.

425. *An executive committee appointed for Publication.*

1861, p. 39. Whereas the press is one of the most powerful agencies characteristic of modern times for influencing, either for good or evil, the minds of men: and whereas it is incumbent upon the Church, in obedience to the precept of our Saviour to be "wise as serpents," as well as "harmless as doves," to command and wield the most efficient instrumentalities for the advancement of the Redeemer's kingdom in the world; therefore,

*Resolved, 1,* That the General Assembly of the Presbyterian Church in the Confederate States of America will engage in the work of publishing and circulating religious books and literature, as one of its evangelical agencies, under the name and style of "The Assembly's Executive Committee of Publication."

*Resolved, 2,* That the executive committee (to be annually appointed by the General Assembly) shall consist of a secretary, to be styled the "Secretary of Publication," who shall also be editor; a treasurer, and nine other members in communion with the Presbyterian Church, four of whom at least shall be ruling elders, deacons, or private members; six of whom shall be necessary to a quorum, competent to do business.

*Resolved, 3,* That no book, tract, pamphlet, paper, or other publication designed for general and permanent circulation, shall be printed and published without the sanction of at least seven members of the committee.

*Resolved, 4,* That the committee be, and hereby is empowered, to frame a code of by-laws for the regulation of its own proceedings, which shall be subject to the revisal and approval of the General Assembly.

*Resolved, 5,* That said committee shall keep a faithful record of all its proceedings, and send the same, together with a written report, up each year to the Assembly for its review and control.

*Resolved further,* That the seat of the operations of the Assembly's Executive Committee of Publication be the city of Richmond, in the State of Virginia.

426. *The depository property of the Synod of Mississippi tendered to the Assembly.*

1861, p. 40. *Resolved,* That, whereas the Synod of Mississippi has offered to this Assembly (under certain restrictions) the use of their property in the city of New Orleans, La., for the benefit of the Assembly's scheme of Publication, the Assembly hereby acknowledges their obligations to the Synod of Mississippi for their generous offer: and should the future operations of the committee render it expedient, they will gratefully accept the same.

The action of the Synod in this matter is found on page 11 of the Minutes.—A.

427. *Change of locality.*

1862, p. 14. *Resolved*, That the committee be authorized to change temporarily the locality of their operations, in case the invasions of the foe may render this change necessary.

1867, p. 147. *Resolved*, That the overture sent up by the Rev. Dr. Bullock, proposing to remove the seat of operations of the executive committee from the city of Richmond to the city of Baltimore, be favorably received; that it be commended to the prayerful consideration of the executive committee at Richmond, and that they be directed and authorized to remove the seat of said committee's operations from Richmond to Baltimore as soon as shall be consistent with the interests involved and the general welfare of the enterprise.

1868, p. 273. *Resolved*, That in view of the present facilities offered at Richmond for the publication of works and transportation of stock, it is not expedient to make the removal of the seat of operations of the committee from Richmond to Baltimore, as proposed in an overture made to the last Assembly and referred to the executive committee; and that the thanks of the Assembly be hereby tendered to the gentlemen who interested themselves in obtaining an act of incorporation for the Executive Committee of Publication from the Legislature of Maryland.

1872, p. 169. The Joint Committees of Publication and Education, to whom was referred the overture from the Synod of Memphis, requesting the return of the Committee of Sustentation and Education to their original locations; the overture of the Presbytery of Red River to the same effect; the memorial of the Presbytery of Chickasaw touching the Committee of Education; the overture of the Presbytery of Montgomery of the same import; and the resolution of the Presbytery of Western District, protesting against the action of the Synod of Memphis asking for the removal, report to the Assembly that they have duly considered the same, and recommend for adoption the following resolution:

*Resolved*, That no change be made for the present, either as to the division or removal of the Executive Committees of Publication and Education.

1872, p. 169. Overture of the Presbytery of Nashville, requesting the Assembly to order the removal of the Executive Committee of Publication to the city of Nashville. Answered in the negative, the Assembly deeming it inexpedient to make any change in the location of the committee at present.

Thanks were returned to the Christian people of Nashville for their generous subscription designed for the purchase of a publishing house.

1875, p. 44. To the Presbytery of Lafayette, overture the Assembly to remove the Committee of Publication to St. Louis, your committee would recommend the following answer: With the light now before us, the Assembly deems any change in the location of said committee unwise, and hence inexpedient.

428. *Religious literature for the army.*

1862, p. 14. *Resolved*, That the great demand for religious tracts, for circulation in our army, makes it incumbent on the executive committee to use immediately all necessary available means in meeting this demand.

1863, p. 147. *Resolved*, That the executive committee be instructed to enlarge promptly, and to the extent of their resources, those publications which are suited for the army, and to place themselves in active and constant correspondence with every agency by which the distribution of these publications may be facilitated amongst our soldiers.

1864, p. 307. Condensed. In response to numerous calls from chaplains and others, the committee published an Army Hymn Book, a collection of eighty-two hymns, with the music. It issued 15,000 copies. In addition to tracts, the committee put in circulation in the army 15,403 volumes, obtained from the Religious Tract Society of London, and from a former agent of the Philadelphia Board. It also published and circulated a monthly paper, *The Soldier's Visitor*, consisting mainly of tracts issued in sheet form. Chaplains testified to the high value of this publication and the avidity with which it was sought for and read. It was begun August, 1863, published monthly, and circulated free of charge. The monthly issue in May, 1864, was over 8,000.

429. *The books of Rev. W. J. Keith, superintendent of colportage.*

1863, p. 164. A communication from the Rev. W. J. Keith, late superintendent of colportage for Georgia and Alabama, asking information touching the disposal of certain books in his possession, formerly belonging to the Board of Publication of the Presbyterian Church in the United States, was read, and referred, on motion of the Rev. C. W. Lane, to the Standing Committee on Publication.

P. 147. The Assembly has reason to commend the fidelity of Mr. Keith in preserving from sequestration books valued at \$2,000; and the committee recommend that the executive committee take charge of the same, giving to Mr. Keith their bond, until the legal title shall be settled through the intervention of the trustees, to whom it properly belongs to protect the legal rights of the Assembly, and thereby releasing for immediate circulation books greatly needed, but which at present are locked up from distribution. Adopted.

1866, p. 67. Before the war Mr. Keith was employed as an agent or colporteur of the board, and had in his charge a large amount of its books for sale in a fiduciary capacity. After war became flagrant, the Confederate Government passed an act sequestering the property of aliens. Under this act, the books of the board were about to be seized and sequestered, when Mr. Keith very wisely set up a claim for the books as the property of the Presbyterian Church in the Confederate States of America, as the actual and lawful successor of the old Church for that part of the country included within the Confederate States—a principle which would undoubtedly have been acknowledged everywhere, had the revolution succeeded. Mr. Keith was required to give his bond for the safe-keeping of the books, pending the action of the General Assembly. That court justified the course of Mr. Keith, at its sessions in Columbia, S. C., in 1863, and promised to indemnify him for any loss he might sustain in the case; moreover, it ordered the books to be sent to Richmond, to be disposed of by this committee. A portion of them were sold, a portion given away to the soldiers; but the bulk of them, with the money received from their sale, perished, along with the other property of the committee, at the fall of the Confederacy, and by the great fire.

When this committee learned that the board had called on Mr. Keith for a settlement, it promptly informed the board that it assumed all the responsibility, and would discharge every just claim against Mr. Keith arising out of this business. After a careful investigation of the matter, and obtaining a settlement from Mr. Keith up to the time when our civil troubles began, the board, by a unanimous vote, ordered the claim against Mr. Keith to be cancelled, and his account squared. The amount thus cancelled was about \$2,600.

P. 27. *Resolved*, That we express our gratification at the satisfactory adjustment of the claim of the Presbyterian Board of Publication on this committee, and our commendation of the course of the secretary of that board.

430. *Our imprimatur to be placed on other publications.*

1863, p. 147. *Resolved*, That the executive committee be empowered at once to make a discriminating selection of religious books, wherever they may be found, and to make arrangements, as soon as the channels of communication shall be opened, with the publishers of such works, by which the *imprimatur* of our committee shall be stamped upon them; and that for the accomplishment of this end the committee shall proceed at once, and with vigor, to raise as large an amount of money as possible, which they shall invest and hold in whatever form shall be most safe and productive, until it can be employed in the purchase of the editions contemplated. (Substantially repeated, 1865, p. 374.)

1866, p. 27. The insertion of any book on the catalogue shall be regarded a sufficient evidence of its approval by the committee.

431. *Publication Committee to pay the entire salary of the secretary of Education and Publication.*

1864, p. 265. *Resolved*, That the salary of the secretary (of Education and Publication) be raised by the committee for the ensuing year to an amount sufficient for his support, and that it be paid entirely from the treasury of the Committee of Publication.

This order was complied with until 1867, when the Committee of Education paid a part of the salary, *i. e.*, \$750. After that it was equally divided between the two funds, until 1872, when the Committee of Publication for that year again paid the full salary, which was approved by the Assembly.—A.

432. *Donation from the Religious Tract Society of London.*

1864, p. 265. *Resolved*, That the committee be instructed to return to the London Religious Tract Society the grateful thanks of this General Assembly for the kind and most timely donation of their publications for circulation among our troops; and to tender to the Rev. M. D. Hoge, D. D., their acknowledgment of his generous agency in procuring these grants.

This donation amounted to £400.—A.

433. *Donation from the British and Foreign Bible Society.*

1866, p. 27. The Assembly returns its hearty acknowledgments to the British and Foreign Bible Society for its generous relinquishment of the debt of twenty-five hundred dollars in gold due to it by this committee; and also to donors of smaller sums, both in this country and in Europe.

434. *Quorum of the committee, and vacancies.*

1863, p. 146. *Resolved*, That the rule fixing the quorum at six be, for the present, relaxed, so that during the pressure created by the war, any three members, in addition to the secretary, shall be deemed competent to transact business.

1866, p. 27. Vacancies occurring in this committee shall be filled by itself until the meeting of the General Assembly next following. Ordinarily five members shall constitute a quorum of the committee.

435. *The rule about examining books.*

1863, p. 146. *Resolved*, That the stringent rule which requires every issue of the committee to be carefully examined by at least seven members, involving, as it does, an amount of labor which practically defeats the very end intended to be secured, be so far modified, or rather interpreted, as that any book or tract examined by three of the committee, and sanctioned by an adopting vote of at least seven members, may be published.

1866, p. 27. It is provided that when objection is made to a work, the concurrence of seven members shall be requisite to its publication.

1871, p. 23. That, as to the request of the executive committee that the Assembly so modify the rule with reference to the examination of books as to permit them to ask and accept the services of other brethren in the examination of republications, we recommend that said request be granted, under the restrictions set forth in their annual report.

These restrictions are : That the names of those who have examined and recommended a book for republication be recorded in the minutes of the committee; and in cases of doubt, it shall be examined and approved by the committee itself under the present rule (p. 71).—A.

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436. *Publishing agent.—Assistance for the secretary.*

1864, p. 306. The Assembly having authorized the appointment of a publishing agent, Mr. William D. Cooke was selected for that office, and employed for his entire time.

1866, p. 64. At the suggestion, and with the entire consent of the secretary himself, the committee unanimously charged him with the duties and responsibilities of publishing agent. This assignment was fully approved by the Assembly (p. 27).

1868, p. 273. The committee is authorized, as soon as other financial obligations will warrant it, to employ an assistant or assistants to the secretary, in such departments of his work as he may recommend.

Upon this recommendation, the committee appointed Mr. J. D. K. Sleight business agent.

In 1874, the committee reported that Rev. S. J. Baird, D. D., had been employed as assistant to the secretary, mainly in his editorial duties (p. 560). The Assembly this year renewed its permission to the committee to secure such relief as might be required.

1875, p. 44. Dr. S. J. Baird's connection with the committee will cease by contract with the first of July.

437. *Plan for resuscitation, including depositories and an endowment.*

1865, p. 400. The executive committee reported that, by the fire which, on the third of April last, laid in ashes so much of the city of Richmond, their office with all its contents was entirely consumed. Not even the office books were saved. With reference to re-organizing the entire work the following was adopted:

1865, p. 373. That in view of the great need of religious literature among us, both for Sabbath-schools and general reading; in view of the difficulty of publishing anything like an adequate supply for some

time to come; and also in view of the advantages to be derived from a judicious selection of suitable books, both in this country and in Europe, the following resolutions are offered:

*Resolved*, 1, That the Publication Committee be charged with the duty of most carefully selecting from every available source, whether in Europe or America, the very best tracts and books suited for Sabbath-schools and general reading, and have these books stamped with their *imprimatur*, so that they may be known to our people as bearing their endorsement.

2. That the executive committee be directed to establish depositories for these books at such points as, in the judgment of the committee, may best facilitate their circulation. That these books be sold at a small advance on the cost, and the proceeds of the same be re-invested in other books that may be in demand.

3. That an effort be made to raise \$50,000 (as soon as practicable) for the purpose of setting this scheme in operation, to supply the destitute with books and tracts, and to print such books and tracts as may be in special demand; and further, that annual collections be taken up in all our churches for sustaining this general cause.

#### 438. *Branch depositories.*

1866, p. 68. The subject of branch depositories, included in the plan of the last Assembly, received early attention. Regulations for their management were adopted; but the funds were not secured to justify the establishment of a branch at any of the points deemed desirable. At Columbia, S. C., a branch depository has been established, without involving the funds of the committee, but securing to that part of the Church great and important advantages.

P. 27. *Resolved*, That we withdraw the recommendation of a former Assembly touching the establishment of branch depositories, unless, as in the case of the depository at Columbia, they may be established without expense to the committee.

1868, p. 273. *Resolved*, That it be recommended to Presbyteries to make arrangements, wherever practicable, by depositories or otherwise, for the introduction of the books and publications of the committee within our bounds.

1870, p. 534. *Resolved*, That the question of establishing a depot in some great centre of trade, so as to bring our books into the markets of the world, be left to the wisdom of the executive committee.

1882, p. 551. Other Presbyteries have overtured the Assembly on the convenience of having a depository for our books either at St. Louis or Memphis. As a committee we realize that no positive instructions can be now given the executive committee on the subject, but it is laid before them for such action as they may deem advisable, as soon as the difficulties now in the way are removed.

1884, p. 216. Overture from the Presbytery of Palmyra, viz.: "We earnestly request that the General Assembly instruct its Committee of Publication to open a depository of our literature in St. Louis, if the way be at all clear. This request is made with great urgency, from the fact that nearly one-third of our Church is practically cut off, by high express charges, from our publications in quantities too large to mail. Our literature is too powerful an agent in disseminating our principles

to be shut up in one corner of our Church out of reach of a large proportion of our membership." Not granted, as the finances of the executive committee do not at present warrant the establishment of a depository at St. Louis.

439. *Endowment for the committee.*

In prosecuting the plan of raising the \$50,000 for endowment, as proposed by the Assembly of 1865, the executive committee reported in 1869 that \$30,322.10 had been secured, by special donation and by profits on business (p. 415). Of this amount \$12,000 was raised through the agency of Rev. A. P. Silliman, and \$1,321 by Rev. S. D. Stuart, from sources outside of the bounds of the Church (1868, p. 297). In 1870, \$34,242.57 had been received.—A.

1871, p. 23. *Resolved*, That the executive committee be directed to send to each Presbyterial committee a statement of the amount paid by their respective Presbyteries to the endowment fund, and the just proportion yet due from said Presbytery; and the Assembly would urge the Presbyteries to adopt some plan by which this amount may be raised, if possible, during the present year.

1872, p. 172. The endowment fund of the Executive Committee of Publication, notwithstanding the generous contributions obtained for it at its inception, in New Orleans, Mobile, Memphis and Nashville, and the liberal donations from certain individuals which it thus received, and the \$1,518.58 added to it last year, still lacks \$14,993 of the \$50,000 originally proposed.

A memorial having been submitted to the General Assembly from the Executive Committee of Publication with reference to the aims and wants of the committee, which memorial is found on page 379, Minutes of 1873, it was referred to a special committee, consisting of J. H. Martin, J. S. Moore, W. A. Wood, J. G. Ramsey, and J. M. Henson. On the report of this committee the following was adopted:

1873, p. 334. The special committee to whom was referred the "Memorial on the endowment fund of the Presbyterian Committee of Publication," beg leave to make the following report:

The substance and scope of the memorial presented for the consideration and action of the General Assembly, is a statement of the past embarrassment and present wants of the Committee of Publication in a financial point of view, accompanied with an earnest petition that the Assembly will exert its authority and influence to afford them relief, and place this great interest on a firm and enduring basis. To this end, they ask that active measures may be taken to raise an aggregate sum of about \$60,000, of which \$13,000 are needed to complete the endowment of \$50,000, the minimum amount originally proposed and ordered by the General Assembly to be raised for this purpose, while \$45,000 are required for the purchase of a publishing house.

Having considered the whole subject contained in the memorial, the special committee recommend the adoption by the General Assembly of the following resolutions:

1. That the General Assembly declares its sympathy with the Committee of Publication in the trials and perplexities, arising from a lack of adequate funds, which they have heretofore experienced, and in their desire to be relieved of pecuniary embarrassment and furnished with larger means and facilities for the prosecution of their work in time to come.

2. That, in response to the memorial asking that one grand united effort be made throughout the whole Church to raise the money necessary to meet the wants of this cause at this time, and to place this important and growing interest on a broad and permanent foundation, the General Assembly directs that a special collection be made in all the churches on the first Sabbath in December, 1873, or as near thereto as practicable, and hereby calls the especial attention of Presbyteries, ministers, church sessions, and the entire membership of the Church, to this matter, with the earnest desire and strong hope that, by concerted action and liberal offerings, the amount needed will be obtained.

3. That, as an auxiliary method of promoting the object in view, the General Assembly recommends that application be made, in the name and with the sanction of the Executive Committee of Publication, to individuals of known benevolence and liberality, for special contributions. All of which is respectfully submitted.

1876, p. 223. The committee is hereby authorized to add to the working capital whatever portion of the annual collections may be in excess of that needed in the missionary department of the work.

For additional steps looking to the creation of a working capital, see in article on Publishing House what is said about the issue of bonds.

#### 440. *A monthly paper for the executive committees.*

1867, p. 146. *Resolved*, That the question of publishing a monthly paper by the committee, to serve as an organ of communication between the executive committees and the churches, be referred to the executive committees, to report to the next General Assembly.

This suggestion did not meet the approval of the committees at Columbia; therefore it was—

1868, p. 273. *Resolved*, That the proposition for the establishment of an official newspaper, to be the organ of communication between the executive committees and the churches, not being called for unanimously by these committees, be deferred until the enlarged scale of the operations, and the increased resources of the Church, may seem to require such an organ.

#### 441. *Publishing the annual reports.*

1868, p. 273. *Resolved*, That the Executive Committee of Publication be directed to publish the annual report in pamphlet form, together with such statements about the funds contributed for that object, and the expenses incurred, as may be needful to present the whole matter fully to the Church; also, that an abstract of the report be made by the secretary of Publication, and inserted in the Appendix to the Minutes. This direction was renewed 1869 (p. 387).

#### 442. *Non-denominational books.*

1869, p. 395. *Resolved*, That the Executive Committee of Publication be authorized, at their discretion, to publish Sabbath-school books, and others of a character not denominational, without placing on them the "Presbyterian" stamp, but with such other title as will clearly indicate our own publishing house in Richmond.

443. *Attendance of the treasurer upon the Assembly.*

1870, p. 534. *Resolved*, That the order of the Assembly requiring the treasurer of Publication to be in attendance upon the meetings of this body be rescinded.

444. *Separate fund for benevolent work.—Applications for aid to be endorsed.*

1871, p. 23. *Resolved*, That the treasurer keep a separate account of donations to the missionary and benevolent work of the committee, to which shall be credited all contributions not otherwise directed, which shall constitute a fund, from which grants shall be made to ministers, churches, and Sabbath-schools, when they need them, and are not able to pay for them, each grant exceeding \$5 in value, the request to be endorsed by the chairman of the Presbyterial committee.

445. *The committee's ecclesiastical year.*

1876, p. 223. The Assembly grants the request submitted by the committee, for the reasons assigned, respecting a change in the ecclesiastical year; and authorizes it to begin hereafter on the first day of April, and end with the last day of March.

446. *Management of the committee and secretary endorsed.*

1868, p. 273. In response to the enquiries contained in an overture presented by the Presbytery of Winchester, this Assembly would express its conviction, as a result of a full investigation conducted by the standing committee, that the expenditures of the executive committee have been graduated by a careful regard to justice and economy, and are, considering the contingencies and embarrassments connected with a new enterprise, below, rather than above, the amount to have been anticipated, and that the committee and secretary have evinced an aptness in financiering, and an efficiency in management, which entitle them emphatically to the confidence and commendation of the churches.

In 1875, p. 44, in reply to an overture from the Synod of Memphis, touching the retrenchment and reduction of the expenses of the executive committee, the Assembly adopted a paper, exonerating the committee, approving its expenditures, and testifying to their prudence and economy in management.

1876, p. 222. Overture from the Presbytery of Nashville, asking that the executive committee be required to present a detail of assets, etc.: and from the Synod of Memphis, asking the appointment of an *ad interim* committee to examine into all the operations of the executive committee.

*Answer:* Inasmuch as all that is asked for is covered by the general report and accompanying documents presented to this Assembly, and inasmuch as no charges of any kind have been preferred reflecting against the executive committee's management of these matters, the Assembly deems that the object of such overtures has been substantially accomplished, and that therefore nothing further is needed: but the Assembly would request the Committee of Publication to persevere in introducing into its administration such measures of economy as, in

their more enlarged experience, they may find consistent with the efficient working of the committee.

#### 447. *Charter of incorporation for the Committee of Publication.*

The committee having obtained from the Legislature of Virginia an act of incorporation, which act would not be of force until accepted by the committee, the committee in its report (1873, p. 372) asked that they be authorized to organize under it. The necessity for such incorporation, and the special features of the charter, are explained at length in the report. The following action was taken by the Assembly:

1873, p. 325. While we think that the "incorporation" of the Committee of Publication is a question of grave importance, yet, after patient and earnest consideration of the whole matter, we are satisfied that, should the General Assembly decline to go forward in this enterprise, serious embarrassments in the prosecution of its labors and its efficiency must arise. We therefore unanimously recommend the approval by this General Assembly of the charter obtained from the Legislature of Virginia, a copy of which is appended to the report of the secretary.

This act, found on page 377 of the Minutes, is as follows:

#### AN ACT TO INCORPORATE THE TRUSTEES OF THE PRESBYTERIAN COMMITTEE OF PUBLICATION.

• Approved March 8, 1873.

Whereas there is established in the city of Richmond a benevolent institution which is known as the Presbyterian Committee of Publication, which has for its object the dissemination of religious truth by means of the printing and circulation of books, tracts, papers, cards, etc.; and whereas it is believed that the facilities of said committee for the accomplishment of its benevolent purposes would be greatly promoted by obtaining an act of incorporation; therefore,

1. Be it enacted by the General Assembly of Virginia, That E. Thompson Baird, Charles Gennet, Moses D. Hoge, William Brown, Charles H. Read, Thomas L. Preston, William A. Campbell, E. H. Rutherford, Wm. F. Taylor, B. R. Wellford, E. H. Fitzhugh, and their successors, be, and they are hereby appointed, a body politic and corporate, by the name and style of the Trustees of the Presbyterian Committee of Publication, and by that name shall have a perpetual succession and common seal; may contract and be contracted with, sue and be sued; may acquire, receive, hold, possess, and enjoy, and may rent, sell, convey, invest, and otherwise manage or dispose of, as to them may seem most conducive to the interest and promotion of the benevolent purposes of the said Presbyterian Committee of Publication, all lands, money, or other property, real or personal, which may have been, or which may be given, or otherwise acquired, for the use of said committee; and the said trustees and their successors shall hold office as trustees no longer than they remain in office as members of the said Presbyterian Committee of Publication, or till their successors enter upon the discharge of their duties as trustees: provided, that the sum of money so acquired shall not exceed two hundred thousand dollars; and provided that the amount of land held by them for permanent use shall not exceed a half acre in the city of Richmond.

2. The said trustees, and their successors as a board, shall have power to fill vacancies in their own body, the persons to fill such vacancies to be chosen from the said Presbyterian Committee of Publication, appointed according to the constitution of the aforesaid committee; and shall have power to appoint such officers as may be requisite, and exact from any of them such bond or other security, in such penalty as the trustees shall direct, conditioned for the faithful performance of their duties.

3. Five trustees shall constitute a quorum for the transaction of business; but it shall require a majority of all the trustees to constitute a quorum for the sale of real estate.

4. This act shall take effect from its passage, and shall be subject to amendment, modification or repeal, at the pleasure of the General Assembly (of Virginia).

1874, p. 520. The executive committee, acting under authority conferred by the last Assembly, having obtained a charter from the Legislature of Virginia, have organized as a board of trustees, and accepted the charter, thus making it secure so far as it may be judged proper by the Assembly to use it, but have not yet placed the property of which it has charge in the legal custody of the corporation, continuing to hold the property and to do its business as heretofore, and awaiting final instructions from this Assembly. Your committee is of opinion that this measure has been wisely taken, to remove great inconvenience in the transaction of the business of the committee, to enable the committee to receive devises or bequests in Virginia, and to prevent failures of devises or bequests, which might occur without the incorporation of the committee. We judge that there is no reasonable ground for apprehension of the corporation becoming independent of the Assembly, as members of the corporation must be members of the Assembly's executive committee, who are appointed and removable by the Assembly. We are further of opinion, after careful consideration, and using the most satisfactory sources of information, that the charter obtained is valid, and that there is not the shadow of a ground for distrust, or question of the safety to the Church of all the property that may be covered by it. Therefore,

*Resolved*, That the General Assembly approves the organization of the executive committee under the act of incorporation obtained from the General Assembly of the State of Virginia, and orders the committee to put the property of which it has charge in the legal custody of the corporation.

1875, p. 65. On the 15th day of April the committee met and adopted the necessary minute, ordering the transfer of the property to the corporation. The board of trustees thereupon accepted the trusts involved, and ordered the deeds to the real estate, which were in the hands of the treasurer, to be recorded.

#### 448. *By-laws for the trustees.*

1876, p. 223. The Assembly approves and adopts the by-laws which have been sent up for its consideration and action by the executive committee, for the government of its board of trustees, and orders that they be published in the Minutes of the Assembly.

The following are the by-laws thus approved:

1. The officers of the corporation shall be a president, vice-president, secretary, treasurer, and clerk, who shall be elected annually, and continue in office until their successors are chosen.

2. The president, or, in case of his absence, the vice-president, shall preside at all meetings of the board; and in case of the absence of both, the board shall elect a president *pro tempore*.

3. The secretary shall conduct the correspondence of the board, and shall, under its direction, be the organ of communication in all matters relating to the business of the corporation.

4. The clerk shall take minutes of the proceedings of the trustees at their several meetings, which shall be read at the same or the next succeeding sitting of the board, and when approved, shall be recorded in a book to be kept for that purpose, under the immediate supervision of the secretary, who shall see that the original minutes are carefully filed away and preserved.

5. The treasurer shall keep, in a proper book provided for that purpose, an accurate account of his receipts and disbursements, and shall make report thereof annually to the board, and at such other times as he may be directed by the said board to do so.

6. Vacancies in any of the offices shall be filled by the board.
7. The trustees shall, in all matters pertaining to the corporation, be subject to the control and direction of the Presbyterian Committee of Publication; provided, however, that instructions given by donors in regard to the disposition of their gifts shall be held to be inviolate, and in all cases be faithfully carried out.
8. The annual report of the treasurer shall be presented to the board on the first Thursday of May in each year, and the election of officers be made annually on the second Thursday in June.
9. The secretary shall have power to call meetings of the board at his discretion, and it shall be his duty to do so whenever requested by any two of its members.
10. The corporation shall have and use a seal, of metal, with the following inscription, "The Trustees of the Presbyterian Committee of Publication, March 8, 1873." The seal shall remain in the custody of the secretary, and shall never be attached to any instrument without the order of the trustees.
11. These by-laws may be amended under the order of the Presbyterian Committee of Publication, or by a majority of the trustees present at two successive meetings.

#### 449. *The Publishing House.*

1873, p. 371. From the report of the executive committee:

The committee has purchased the large and commodious building on the southwest corner of Main and Tenth streets, Richmond, as a publishing house. The price to be paid is \$45,000, of which about \$13,000 is to be paid in cash, and the remainder is under a deed of trust, which must be paid by the first of March, 1875. The necessity of this movement arises from the following considerations, viz.:

1. It is necessary in order to give permanency to this committee. Until the committee is furnished with the proper facilities for conducting its business in Richmond, it can never be considered as permanently established. It is manifestly essential for it to have a basis of permanence in order to business efficiency and success.
2. The preservation of the property entrusted to it requires better accommodations than we can possibly obtain by renting. Fire-proof vaults for the storing of stereotype plates, and ample accommodations for the storing of printed matter, bound and unbound, are matters of the first necessity to every publishing house. These facilities we have not now, but will have in the building we have purchased.
3. The tenure by which we hold rented property is too uncertain. Last summer we were notified to leave the building we now occupy, it having been rented over our heads. Providentially this arrangement fell through, or we should have been placed at great difficulty in obtaining a suitable place to store our goods, valued at about \$35,000.
4. As our business grows, it is necessary for us to have a building of our own, that we can alter and accommodate to our increasing business necessities.

The committee advanced in this connection a number of considerations which caused them to feel justified in undertaking this important and expensive enterprise (see report)

On this the Assembly took the following action:

1873, p. 326. *Resolved*, That while declining to express an opinion as to whether the executive committee was authorized to contract for the purchase of a publishing house, yet because of the seeming necessity of the case, and to prevent any possible evil consequences which would result from the want of such a building, this Assembly does hereby approve the contract or purchase as negotiated by the executive committee, and do hereby authorize the Executive Committee of Pub-

lication to consummate said purchase of the building specified in the report of the secretary, when an organization shall have been effected under the act incorporating the trustees of said committee.

*Resolved*, That no funds shall be used in payment for the Publishing House but such as are especially contributed for such purpose.

1874, p. 569. According to the instructions of the Assembly, the committee completed the purchase of the Publishing House, the title of the property dating from the first of July. On the first of January we removed from our rented rooms, and took possession of those reserved for our special use in said building.

The building is situated on the corner of Tenth and Main streets. It is 24 feet 9 inches wide, 140 feet deep, and four stories high, with a basement well lighted, a sub-basement, and five vaults under the pavement on Tenth street. In 1876, the gentleman who held the deed of trust remitted to us \$2,077.03.— A.

1874, p. 521. The Assembly recommends to all the churches to make collections for the Publishing House fund on the first Sabbath in December next, and especially commends this important enterprise to the liberality of persons of means.

1877, p. 440. *Resolved*, That the committee be instructed to dispose of the Publishing House as soon as this can be done without unnecessary sacrifice of value, unless means are raised within a reasonable time to liquidate the debt now resting upon it.

1878, p. 685. In obedience to these instructions, the property was placed in the hands of responsible real estate agents for sale, in June last; and in August, in order that everything possible might be done to carry out the order of the General Assembly, the agents were instructed to offer it at public sale; but the offers made being unsatisfactory, it was withdrawn. The committee have believed that the General Assembly would justify them in delaying the sale until more favorable terms could be obtained. The property is still in the hands of the agents, with instructions to sell as soon as fair value can be obtained; and there is reason to expect that at an early day the sale will be effected.

P. 647. The executive committee are directed to dispose of the Publishing House as soon as this can be done without unnecessary sacrifice of value. Substantially repeated in 1879.

1881, p. 385. In the judgment of this committee there is no reason why the least uneasiness should be felt touching the mortgage on the Publishing House. This judgment is based on the following considerations: 1. The insurance policy, and what could be realized by sale of the lot, would, in case of fire, amount to more than the sum for which the property is mortgaged. 2. The property, if now forced on the market, would, it is believed, bring the sum due on it, and more. 3. Real estate is appreciating in the city of Richmond. 4. There is no reason to apprehend that the mortgagee will ever press his claim in any injurious way. 5. The Publishing House for the last year has virtually been of no expense to the Church, and all indications are that it will be a clear gain next year. 6. If the General Assembly should hereafter elect to have its own depository of books in Richmond, so that the secretary of Publication, under the direction of the executive committee, might be charged with filling the orders of the churches for books and papers, then the Publishing House would afford the necessary deposit room free of rent, or in addition to paying all expenses of interest and repairs, and thus save at least \$400 a year to our beloved Church. These considerations lead your committee to the conclusion that the present relation of the Publishing House is that of gain and not of loss. Hence your committee recommend that the discretion given to the ex-

ecutive committee by the General Assembly of last year in reference to the sale of the Publishing House be also given to it by this Assembly.

1882, p. 549. The following plan was adopted to pay off the mortgage on the Publishing House, and to provide a business capital:

It appears from the report of the executive committee that it is paying interest upon the mortgage on the Publishing House of \$1,860 annually, the rate of interest being six per cent. This interest is provided by rents of the house. We propose that the executive committee, if it meets their approval, be authorized to issue bonds to the amount of \$40,000, bearing interest at four per cent., payable semi-annually. The yearly interest would be \$1,600, or \$260 less than the amount now paid, and would be provided out of the rents of the house. Let the present mortgage on the house be taken up, \$31,000 of the proceeds of the bonds being appropriated for this purpose: there would then remain \$9,000 to be employed as capital in the business. To this the estimated proceeds of the next annual collection being added, the amount would be nearly, if not quite, \$16,000. It is believed that these bonds might all be placed among our own people if issued under the following conditions:

1. Let them be secured by mortgage on the real estate and such other property as the executive committee controls.
2. Let this Assembly order that \$4,000 of the annual collection for Publication be appropriated as a fund for the liquidation of the bonds.
3. Let this Assembly call upon the churches to continue with increased liberality their contributions to this cause.
4. That the bonds be payable ten years from date, with the privilege of redemption after five years.
5. None of the bonds shall be issued until the whole amount to be placed is secured by subscription.

The advantages of this scheme are these:

1. An adequate capital will be provided within twelve months for the conduct of the business.
2. Though a portion of this capital will be borrowed, it will not subject the business to any burden of interest, inasmuch as that will be provided from the rents of the house. There will, indeed, be an actual saving of interest to the amount of \$260. . . .
3. The provision which this plan proposes, of a sinking fund derived from the collections for the payment of the bonds, offers a most important advantage, as it in effect provides for the permanent endowment of the work.

1883, p. 29. The four per cent. bonds, to the amount of \$40,000, through the personal efforts of the secretary, have all been placed, and by the first of June will be ready for delivery.

1884, p. 269. The plan adopted by the General Assembly of 1882, for providing the necessary capital for resuming the business of the depository, has been successfully carried out, and the bonds subscribed for, as reported last year, have been issued as far as needed. It was not, however, found necessary to issue the full amount authorized, viz.: \$40,000, but only \$33,650.

With the larger portion of the funds realized from these bonds, the mortgage of \$31,000 upon the Publishing House was released, and the remainder applied to the payment of bills for stock of books purchased.

From the collections received during the past month, \$4,500 of these bonds have been redeemed, leaving outstanding only \$29,150.

In May, 1885, the amount of outstanding bonds was \$23,130; in May, 1886, the amount was \$14,800. At this date, August, 1887, there is money on hand for the payment of all that have not already been paid and cancelled.—A.

450. *Contracts of the committee with the secretary.*

1878, p. 623. The following paper from the Executive Committee of Publication, touching a certain charge against the same, was referred to the Standing Committee on Publication:

“Immediately before the meeting of the last Assembly it was publicly asserted, and widely circulated over the Church, concerning our late secretary, Rev. E. T. Baird, D. D., that he, ‘as the secretary, made contracts with himself, as printer, for the printing of the Publication Committee,’ and that ‘these facts were known to all who cared to know them.’

“Knowing how unjust, as well as injurious, in its character this charge was to Dr. Baird by its assertion, and to the committee by its implication, it was distinctly and fully met in our annual report for 1877, as may be found on page 27. After referring to the circumstances, and to a carefully-guarded written agreement, under which Dr. Baird was engaged, in 1867, to do the printing necessary for the committee, the following declaration was made, viz.: ‘That the prices were determined by the committee, and not by Dr. Baird, and that, therefore, in no sense did he ever make a contract with himself.’

“But, notwithstanding this explicit denial of the charge, it was repeated and circulated at various times soon after the close of the last Assembly, and it has been quite recently re-asserted in a most positive and public manner, and again widely circulated over the Church.

“If the alleged ‘contracts’ existed, and were ‘known to all who cared to know them,’ they must have been known to the Committee of Publication; and if thus existing and thus known, this committee is manifestly implicated in a wilful and disreputable connivance at wrong, and in such a deliberate betrayal of its trust—and all this persisted in for years—as would deserve the severest censures of the Church.

“But if it be untrue that such ‘contracts’ were made, then this widespread allegation referred to is not only exceedingly unjust to Dr. Baird, and to such members of the committee individually as were implicated, but is also an exceedingly injurious imputation upon the committee as a body, and well suited to impair its usefulness in the work entrusted to it.

“Therefore, under the circumstances presented in this statement, your committee have come to the conclusion, however reluctantly, that it is their duty to place this matter in the hands of the General Assembly for such consideration as may, in their wisdom, be deemed suitable. If, in the judgment of the Assembly, the rumors and allegations referred to are calculated to affect the interest of the Publication cause injuriously, the Executive Committee of Publication hereby respectfully suggest the propriety of a careful investigation, affording them an opportunity to submit documentary and other testimony bearing upon the case.”

The committee recommend that this Assembly take steps at once to investigate this allegation and charge, because it has been widely cir-

culated, is extensively believed, is very damaging to the cause of Publication, and (though explicitly denied in the sixteenth annual report of the executive committee, made in 1877,) it has since been publicly and repeatedly re-asserted.

This report was adopted unanimously, and the Standing Committee of Publication was directed to make the investigation referred to.

This committee made the following report, which was adopted:

P. 648. The following facts will give a correct history of this matter:

1. In 1867 the Executive Committee of Publication were compelled to send their printing to another city, or to have inferior work done in Richmond at higher prices than what were charged in New York and Philadelphia.

2. About September 16th, 1867, Dr. Baird "purchased, on his own account, a press, believed to be of a superior kind," and proposed to do their work "at the New York and Philadelphia prices."

3. The executive committee accepted his proposition, and made a general contract with him, expressly stipulating "that the printing done in Dr. Baird's office shall be ordered by the committee, and his bills be made payable only on the approval of an auditing committee appointed for that purpose."

4. Not long after this the opinion began to prevail in some parts of the Church that the Executive Committee of Publication permitted their secretary to make contracts with himself as printer. This opinion was, without doubt, due to ignorance of the real nature of the contract made between Dr. Baird and the executive committee.

5. Soon after the sad revelation of March, 1877, it was publicly alleged that Dr. Baird, "as the secretary, made contracts with himself, as printer, for the printing of the Publication Committee." This allegation was widely circulated, extensively believed, and very damaging to the cause of Publication.

6. To remedy this matter the executive committee, in their sixteenth annual report to the General Assembly, in 1877, made the following statement: "As a wrong impression has been made upon the minds of some concerning the relations of the committee to the printing office owned by Dr. Baird, the committee desire to state that a carefully prepared paper relating to this subject is to be found in our Minutes (which are transmitted for the inspection of the Assembly) for September 16th, 1867, from which the following facts are made to appear: 1st, That with the purchase of the printing office the committee had nothing to do; it was made by Dr. Baird on his own account, but, as the committee believed, through a desire to facilitate the Publication work. 2nd, That it was never the purpose or policy of the committee, in conducting the Publication business, to purchase or to employ printing presses of its own; but the relation of the committee to the whole matter was simply a business transaction, whereby a contract was made with Dr. Baird on advantageous terms; and this contract defines the character of the approval of the committee to that arrangement. 3rd, That the prices were determined by the committee, and not by Dr. Baird, and that, therefore, in no sense did he ever make a contract with himself."

7. This statement, not correcting the "wrong impression," nor stopping the allegation from being again made, the executive committee

has called the attention of the General Assembly to this matter, who directed the Standing Committee on Publication to investigate it.

8. After carefully examining documentary and other evidence, we find nothing to substantiate the said allegation. In order, therefore, to correct the wrong and injurious impression, we recommend that the papers containing the contract be published in the Appendix to the Minutes.

451. *Losses through the business failure of the secretary.*

1877, p. 440. The Assembly expresses its sympathy with the committee in the embarrassing circumstances through which it has passed; approves its action in maintaining the honor and purity of our beloved Church, by assuming to pay the liabilities incurred by the late secretary, and commends its fidelity and zeal in obtaining money to pay these losses. . . . We recommend our churches to raise a sum of money sufficient to meet the emergency caused by the loss recently incurred, and to protect the honor and good name of the Church.

The Assembly desires gratefully to acknowledge the kindness of those Northern houses that have extended their credit to the Executive Committee of Publication in its present embarrassment.

These losses were at first reported to amount to \$22,408.75. They were later ascertained to amount to \$24,000.—A.

P. 441. *Resolved*, That the General Assembly appoint three experienced business men, familiar with accounts, to repair to Richmond, as early as practicable, for the purpose of making a thorough examination of all the financial affairs of the Executive Committee of Publication, and report the result to the public through the newspapers, and then formally to the next Assembly, and that alternates be appointed to supply the places of any of the committee who are unable to go.

Committee: L. C. Inglis, of Baltimore, Md.; J. J. Gresham, of Macon, Ga.; W. S. McCrae, of Louisville, Ky.; with alternates, J. Adger Smythe, of Charleston, S. C.; Joseph R. Mitchell, of Louisville, Ky., and G. W. McCrae, of Memphis, Tenn.

This committee submitted the following report:

1878, p. 689. The General Assembly of the Southern Presbyterian Church which met in the city of New Orleans on the 17th day of May, 1877, appointed, by resolution, a committee of three "to repair to Richmond at as early a day as practicable, for the purpose of making a thorough examination into the affairs of the Committee of Publication, and report the result to the public through the newspapers, and to the next Assembly."

In pursuance of this resolution the undersigned, constituting a working quorum of this committee of three, met in the city of Richmond on the 27th day of September, 1877, and proceeded to make the examination directed by the Assembly.

They had before them the record of the transactions of the Publication Committee in all the departments of its business, from the earliest date at which any regular record of such transactions appears to have been made, to-wit: November 1st, 1866, to October 1st, 1877, except one book of original entry, which disappeared about the time the late secretary left the city of Richmond, and has not since been found. They examined carefully all the books and papers bearing in any way upon these matters; they sought information and explanation from persons connected with the business; they invited communication on the subject-matter of their examination, and in every way endeavored to thoroughly familiarize themselves with the business methods and practical working of the Publication Committee, while obtaining the statistical information desired by the Assembly. They encountered many and serious difficulties in the prosecution of their inquiry. difficulties arising

mainly, as they are convinced, from irregularities in the conduct of the business, from a want of system in the book-keeping, from the lack of vouchers for many of the disbursements of the Publication House, and from the mixing up, by the late secretary, of his own private business with his official business. While these causes of difficulty have not appeared to them to proceed from any wrong or unworthy motive, the result has been such as to render it extremely difficult, if not impracticable, to obtain any positively accurate statement of the condition of the affairs at any given period. A proper set of books, properly kept and frequently balanced, would show with perfect accuracy, almost at a glance, the condition as to solvency and prosperity, or otherwise, of the business. The books of the Publication House, instead of being balanced once a month or oftener, as they should have been, were allowed to remain for long periods of time unbalanced; and it is highly improbable that the persons conducting the business could themselves have had at any particular period a just idea of the financial condition of the house. The lack of a regular and competent book-keeper, having sole charge of the books, is a fruitful source of confusion; but the committee are clearly of the opinion that even if this source of difficulty had never existed, the irregular business practices of the late secretary, and his arbitrary interference with the regular course of affairs, constitute a cause sufficient to account for any amount of confusion. The committee have succeeded to a great extent, as they think, in overcoming these difficulties, by patient, earnest and unremitting effort during eight consecutive working days, and while they have found themselves, at the close of their examination, unable to attain a result that, in point of accuracy, is entirely satisfactory, they present herewith "to the public through the newspapers" a statement which they believe to contain a fair and substantially correct exhibit of the "affairs of the Committee of Publication," with special reference to the administration of them in the past, their present aspect, and the outlook for the future.

The committee desire, at this point, to state that, throughout the whole of their investigation, from the beginning to the end, they have had the hearty co-operation and assistance, so far as requested, of the members of the Executive Committee of Publication, and of those connected in any way with the business affairs of the Publishing House; they have had free access to the books and papers of the concern; and any information or explanation desired in order to a full and accurate understanding of the business has been readily and freely given by all upon whom they have had occasion to call; so that, if the committee shall be considered to have failed to any extent, however small, in the accomplishment of the object of their examination, such failure should not be attributed to any opposition, or even luke-warmness, on the part of any one connected with the Publication business, but rather to the difficulties herein before mentioned, and to such want of ability or capacity as may exist on the part of the undersigned.

By going carefully over the books in which the original entries were made by the treasurer of Publication, the committee found that the Executive Committee of Publication acknowledge to have received for the cause of Publication generally, by contributions from all sources, since November 1st, 1866, the sum of \$125,641.01. This amount, supplemented by a sufficient sum from the proceeds of sales, they find to have been disbursed as follows:

For expenses of conducting the Publication business, such as rent, taxes, interest, discounts, insurance, etc ,.....	\$ 27,190 06
Freight on merchandise purchased,.....	3,913 09
Postage on letters and on donations of books, etc., sent through the mail,.....	7,415 57
Advertising,.....	1,634 31
Salaries of secretary and other employees,.....	70,229 31
Travelling expenses of secretary and others on official business,.....	2,696 42
Commissions to colporteurs on sales by them,.....	4,505 27
Donations to churches and Sabbath-schools,.....	45,956 77
Total,.....	\$163,540 80

It will appear from this that the entire amount contributed by the Church to the cause of Publication has been expended in furtherance of objects which come within the sphere of the legitimate operations of the Publication Committee.

The committee also finds that a statement of receipts and disbursements, on account of the *Children's Friend* and *Earnest Worker*, shows that they have not been a source of loss to the Church. The receipts of the *Children's Friend*, from subscriptions and other sources, during the ten years of its publication, to October

1st, 1877, have been \$49,787.11, and the disbursements for running expenses, \$44,373.33, showing a balance of \$5,413.78 in favor of receipts during that period.

The receipts, from subscriptions and other sources, of the *Earnest Worker* and *Lesson Papers* combined, during the whole period of their publication to October 1st, 1877, have been \$23,628.64, and the disbursements on account of running expenses during the same period, \$23,626.64, showing a balance of \$2, in favor of receipts during the seven years of their existence.

It is proper to say that, in order to get a fair statement of the results of the publication of these papers, the committee have deemed it necessary to credit the papers respectively with the value of the donations of them, ordered by proper authority and actually made, just as if there had been subscriptions to that amount actually paid.

They also find that there has been received on account of the "Building fund" \$19,462.77, out of which sum a payment of \$10,731.34 has been made on the Publication House, and the remainder has been expended for repairs to the building, for store fixtures, and other legitimate charges on that fund.

The committee sincerely rejoice that they are able to say to "the public," as one of the results of their examination, that, while the management of the affairs of Publication in the past has been marked by an apparently reckless disregard of some of the ordinary rules of business prudence, the funds contributed by the Church for the cause of Publication have not been perverted into other channels and to other uses.

The statement of the condition of the affairs of the Publication Committee on the 1st of October, 1877, which is given below, is based upon an inventory, which the undersigned caused to be made, of the stock on hand at that date, and a statement, from the books, of bills receivable and payable. The valuation put upon the stock of books is the exact wholesale value of the stock, taken from the trade circulars, and that put upon the stereotype plates is considered low enough to be safe, though representing rather the value of the plates to any concern which proposes to continue the publication of our literature, than the market value of the goods if offered for sale to publishers generally. The stereotypes of the Psalms and Hymns, and of the Confession of Faith would doubtless sell readily in open market at the valuation put upon them, while for some of the other plates there would probably be no sale at all if offered to the trade generally.

*Statement showing the Financial Condition of the Publication Committee on the 1st day of October, 1877.*

## ASSETS.

The Committee's own publications on hand, valued at net prices—one-half off,.....	\$15,638 71
Publications of other houses, purchased by the Committee and on hand, valued at net prices—one-third off,.....	3,479 87
Net goods, <i>i. e.</i> , stock in the sale of which there is no reduction made in price for any reason,.....	3,972 95
Stereotype plates of different books and illustrations, and store fixtures,.....	24,539 79
Bills receivable—notes and open accounts considered good,.....	5,834 85
<b>Total available assets,.....</b>	<b>\$53,466 17</b>

## LIABILITIES.

Bills payable—Notes,.....	\$29,223 12
Open accounts,.....	10,770 46
<b>Total liabilities outstanding,.....</b>	<b>\$39,993 58</b>
<b>Excess of assets, .....</b>	<b>\$13,472 59</b>

It will appear from this statement of assets and liabilities, which the committee believes to be fair and just, that if the business of publishing is continued, either in the hands of the committee as now, or by contract with some outside party, as is proposed, the Publication Committee is perfectly solvent, even if not one cent is ever realized from any assets there may be of the late secretary towards making up the amount of his defalcation. No part of this indebtedness of the late secretary, which amounts to \$23,000, as now ascertained, is included among the assets in the above statement, though all those obligations given by him which are considered binding,

either legally or morally, on the Publication Committee, are included among the liabilities. So that whatever portion, if any, of this defalcation shall be hereafter made up from any assets of his, will increase to that extent the above stated excess of assets.

In presenting these results of their examination, and in such discussion of them as they have felt called upon to make, the desire of the committee has been neither to extenuate in anything, nor to set down aught in malice, but they have sought to obtain and to lay before the Church, in obedience to its behest, the facts which shall enable it to deal intelligently with the matter of Publication in the present and near future. That there has been serious mismanagement of the business department of Publication in the past is very evident. The expenditure of an average amount of nearly \$9,000 a year, for eleven years, on account of salaries, rent, taxes, interest, discounts and insurance, in carrying on a business which has employed an average capital of only \$12,000 a year for the same period, is sufficient of itself to condemn the management.

Reference to these matters of the past is, however, only of value in enforcing the lessons of wisdom which experience teaches. The evil of excessive expense in conducting the business has, under the present management, already been to a great extent corrected, and more is in contemplation in the same direction. The current expenses have been actually reduced \$2,750 a year, chiefly by the reduction of salaries, and if the lower or main floor of the building is rented out, and the business transferred to one of the upper floors, as is proposed, there will be a still further saving in rent of from \$1,600 to \$1,800 a year.

A strong and earnest effort is being made, with fair prospects of success, to sell the house for an amount in cash that will pay off all the debt, and leave several thousand dollars for the general work of the committee; and negotiations are now pending for the publication of our literature and papers by contract. If these negotiations and the effort to sell the house prove successful, accommodations sufficient for the business that will remain can readily be obtained near the present location at a still further reduction of rent.

The energetic, orderly and business-like management at present existing is making itself felt in all departments, and if the contemplated reductions in expense shall be made in addition to those already effected, the business will soon reach the point of paying its own expenses, with a safe margin each year for losses and other contingencies, thus leaving *all* the contributions of the Church to Publication to be devoted to the strictly benevolent work of disseminating religious literature among the destitute portions of our people.

In order to the full and speedy accomplishment of this object, it is highly important, if not absolutely necessary, that the hands of the executive committee should be strengthened at once; and the undersigned see no reason, in view of the results of their examination, why the confidence of the Church, alienated to a considerable extent by the errors of the past, should not be fully restored in the present management, and its contributions flow liberally as of old in this important channel of Christian beneficence.

L. CHARLES INGLIS,  
G. W. MACRAE.

452. *The business of the committee to be done by contract.*

1877, p. 440. *Resolved*, That the executive committee be instructed to carry on the sale, as well as the publishing, of books by contract, if it be found practicable to effect such contract.

1878, p. 646. The following contracts were effected: The printing of the *Earnest Worker* and *Children's Friend* is done by Whittet & Shepperson, who pay to the executive committee a fixed amount for every subscriber, and a certain per cent. on the gross receipts for advertising. The printing and selling of books is done by the St. Louis Presbyterian Publishing Company, who pay a royalty on their sales. The wisdom of this plan is clearly seen in the fact that the income from the contract with Whittet and Shepperson is even now sufficient to pay about one-half of the expenses of the committee.

1881, p. 386. The judgment of this committee is respectfully offered for the approval of the Assembly, that it is desirable that our secretary,

under the direction of the committee, should, as soon as practicable, be charged with the responsibility of filling the orders of the churches and of our people generally for books and papers. Adopted.

1882, p. 548. Your committee would recommend that, as the last Assembly did recommend, the Executive Committee of Publication do resume the direct control of the publishing and sale of books, and various overtures having been sent up to this Assembly from different Presbyteries urging this course, that this Assembly renew the instructions given the executive committee last year, but in more explicit form, viz.: that the committee be instructed to annul the contract with the Presbyterian Publishing Company at as early a day as the terms of the contract and the means of the committee will permit, or earlier if the parties agree. Adopted.

1884, p. 270. The contract with the Presbyterian Publishing Company, of St. Louis, was terminated on the ninth of July 1883, twelve months' notice having been previously given.

During the five years of the continuance of this contract with the Presbyterian Publishing Company the committee received from the company as royalty on sales \$2,523.26. During the ten years to date, Messrs Whittet & Shepperson have paid as royalty on the Sabbath-school publications \$15,560.79. In addition to this royalty, the publishers have sent the journals to ministers without charge, agreeable to the order of the General Assembly.

#### 453. *Colportage.*

1863, p. 147. *Resolved*, That the subject of colportage be remitted for further consideration by the Church, it being impossible in the present condition to institute any efficient system, and it being desirable that the mind of the Church should first be formed and expressed as to the manner in which it may best be conducted, whether through an army of colporteurs immediately appointed and superintended by the executive committee, or by the voluntary and concurring agency of our respective Presbyteries; for which reason alone the subject is referred to in this report.

1866, p. 27. That we recommend the committee to appoint agents for the sale of books, the advice and concurrence of the Presbyteries within whose bounds they are to labor having first been obtained. We likewise recommend that, whenever practicable, Presbyteries shall make arrangements with booksellers to keep for sale a supply of the books of the committee, and that each Presbytery appoint one of its own members to act as a corresponding member of the committee, and to take special oversight of its operations within the bounds of his Presbytery.

1867, p. 198. From the executive committee's report: The plan adopted by the last Assembly has not yet had a very thorough trial, as but little has yet been done on the subject. About twenty have been commissioned, on the recommendation of their respective Presbyteries or Synods, or of corresponding members on behalf of their Presbyteries. . . . While the plan has not been thoroughly inaugurated, it has developed itself sufficiently to show that it requires revision in some respects. The committee is not able to furnish large supplies of books, to lie idle for months, in charge of an inefficient agent; and hence authority is requested to withdraw the commission of any agents who

may be found inefficient, or who fail to comply with our business regulations.

P. 146. *Resolved*, That the Presbyteries be cautioned in the matter of the choice of book agents or colporteurs, and that the executive committee be authorized to withdraw the commission of an unsuitable agent, after conference with the Presbyterial Committee of Publication.

1869, p. 387. That the plan for colportage recommended in previous reports by this committee, recommended also by the General Assembly of last year—which plan has been adopted by some of our Presbyteries—and which is again set forth in this report of the executive committee, be approved, and recommended to all the Presbyteries for adoption.

The nature and details of this plan are not given in the Minutes, nor in the abridged report of the committee published in the Appendix.—A.

1870, p. 565. The executive committee reported: So far no arrangement has been made with colporteurs in any part of the Church which has proven itself practically advantageous to the general cause, or which has promoted the interests of this committee in any adequate degree. Thereupon the Assembly (p. 534), *Resolved*, That the executive committee shall settle up outstanding accounts with colporteurs, and that the whole matter of colportage be committed to the Presbyteries, to carry on as they may deem best. And, with a view to the largest possible distribution of our books among the people, the committee will make sales to Presbyteries on the most favorable terms, and grant donations for distribution through Presbyterial agents whenever and to as large an extent as it can be properly done.

1871, p. 64. The amount expended, up to date, in grants of books and expenses of colporteurs, is \$19,846.26.

1876, p. 223. The Assembly urges upon the Presbyteries the importance and advantage of arranging and executing some plan of colportage among their churches respectively, and for information as to a plan which has worked well and profitably, would refer them to that adopted by the Winchester Presbytery, and which the executive committee is instructed to publish in the appendix of its report.

1877, p. 479. The executive committee says: As the most feasible method, the committee urged the Assembly to transfer the whole matter to the Presbyteries, and thus not only gave them the appointment of the colporteur, but also aimed to throw on them the whole pecuniary responsibility. Of course this plan saved the committee from the evils thus endured; but it has evils of its own, or, at all events, it has produced undesirable results. While the Presbyteries nominally support the colporteur, in point of fact, in most instances he is supported by this committee. It is rare that a Presbytery raises a sufficient capital to support the colportage work, but generally they rely on us for the capital to do it with. With much self-sacrifice we have aided them to the full extent of our ability. According to this plan the colporteur is supported by his sales. But the books are ours, usually bought by the Presbyterial committee on credit, at the highest possible discount, thus taking away from us all the profit, and transferring it to the Presbytery to pay their colporteurs. Now, if the Presbyteries paid cash down, this might be safe and profitable, because we could immediately invest the money so as to become productive. As it is, we are out of

the capital until the colporteur sells the books and gets his own salary, when he turns over to us enough to satisfy our claim. In other words, it is our capital which is employed, but the advantage and profit is that of the Presbytery, and while the committee by its funds does the work, the whole of the credit goes to the Presbytery.

1884, p. 217. *Resolved*, That the executive committee be directed to prepare and submit to the next General Assembly a plan of colportage, to be operated by said committee in those Presbyteries desiring such work.

1885, p. 417. *Resolved*, That the work of colportage be referred to the Executive Committee of Publication, to take whatever action may be deemed advisable; but it is understood that they shall not assume any control in a Presbytery without its permission.

1887, p. 211. *Resolved*, That the Executive Committee of Publication be authorized and instructed to inaugurate and prosecute the work of colportage as their resources may permit, and in such fields within our bounds as the providence of God may indicate.

#### 454. *Candidates as colporteurs.*

1871, p. 19. Overture of Presbytery of Western District, praying the General Assembly to recommend that the Committee of Publication employ candidates for the ministry as colporteurs during their vacations.

*Answer*: While fully recognizing the utility of the colportage work to the churches and students, we also remember the rare and peculiar qualifications required for this work. We can therefore only remit the request to the favorable attention of the Committee of Publication. Adopted.

#### 455. *Restrictions as to sales removed.*

1877, p. 440. The restrictions as to the terms on which the publications of the committee are sold are hereby removed, and the whole subject left to the discretion of the executive committee.

#### 456. *Regulations for the committee.*

1877, p. 442. *Resolved*, That the Assembly refers the recommendations of the Executive Committee of Publication, found on page 28 of their annual report, touching certain "regulations for the administration of the affairs of the committee," to the said committee itself, recommending that they be put into effect as far as practicable.

The following are the regulations alluded to, as given in the appendix:

That the secretary and treasurer each be required to give bond and proper security for the faithful discharge of duty; that the treasurer only shall receive all moneys belonging to the committee, keeping separate accounts of each fund; that all moneys, as soon as they are received, shall be deposited in bank to the credit of each fund; that no money shall be paid out except upon the check of the secretary, countersigned by the treasurer; that no money shall be borrowed except by authority of an express vote of the committee; and that all obligations of the committee, as well as all debts contracted in its behalf, shall be listed and reported to the committee at its next meeting thereafter.

#### 457. *The secretary made treasurer.*

1878, p. 647. *Resolved*, That the work of the treasurer be transferred to the secretary, who shall be designated as the secretary and treasurer of Publication.

458. *The secretary to visit Synods and Presbyteries.*

1879, p. 48. We recommend that the efficient secretary and treasurer of Publication visit the Synods and Presbyteries, as far as practicable, to give detailed information concerning the operations of the committee, to remove the difficulties which now hinder the success of this work among the people, and thus to enlist their hearty sympathies, their prayers, and their liberal gifts in its behalf.

459. *Provision for gratuitous distribution.*

1880, p. 205. With the improved condition and brightening prospects of the executive committee, it is recommended that one-tenth of the receipts from donations be applied to gratuitous distribution, at the discretion of the committee; but it is expressly to be understood that nothing be allowed to interfere with the speediest possible payment of the debt.

1881, p. 386. The Assembly authorized this year fifteen per cent. of receipts from donations to be used in gratuitous distributions.

1884, p. 215. *Resolved*, That the executive committee be directed to comply, as far as possible, with the implied pledge made by the last Assembly, viz.: "If the churches continue to contribute to this cause as hitherto, that as large an amount as \$4,000 per year—equivalent in books at catalogue prices to about \$7,000—may be devoted to this object, and distributed according to the plan of the committee, to our feeble churches, mission fields and Sabbath-schools; and we request that notice be given in the papers of the Church when this literature will be ready for distribution, and how application should be made in order to obtain it."

460. *Consolidation with the Philadelphia Board.*

1886, p. 47. To the overture of the Presbytery of Palmyra, asking the Assembly to appoint a committee to confer with a like committee to be appointed by the Northern branch of the Presbyterian Church, to institute measures looking to a union or consolidation of the Board of Publication and the Committee of Publication, this is recommended as the answer: It is inexpedient.

461. *Proposed consolidation of the Committees of Publication and Education.*

1880, p. 215. The report of the Committee on Bills and Overtures on overture from the Synod of North Carolina, asking for the consolidation of the Committees of Publication and Education, was referred to the next General Assembly in connection with the subject of Reform and Retrenchment.

1881, p. 367. The Assembly adopted the majority report on Retrenchment and Reform, which provided that the five executive committees be continued as at present.

462. *Memorial of Rev. Stuart Robinson, D. D.*

1883, p. 45. It was resolved that the Executive Committee of Publication be instructed to publish the memorial of the late Rev. Stuart Robinson, D. D., as prepared by the Rev. J. N. Saunders.

463. *The Kennedy bequest for Bibles and tracts.*

1873, p. 337. It was ordered that the bequest of Judge Kennedy, which is to be spent in procuring Bibles and tracts, be paid over to the Executive Committee of Publication.

464. *The treasurer to show an itemized statement.*

1885, p. 419. The committee recommend that the treasurer, at the end of each year, show in his ledger an itemized statement covering the amounts received and disbursed under each subject from which money is received, and on account of which money is disbursed. Adopted.

465. *Salary of the secretary.*

1884, p. 216. *Resolved*, That the salary of the secretary be placed at \$3,000 per annum.

466. *Religious literature for freedmen.*

1866, p. 26. The Assembly would enjoin the publication, with funds given especially for that object, of works designed for the use of freedmen.

1867, p. 197. The committee says: "The sum of \$422.25 has been given for the benefit of our colored brethren, either for general distribution or for Sabbath-school uses. Every application made for their benefit has been granted. . . . The means requisite to stereotype and print large editions of such works (the preparation of which was ordered by the last Assembly), we have not had: but under our auspices a Primer, a First Book, and a Spelling Book have been prepared, well adapted to the end desired, and will be published as soon as we have the funds in hand to meet the expense.

1875, p. 43. Two Catechisms, prepared by Mr. Samuel B. Schieffelin, of New York, a ruling elder of the Reformed Church, have, after careful examination by the committee, been approved for publication, and will in a short time be added to our Sabbath-school facilities. We notice with pleasure the fact that Mr. Schieffelin has authorized, at his own expense, the gratuitous distribution among the freedmen of as many copies of these Catechisms as can be judiciously disposed of. The titles of these two books are "Milk for Babes" and "Children's Bread."

467. *Literature for the Indians.*

1882, p. 550. An overture has been placed in our hands from the Synod of Arkansas, asking that some measure be adopted so that the urgent need of the Chickasaw and Choctaw churches and people may be supplied with books in their own language. It is recommended that the executive committee confer with the Committee of Foreign Missions and the missionaries among these tribes, and that this urgent call be attended to as soon as deemed practicable, with a proper regard for other claims. Adopted.

468. *Date for Publication collection.*

1885, p. 416. We can recommend nothing as a remedy for the inconvenience this committee suffers for want of money, on account of

the collection coming in so near the close of the ecclesiastical year, but that this Assembly do now say to all contributors to the cause of Christ, This they must do, and "not leave the other undone." Adopted.

469. *What is the Sunday-school?*

1875, p. 42. *Resolved*, 1, That the Sunday-school is but the more formal organization of catechetical classes, which have been known to the Church in all ages, and should be so conducted as to secure a thorough drill and training in the Scriptures, and in the hymnology and standards of the Church.

2. That the pastor and elders of the Church, with the help of such others as they may select and approve, are the divinely appointed catechists or teachers, and the work should devolve upon them in all well regulated congregations.

3. That the obligation of family training by the parent is in nowise modified by the Sunday-school, nor in any way transferred to it; but the additional obligation rests upon the parent to sustain Church officers in this peculiar form of their work, and co-operate, as far as possible, in it. The one is a family and the other a pastoral function, and each is supplemental to the other.

1880, p. 214. The Sabbath-school is not something apart from the Church, but the Church, old and young, studying the Bible. Also 1881 (p. 380).

1870, p. 512. There exists in the minds of many parents a disposition to evade their personal obligations to their children, and practically to make the Sabbath-school a sort of substitute for the instruction of the family. This is a very great error, and one that cannot be too strongly condemned. And it will be a sad day for the Church, and fatal alike to the usefulness of the Sabbath-school, when such a disposition and practice comes to be general. The Sabbath-school is simply an assistant to the parent in the religious instruction of his child. It is not adapted, and never was intended, to do the parent's work. The parent, therefore, cannot delegate to it his responsibilities.

470. *Schools must be under the control of the sessions.*

1870, p. 512. *Resolved*, That the Presbyteries be directed to urge it upon all their churches, wherever it is practicable, to establish schools directly under the control of the church sessions.

1872, p. 174. *Resolved*, That the injunction be emphatically reiterated, that Presbyteries act efficiently in bringing all our church schools directly under the control of the church session, so that the superintendent and teachers shall hold their positions only by their appointment and consent; that all the operations and interests of the school be under their guidance.

1874, p. 511. *Resolved*, That the supervision and control of sessions over Sabbath-schools, so often pressed upon the attention of churches, should be exercised, even in the minutest details, so far as to enable sessions promptly to correct any evils that may arise, and make any necessary changes for the well-being of the Sabbath-school.

See also 1880, p. 214; 1871, p. 27.

1871, p. 28. "The Presbytery of Memphis respectfully desires, and asks by this overture, that the General Assembly will define precisely

what is to be understood by a Sabbath-school being under the control of the church session, in order that the direction given to Presbyteries in the third article, page 512, of Minutes of the General Assembly for 1870, may be clearly understood and uniformly interpreted."

*Answer:* This Assembly deems that the Assembly of 1870 intends that the church session shall select the superintendent, who shall nominate, with their approbation, the teachers, ordain the methods of instruction, and direct the selection of books.

471. *Presbyterianism to be distinctly taught in the Sunday-schools.*

1877, p. 437. *Resolved*, That in the conduct of the Sabbath-schools, no matter what system of lessons may be used, it is earnestly enjoined upon our church sessions to see to it that not only the great truths of the gospel, about which all evangelical denominations are agreed, but also the distinctive doctrines of the Presbyterian Church, are faithfully taught.

1870, p. 512; 1872, p. 174, and elsewhere, it is enjoined that the Catechisms, Confession of Faith, and Form of Government be made prominent objects of study.

472. *Who should be teachers.*

1873, p. 323. *Resolved*, That Presbyteries be recommended to urge upon sessions to secure, as far as possible, exclusively the services of pious teachers.

473. *A standing committee of Sabbath-schools in the Assembly.—Annual reports to be made by Presbyteries.*

1868, p. 269. *Resolved*, 1, That Presbyteries be enjoined to send up annually special reports on the extent and character of the Sabbath-school work within their bounds.

2. That there be added to the standing committees of the General Assembly a committee on Sabbath-schools.

474. *Presbyterial committees.*

1870, p. 512. *Resolved*, That those Presbyteries which have not already done so be directed to appoint executive committees to take the oversight of the Sabbath-school work in their bounds.

1880, p. 214. *Resolved*, That our Presbyteries appoint each a superintendent of Sabbath-schools, or a permanent committee, whose special duty it shall be to promote the Sabbath-school work.

475. *Presbyterial superintendent of Sabbath-schools.*

1887, p. 241. Each Presbytery is advised to appoint a standing superintendent of Sabbath-schools, whose business it shall be, by correspondence, and, it may be, visitation, to ascertain the condition of the schools, stimulate the diligence of those in charge of them, collect the statistics, and with the assistance of such committee as the Presbytery may appoint, prepare the reports for the General Assembly.

476. *Sabbath schools must not supersede parental instruction.*

1872, p. 175. While the Assembly entertains this high estimate of the Sabbath-school as an agency for the religious instruction and training of our children and youth, they by no means desire to be misunderstood as regarding it as superseding domestic parental instruction and training. No arrangement or means of religious teaching, provided by the Church or otherwise, can relieve parents of their personal obligations in this regard.

477. *Parents should go with their children to Sabbath-school.*

1883, p. 55. We would most earnestly urge upon parents the serious consideration of their duty to go with their children to the Sabbath-school whenever it is possible for them to do so, even at the cost of some inconvenience or sacrifice of personal comfort, thus teaching their children, both by their precept and example, to love and profit by the privileges here afforded them.

478. *Schools should embrace adults.*

1885, p. 408. *Resolved*, That the ministers and sessions be encouraged to so enlarge the Sabbath-school and Bible-class instruction as to embrace, as far as practicable, the adult portion of the congregations, and train them for useful officers and workers in the Church.

1886, p. 45. Sessions should use all diligence to secure the attendance of older persons on the Sunday-school, that the school may be what it ought to be, the Church studying the Word of God.

479. *Attendance of children upon public worship.*

1875, p. 42. Those having charge of the Sunday-school work ought so to regulate the hours of instruction as to interfere the least possible with the children's attendance on the public ordinances of religion on the one hand, and with family instruction at home on the other, and both of which ought to be attended to by all on every Lord's day.

1882, p. 533. Your committee recommend that the Assembly call attention to the importance of training our children to attend the regular services of the sanctuary. We fear that there is a growing idea that the Sabbath-school is an all-sufficient agency for the instruction and conversion of our youth. We invoke the aid of parents and teachers in securing an attendance upon the public worship of God and the ministrations of the sanctuary, and lift up our solemn remonstrance against our children being permitted to withdraw from them.

480. *The Executive Committee of Publication to have general oversight of Sunday-school work.*

1878, p. 651. Your committee recommend that the general oversight of all the Sabbath-school interests of our Church, and the advancement of the work in all practicable ways, be laid upon the Executive Committee of Publication.

481. *The "Children's Friend."*

1861, p. 9. On motion of R. McInnis, the question of establishing a Sunday-school paper was referred to the Committee on Publication.

P. 40. *Resolved*, That the (executive) committee be instructed to publish, as soon as convenient, a suitable Sabbath-school paper.

1863, p. 173. The executive committee say: "The first copy of the *Children's Friend* appeared in August, 1862. It began with a circulation of about 3,000, which has reached 10,000. The committee has been unable to procure engravings to embellish its pages." Its circulation rose in 1865 to 12,000, but owing to the state of the country, had fallen to 3,000, when its publication was discontinued, in consequence of the committee's suspending all operations after the burning of Richmond.

1865, p. 374. *Resolved*, That the committee be further instructed to recommence, as soon as practicable, and under such arrangements as they may think best, the publication of a newspaper for the use of our children and Sabbath-schools.

1866, p. 65. The publication of the *Children's Friend* was resumed January 1st, 1866, Rev. William Brown, D. D., temporary editor. By November of that year its circulation was 10,500. In July it was changed from a monthly to a semi-monthly paper, without any change in price. The committee had the formal co-operation of the Methodist Episcopal Sunday-school Society of Richmond, in the prosecution of this work, which aided much in gaining a circulation. This arrangement ceased with the expiration of the year.

1872, p. 171. The application of the missionaries in Brazil to have one page or more of the *Children's Friend* printed in Portuguese, in a sufficient number of copies to meet the wants of the mission, is referred by the executive committee to the General Assembly for its direction. This committee recommended that the Assembly authorize the executive committee to comply with this request. Adopted.

1885, p. 416. Overture from Presbytery of Columbia, which asks this General Assembly "to instruct the Executive Committee of Publication to have the Sabbath-school lessons printed in the *Children's Friend*, as heretofore was the custom." Answered in the affirmative.

This custom was authorized by the Assembly of 1870, in order to facilitate the introduction of the plan of uniform instruction into our Sabbath-schools upon the graded system (p. 534). The use of the International series was authorized in 1875. The publication of such lessons in the *Children's Friend* was discontinued after five or six years, but later resumed again at the solicitation of many Presbyteries.

#### 482. *The "Earnest Worker."*

1870, p. 534. *Resolved*, That the matter of a Sabbath-school journal for teachers be referred to the committee, the Assembly expressing its approval of the idea of publishing a Sabbath-school journal whenever, in the judgment of the committee, the enterprise can be successfully carried out.

The publication of the *Earnest Worker in the Sabbath-school and in the Family* was begun in October, 1870, Rev. S. J. Baird, D. D., preparing the expositions and questions on the lessons.

1871, p. 22. *Resolved*, That the *Earnest Worker* be sent, without charge, for one year to each minister who is engaged regularly in preaching the gospel.

1872, p. 171. *Resolved*, That the committee be advised to add a brief abstract of religious news to the columns of the *Earnest Worker* for the benefit of those whose means do not allow them to take any other religious paper.

The *Gospel Sower* took the place of the *Earnest Worker* for the year 1876. This publication was jointly issued by the Board of Publication of the Reformed Church

in America and this committee, under the plan of co-operation adopted by the chief judicatories of the two churches. Its circulation was over 8,000 copies. But this joint periodical, not exactly meeting the wants of either Church, it was deemed best to discontinue it; and the *Earnest Worker* was revived on the first of January, 1877.

1877, p. 440. That the *Earnest Worker* shall hereafter be published monthly, and devoted exclusively to the exposition of Scripture lessons and other subjects promotive of Sabbath-school work.

483. *An infant paper.*

1876, p. 222. Inasmuch as information has been received by the standing committee, from the secretary, that many persons have expressed a desire for the publication of an infant's paper, this Assembly authorizes the executive committee to issue such a paper as soon as a sufficient number of subscribers can be secured to meet the expenses of its publication, and recommends that specimen copies be sent out among the churches and Sunday-schools, to bring it into notice and secure patronage.

484. *Another paper.*

1885, p. 416. Overture from Presbytery of Eastern Texas, which asks this Assembly to "instruct the Executive Committee of Publication to issue another Sabbath-school paper, of good quality and low price." Answered in the negative.

485. *Co-operation with the Reformed Church in America in the publication of Sabbath-school journals.*

1875, p. 43. Since the meeting of the Assembly last a plan of business operations has been unanimously agreed upon in reference to our own Publishing House and that of the Reformed Church in America. This plan will take effect during the approaching summer, provided the proposed scheme of co-operation, now pending before the General Synod of the Reformed Church and our own Assembly, should meet the approval of those bodies. Both churches will have the same Sabbath-school paper, and into this new paper the *Children's Friend* is to be merged. The *Earnest Worker* and the *Sower and Gospel Field* are to become one paper, for circulation among both denominations. This scheme carries with it necessarily the publication of the International series of Sabbath lessons. The Assembly recognizes in the plan of co-operation between our Reformed brethren and ourselves, and in the publication of the International series, a happy solution of the difficulties that have surrounded our periodicals for a year or two past.

1876, p. 222. This Assembly learns with gratification that the plan of co-operation, touching the publishing interests, between the Reformed and our own Church, has been in part consummated with mutual advantage; and while recognizing the fact that it takes time to carry out such a plan, the hope is hereby expressed that measures will be adopted for its full consummation as soon as possible.

See paragraph on *Earnest Worker*.

486. *The International lessons.*

1873, p. 309. Overture from the Presbytery of Arkansas, asking the Committee of Publication to adopt the International text for Sabbath-

school lessons for 1874. The whole subject was referred to the Executive Committee of Publication, to act as they think best.

1874, p. 512. In response to overtures from the Synod of Alabama, and from the Presbyteries of South Alabama and Central Texas, all of the same purport, asking for the incorporation of the text of the "International lessons," in the *Earnest Worker*, and in view of the reference of the same subject to this Assembly, made by the Committee of Publication in their last annual report, we recommend the following action:

*Resolved*, That the Assembly respectfully decline the request of the overtures, and direct the Committee of Publication to pursue the course hitherto followed in the selection and exposition of the Sabbath-school lessons.

1875, p. 64. The executive committee report that there has been a great falling off in the circulation of the two papers, caused chiefly by the refusal of the last Assembly to order the committee to adopt the International course of lessons.

When the Assembly and the Reformed Church adopted a plan of joint publications for Sabbath-schools, the latter was using this series in the *Gospel Sower* and her other papers, and the plan carried with it the provision that the Assembly would accede to the policy of the Reformed Church, and also adopt this series for her schools. This was agreed to (p. 43).—A.

#### 487. *Contributions of Sabbath-schools for benevolent causes.*

1871, p. 27. *Resolved*, That collections be taken up in Sabbath-schools for all the benevolent schemes of the Church, on such days as are ordered by the Synods, to the end that the children may have their minds trained to sustain those great objects of the Church's aggressive work.

1872, p. 174. *Resolved*, That the children of the Sabbath-schools be encouraged to contribute to all the benevolent schemes of the Church, in the order and at the times designated by the General Assembly, *i. e.*, on each alternate month; and that pastors and superintendents be careful to explain to them, at the time, the object to which they are invited to contribute: so that they may be trained to an intelligent giving to these great objects of the Church in her aggressive work.

See also 1870, p. 512, and 1877, p. 434.

1884, p. 230. *Resolved*, That Presbyteries request sessions, as far as practicable, to present all the causes of the Assembly to those schools under their care, and that at least one collection for each cause be taken up during the year.

1885, p. 408. As very few schools take up collections for all the objects, as enjoined by last Assembly, and some object to the injunction, we recommend that the matter be left to the discretion of sessions.

#### 488. *Union Sunday-schools.*

1879, p. 59. As many Presbyteries report Union Sabbath-schools in their bounds, and do not give the number of the children of our Church who are in such schools, it is earnestly recommended that the number of such scholars shall be reported, and that, as soon as possible, schools distinctively Presbyterian shall be organized, and such children gathered into them.

1884, p. 230. That Presbyteries urge upon sessions the importance of establishing and maintaining schools under their own care, and where it is not practicable to do this, to encourage their elders and members to unite with other Christians in forming schools for the religious instruction of children and others who may desire to be taught.

1881, p. 380. *Resolved*, That the Presbyteries earnestly discourage sessions from co-operating with Union schools, wherever it is at all practicable to have schools of their own.

#### 489. *Sabbath-school conventions.*

1873, p. 323. *Resolved*, That it be recommended to the Presbyteries to call conventions once a year of Sabbath-schools within their bounds, composed of persons appointed by the sessions from the schools, under such regulations as the Presbytery may deem expedient.

1886, p. 45. Presbyteries are earnestly and affectionately recommended to devote one day during the fall or spring meeting of Presbytery, as to them may seem best, for holding a Sunday-school convention, or institute, under a programme previously prepared by the Presbyterial committee.

#### 490. *Teachers' meetings.*

1873, p. 323. *Resolved*, That Presbyteries enjoin upon church sessions to have in each school regular and stated meetings of superintendents and teachers held, and where practicable, that the pastors and sessions meet with them for prayer and conference, in order that greater efficiency may be secured in the prosecution of this work, and a deeper sense of responsibility awakened in looking to the conversion of the children and youth as the great object of Sabbath-school instruction.

1886, p. 45. Presbyteries are recommended to urge upon sessions to see that, where practicable, teachers' meetings are held weekly for the study of the lesson; that teachers' prayer-meetings are held weekly for a short service before the opening of the school, and that the Bible readings accompanying the lessons are used at family worship.

Injunction repeated, 1874, p. 512; 1880, p. 214.

#### 491. *Libraries.*

1864, p. 265. *Resolved*, That the executive committee be instructed to make early preparation for supplying our Sabbath-school libraries with suitable books for children, and thus to meet a want which begins already to be felt, and which will become urgent as soon as the country is allowed to enjoy the blessings and the repose of peace.

#### 492. *Sunday-school Hymn Book.*

1870, p. 534. *Resolved*, That the preparation and publication of a Sabbath-school Hymn Book be referred to the Executive Committee of Publication.

The executive committee having reported (1871, p. 66) the difficulties in the way of bringing out such a book, the Assembly resolved (p. 22) that the Sunday-school Hymn Book be published as soon as the means and other obligations of the committee will permit.

1872, p. 171. *Resolved*, That attention be also called to the Sab-

bath-school Hymn Book and Tune Book, issued under the title of "The Voice of Praise," the preparation of which was undertaken at the suggestion of the Assembly, and the publication ordered by the Assembly of 1871, the use of which in our Sabbath-schools will train our children to take part in the fellowship of song as conducted in the sanctuary.

1873, p. 369. The "Voice of Praise" has been welcomed by hundreds of ministers and Sabbath-school teachers, and by thousands of scholars; and the committee has reason to congratulate itself on having succeeded in preparing and issuing a book that meets the exact wishes of our Sabbath-schools. But a single objection has ever been heard to the book, coming from one of our ministers, who reflected the sentiments of his school. The objection was, that it had too many church tunes in it. The committee has found that, throughout the Church, this has been deemed one of its chief excellences. Issued from the press during the year, 12,000 copies of the "Voice of Praise" and 25,000 Hymns to "Voice of Praise."

See section on "Hymn-Book for Congregational Worship" for resolution of 1865, p. 374, in reference to suitable hymns for Sabbath-schools.—A.

#### 493. *Pastors should preach to the children.*

1871, p. 27. *Resolved*, That all the Presbyteries be enjoined to urge greater fidelity upon the part of pastors to preach to the children of their respective charges.

#### 494. *Mission schools.*

1868, p. 269. *Resolved*, That our Presbyteries be enjoined to see that mission schools, under the care of churches, be established in all cases when it is practicable. Repeated, 1871 (p. 27).

#### 495. *Sensational methods and literature.*

1875, p. 42. We note with pleasure the re-action setting in against the false theories and methods so prevalent in Sunday-school work; and we would record our solemn testimony against all that is purely sentimental, sensational, or formalistic, as well in the music and literature, as in those devices which are invented merely to popularize the Sunday-school work. The child, once intoxicated with these things, will in maturer life need to drink yet deeper draughts at the same fountain. We are firmly of the opinion that fidelity and consecration on the part of pastors and sessions will, in the end, secure a far higher success than can be hoped for by the most enthusiastic use of mixed methods and unconsecrated appliances.

1882, p. 550. We recommend the adoption and use of the *Earnest Worker*, *Children's Friend*, and *Lesson Quarterly* in all our Sunday-schools and families, in preference to those cheap, unauthorized, and unreliable Sunday-school publications which are so often and persistently thrust upon us.

1884, p. 230. We disapprove and discourage the use of the publications of unknown and irresponsible parties.

1880, p. 215. Presbyteries should instruct sessions to use our own standards and literature, and thus shut out so-called helps whose doctrines are often false, and for which no one is responsible.

#### 496. *Scholars should use their Bibles.*

1886, p. 46. The Assembly would suggest that superintendents and

teachers shall insist upon the scholars using their Bibles in the preparation of the lesson, and bringing them to the class (see 1884, p. 230).

497. *What should be embodied in a Sabbath-school report.*

1869, p. 379. The items to be reported are recommended to be the number of schools, teachers, scholars, the amount of contributions and for what purpose, the number added to the Church from the Sabbath-schools, and their plans of working.

1871, p. 27. *Resolved*, That the following questions be added to the blanks furnished churches and Presbyteries to make their reports, for the purpose of gathering more information about the management and conduct of the schools:

(a) Is your school under the supervision and control of the pastor and session?

(b) Do your pastor and elders attend upon the services of the Sabbath-school? and does your pastor preach regularly to the children of the Sabbath-school?

(c) Are the Confession of Faith, Catechism, and Form of Church Government, taught in every school?

(d) Are the *Children's Friend* and *Earnest Worker* taken in all your schools?

1887, p. 242. Question (b) was so changed as to read: "Does your pastor preach frequently to the children?"

498. *The Assembly to devote an evening to the Sunday-school cause.*

1885, p. 408. *Resolved*, That the Assembly be requested to take special order to devote one night of this session to this important work, and henceforth put it on a level in this respect with the other great enterprises of the Church, and that next Wednesday night be fixed for this purpose.

499. *Adult scholars to be reported.*

1880, p. 215. The Presbytery of Enoree hereby overtures the General Assembly, soon to convene in Charleston, S. C., that inasmuch as there are in our Sunday-schools many adult scholars, that the word "scholars" be substituted for "children" in the column of statistics headed "No. of children in Sunday-schools and Bible classes." Granted.

500. *Sunday-schools for colored people.*

1873, p. 323. *Resolved*, That Presbyteries be recommended to have established, under the direct supervision of the churches, Sunday-schools for the colored population; in all instances to be conducted by superintendents appointed by the session.

See 1874, p. 512; 1877, p. 434.

1876, p. 237. It is required that separate reports of all such schools be sent up for information to the General Assembly.

## CHAPTER VI.

## GENERAL REGULATIONS FOR THE CONDUCT OF THE ASSEMBLY'S SCHEMES OF BENEVOLENCE AND GUIDANCE OF HER AGENCIES.

501. *The executive committees to be all constituted alike.*

1861, p. 14. *Resolved*, That the principles of organization involved in the establishment of the Executive Committee of Foreign Missions be considered as applying to all the executive committees to be appointed.

502. *A single treasurer for all the funds of the Assembly.*

1861, p. 13. *Resolved*, That the Committee on Finance be instructed to enquire into the expediency of having but one treasurer, by whom all the funds under the control of the General Assembly shall be received and disbursed.

P. 39. T. C. Perrin, from the Committee on Finance, asked that said committee be discharged from the duty of considering a resolution referred to them, contemplating the appointment of a single treasurer for the entire Church, seeing that that matter has been covered by the action of this Assembly in electing separate treasurers for the executive committees. Adopted.

503. *Mode of electing the executive committees.*

1861, p. 19. The Assembly ordered that the chairmen of the Standing Committees on Foreign and Domestic Missions, Education, Publication, Church Extension, and Systematic Benevolence, constitute a committee to prepare and report to the Assembly a scheme for regulating the mode of conducting the election of the executive committees.

On the report of that committee the following was adopted and made a standing rule of the Assembly:

1. The Assembly's standing committees shall, on making their respective reports, present nominations for the members and officers of their respective executive committees for the ensuing year.

2. The presentation of these respective nominations shall not preclude any additional nominations which any member of the Assembly may choose to make.

3. The election of said committees shall not take place until at least one day after the nominations are made.

4. In all cases a majority of the votes of the Assembly shall be necessary to an election (p. 22).

Rule 3 does not appear to have been observed any longer than 1865. Without being formally repealed, it has fallen into disuse since the present rules for the guidance of the Assembly were adopted.—A.

504. *Weekly Sabbath collections.*

1863, p. 135. Without dictating any particular mode for collecting the charities of the Church, the committee would nevertheless respectfully recommend, in all cases where it is practicable, the adoption of the system of weekly Sabbath collections: believing that it best accords with the order of the apostle, "Upon the first day of the week let every one of you lay by him in store as God has prospered him," and that it is the means of securing the largest possible amount of funds for the benevolent operations of the Church.

This recommendation was renewed by the Assemblies of 1866, 1867, 1870, and 1872, and the practice urged upon the churches, to make stated giving a part of worship, and so a means of elevating the general standard of piety.

505. *Presbyteries to inquire as to contributions by their churches to our stated objects of benevolence.*

1866, p. 35. *Resolved*, That our Presbyteries be directed to make it a standing rule to inquire, at their spring meetings, of all their ministers and congregations, if they have had contributions taken up within a year for all our stated objects of benevolence, and to take such measures as will secure such contributions.

506. *Dates for the various collections.*

1866, p. 38. *Resolved*, That it be enjoined on all our churches to take up annual collections for Sustentation, Publication, Foreign Missions, and Education, in accordance with the following plan:

For Sustentation: On the first Sabbath in January.

For Publication: On the first Sabbath in March.

For Foreign Missions: On the first Sabbath in May.

For Education: On the first Sabbath in November.

In cases where it is highly inconvenient to take up collections on these days, they shall be taken up as soon as possible thereafter.

It shall be the duty of the Assembly's secretaries to bring these objects before the churches at the times specified, in such way as may be most practicable.

1871, p. 36. First Sabbath in April was set apart for collection for Evangelistic fund.

1872, p. 168. Date for collection for Evangelistic fund changed to first Sabbath in September, or as near thereto as convenient.

1874, p. 522. The Assembly declined to change the times heretofore designated for collections.

507. *Presbyteries are to make annual reports on Systematic Benevolence.*

1862, p. 12. The Assembly recognized as still in force, a paper adopted by the Assembly of 1854, testifying to the Christian obligation of the regular systematic contributions to the various objects of Christian benevolence, and to the importance of instituting some well ordered plan by which these objects should be brought before the people, and an opportunity given them to make such contributions. Every Presbytery is directed annually, at its sessions immediately preceding the meeting of the Assembly, to make inquiry as to the performance of these

duties in its general character, and to report to the Assembly the results of that inquiry. These reports are to be referred to the Standing Committee on Systematic Benevolence, by whom a general view of the facts for exhibition is to be presented to the Assembly, and through that body to the Church at large, with the recommendation of such further action as may seem to be required.

508. *Duty of the Standing Committee on Systematic Benevolence.*

1864, p. 268. The duty specially incumbent upon this committee is to give a condensed summary of the reports received from the several Presbyteries, so that the General Assembly may be fully informed as to the condition of the churches with respect to the grace of giving, and that such action may be taken as seems to be demanded and wisdom may direct for attaining the great end for which the General Assembly has been laboring for many years.

509. *Opportunity to be afforded every member to give.*

1865, p. 368. The committee recommend that it be enjoined upon the church sessions to adopt some plan by which every member of their congregations may have an opportunity and be appealed to, whether poor or rich, young or old, even in these times of trial, to contribute something to the various objects of benevolence which demand their benefactions; that the sessions report to the Presbyteries, and that the Presbyteries report to the Assembly, the plans they have adopted, and their results. Adopted.

See also Minutes for 1867, 1871, and 1884.

1871, p. 20. *Resolved*, That the Presbyteries earnestly recommend all their respective pastors, stated supplies, and missionaries, to give frequent instructions to their respective churches as to their duty in this matter, which is not only of prime importance to the progress, but even indispensable to the continued life and permanent existence of the Church.

510. *Presbyterial supplies for vacant churches should take up collections for the schemes of the Assembly.*

1868, p. 279. *Resolved*, That the Presbyteries are hereby enjoined to require of their ministers sent as occasional supplies to vacant congregations, to take up collections for the schemes of the Assembly during such visits of said supplies to said congregations. (A similar resolution adopted 1875, p. 38, and 1876, p. 225. See resolution 6 of the next section.)

511. *Causes that make our collections small, and methods adopted to make them larger.*

1875, p. 39. The Committee on Systematic Benevolence says, and the Assembly endorses, the following: After a full consideration, and availing ourselves freely of suggestions from able brethren, we are convinced that, besides the native selfishness of fallen human nature, the chief causes which interfere with our more complete success are two, viz.: (1.) The failure of many ministers to expound with sufficient fullness and freedom the scriptural doctrine of worshipping God with our

substance; and (2,) The neglect of many church sessions of their bounden duty to afford to the people, as they are solemnly enjoined to do, the opportunity for making such contributions as they may choose to the six objects proposed by the Assembly.

With regard to the first of these hindrances, it is pertinent to remark that, to the ministry of the Word, above all other agencies, the Lord Jesus looks for the enlightenment of his Church, and her growth in this as in all other graces; and if the trumpet gives an uncertain sound, who is prepared for the battle? When the believer's mind and conscience are tenderly but fully enlightened, he will respond to the Master's voice. Giving to Christ a thank-offering will become a part of his worship, as spontaneous and delightful as prayer or praise. Ignorance of God's Word lies at the root of illiberality in truly pious persons, and gives occasion for the injudicious appeals so often made to blind feeling—appeals which soon become insufferably irksome and inoperative. Let God's messengers faithfully declare Christ's law as it is revealed in the Scriptures, and they shall witness the fulfilment of his promise, "My word that goeth forth out of my mouth shall not return unto me void, but it shall accomplish that whereunto I sent it."

Touching the second cause of evil mentioned, the committee are fully persuaded that the time has come to assert the binding force upon the lower courts of the Assembly's orders to take up collections for specified purposes. There is painful evidence of wide-spread misapprehension as to this point, so vital to the success of our schemes of church work. If it be true that the solemn injunctions of the Assembly—that church sessions afford the opportunity, at or near to certain times, for the people to make their offerings for specified objects—be merely of the nature of advice, which may, without sinful disobedience to lawful authority, be set aside, then is it difficult to see wherein our system of Presbytery differs from Congregational independency and voluntarism. If some practical measure can be devised for creating and deepening the conviction in the consciences of pastors and elders that their ordination vows obligate them to comply with the lawful injunctions of this venerable court when it considers and decides upon the Lord's appointed work, as the recognized bond of churches under a Divine constitution, great advance shall be made toward the solution of our difficulties. "The jurisdiction proposed is solely over ministers and sessions, touching the matter of presenting these beneficent objects to their people, and affording them an opportunity to give." . . . It does not trench, in the slightest degree, upon the individual Christian's private judgment and liberty in regard to giving. The opportunity is secured to him if he chooses to give, and this is the whole end contemplated in the enactment.

As the best means of remedying these defects, we propose the following action to the Assembly for its adoption:

1. The Assembly solemnly urges upon all pastors and other ministers their obligation to expound fully to the people the duty and privilege of giving to Christ as an essential part of acceptable worship.
2. The Assembly urges upon all its constituent Presbyteries to include this branch of ministerial duty in their stated conferences upon the state of religion in their bounds.
3. The Assembly hereby solemnly enjoins the Presbyteries to require of church sessions, in case of failure to take up any one of the collections ordered, to report in writing the reason thereof, upon the validity

of which the Presbytery shall pass judgment, approving or disapproving, as the case may be. And the Presbyteries shall state upon the face of their annual reports on Systematic Beneficence in regard to their compliance with this injunction.

4. It is made the duty of the Standing Committee on Systematic Beneficence of each General Assembly to ascertain from the Presbyterial reports on this subject how far the above injunctions have been complied with, and to report to the Assembly what Presbyteries (if any) have failed to comply with them. It is also hereby made the duty of the stated clerk of the General Assembly, to enter upon the docket the duties herein imposed upon the said committee, as an item of business, so that the attention of the committee may be expressly called thereto.

5. In case any Presbytery fails to report on the subject of Systematic Beneficence, or to report in due and proper form, as ordered by the Assembly, or to report in regard to either of the requirements made in the above injunction: or if the report in the case of any Presbytery shows that it has not complied with the injunction first named, in section 3 above, viz.: in regard to the requirement from church sessions of the reasons for their failure in any case to give the people an opportunity to contribute—the moderator of the Assembly shall thereupon appoint some member of said Presbytery as the Assembly's commissioner thereto, to bring the failure to the attention of the Presbytery. And the Presbytery shall send up to the next Assembly, along with its report on Systematic Beneficence, a statement of the reasons for said failure.

6. In order the more surely to obtain collections from vacant congregations (without, however, at all lessening the separate and full responsibility of the sessions thereof in the premises, and in the absence of supplies), the Presbyteries are hereby enjoined to require supplies sent to such vacant congregations to attend to this business, and in case of failure to do so, to render a reason therefor.

1876, p. 224. By overture from the Presbytery of Abingdon, and from remarks made by other Presbyteries, we find strong exception taken to the fifth injunction of the report adopted by the last Assembly. To the overture we respectfully make answer—

1st, That in its nature the section referred to is necessarily inoperative, and as such will only serve to weaken the authority of this venerable court.

2nd, That the powers therein granted to the moderator, as to the "appointment of a commissioner," etc., are excessive, and in interference with the powers delegated to the Presbyteries by our Form of Government. (See Section VIII., page 170, Form of Government.)

We would therefore recommend that the provisions of section 5 of the report of last year's committee be stricken out. In order to obviate other difficulties which trouble our brethren upon the points of the report adopted as the injunctions of the Assembly to the Presbyteries last year, we would recommend the adoption of the following as a substitute for that report:

Here follow resolutions, the same as adopted above in 1875, with the omission of the fifth, and a recommendation that supplies sent to vacant churches should solicit collections from the same.—A.

1877, p. 421. Overture from Rev. J. W. Kerr and others of the

Presbytery of Ouachita, complaining of the action of the General Assembly of 1875, pages 40 and 41, as extra-constitutional and practically, in some hands, offensive and alienating.

The Committee on Bills and Overtures recommend this reply: The action complained of evidently arises from a misapprehension of the purpose of said action, which simply provides for inquiring of church courts respecting their diligence in affording the people opportunities for contributing to our schemes of benevolence. Adopted.

1883, p. 60. *Resolved*, That all the Presbyteries be enjoined to prepare and send up to the General Assembly full reports on this subject, and to carry out the order of the Assembly in calling on the delinquent church sessions to give reasons why collections have not in any case been taken up.

1882, p. 547. *Resolved*, That the Presbyteries be requested to call the attention of pastors to the great principle of systematic giving as an act of worship, and enjoin upon them to preach to their congregations on that subject at least once a year.

That the Assembly enjoin upon Presbyteries to urge the pastors to hold monthly meetings in the interest of Missions in their several churches, giving the people such information touching the progress of the work in this and other lands, and bringing to bear upon them such truths of God's Word as may tend to intensify their zeal for the evangelization of the world, and that they encourage large special gifts from those upon whom God has bestowed special blessings.

#### 512. *Presbyterial Committees on Systematic Benevolence.*

1873, p. 332. *Resolved*, That the Presbyteries be enjoined to appoint an Executive Committee on Systematic Benevolence, whose duty it shall be to correspond with the sessions of vacant churches in the intervals of meetings of Presbytery, calling their attention to the time and objects of the various collections, and urging them to see to it that the members of their respective churches be kept informed of the various operations of our Church, and have an opportunity afforded them of contributing to each one of her six objects, either by public collection or by personal application, and, if possible, within the two months allotted to each of these objects.

#### 513. *Items not called for in reports on Systematic Benevolence.*

1883, p. 60. Ordered by the Assembly: That the blank forms on Systematic Benevolence be corrected by leaving out the items, Presbyterial, Pastors' Salaries, and Congregational.

#### 514. *Assembly refuses to require printed copies of the reports of the executive committees to be submitted to it.*

1871, p. 10. *Resolved*, That the reports of the secretaries and treasurers of the Executive Committees of Education, of Foreign Missions, of Publication, and of Sustentation, be printed and laid before the Assembly, so that time be allowed each member of the Assembly to examine the same before he is called upon to vote, in order that he may know what he endorses by his vote.

This resolution was rejected.

515. *Publishing the reports of executive committees.*

The Assembly was overtured (1870, p. 505) to discontinue the separate publication of the reports of the executive committees, and in lieu thereof to publish these reports, or extracts thereof, in the Minutes of the Assembly, and that these Minutes be gratuitously distributed to pastors and sessions, the executive committees bearing a proportion of the expense. Matter referred to the executive committees. This same proposition, renewed 1872 (p. 158), was declined by the Assembly.

516. *Itemized reports from the treasurers of the various Church funds.*

1871, p. 19. Overture from the Presbytery of North Mississippi, praying the Assembly to require of all the treasurers of church funds "a specific, itemized report of all receipts from all and every source, and also of all disbursements in the same specific itemized manner, and that the same be published in the Minutes of the Assembly."

*Answer:* The detailed accounts of all the executive committees are annually exhibited to the Assembly, and by its auditing committees examined and settled. The Assembly regards this measure as substantially securing the faithful disbursements of the funds.

517. *Location of the committees.*

1871, p. 25. The Presbytery of Memphis, believing that the true interests of our whole Zion would be greatly promoted by the returning of the Committees of Education and Sustentation to the places where they were first located, and from which the war necessitated their removal, would hereby overture the General Assembly to make the said change, and remove the Committee of Education to Memphis, and the Committee of Sustentation to New Orleans.

*Reply:* There appears no evidence that the above changes are required by the general sentiment of the churches and Presbyteries: and the Assembly therefore respectfully declines action at this time.

1872, p. 169. Overture from the Synod of Memphis, requesting the return of the Committees of Publication and Education to their original locations; overture of the Presbytery of Red River to the same effect: the memorial of the Presbytery of Chickasaw touching the Committee of Education; overture of the Presbytery of Montgomery of the same import; and the resolution of the Presbytery of Western District, protesting against the action of the Synod of Memphis asking for the removal.

*Answer: Resolved,* That no change be made for the present, either as to the division or removal of the Executive Committees of Publication and Education.

1872, p. 165. The Committees of Sustentation and Foreign Missions, in joint session, have carefully considered the questions committed to them by the General Assembly touching the division and removal of the Committees of Sustentation and Foreign Missions, and respectfully report to the General Assembly for their adoption the following resolution, viz. :

*Resolved,* That in the judgment of this Assembly it is inexpedient to make any change at present in the location or constitution of these committees.

518. *Consolidating the executive committees.*

1863, p. 146. *Resolved*, 1, That the Executive Committees of Education and Publication shall consist of the same persons, under one secretary, and shall be empowered to take in charge the work hitherto entrusted to these two committees; and that the Executive Committees of Foreign and Domestic Missions shall be composed of the same persons, under one and the same secretary, and that the whole work of Foreign and Domestic Missions be committed to their care.

*Resolved*, 2, That the business, records, and funds of the four executive committees shall be kept distinct from each other, notwithstanding this arrangement, and that the arrangement now adopted continue in force till the next meeting of the General Assembly.

1880, p. 215. Overture from Synod of North Carolina, asking for the consolidation of the Committees of Publication and Education. Referred to the next General Assembly, in connection with the subject of Reform and Retrenchment. Similar action taken 1879, (p. 35.) on overtures from Concord and Ebenezer Presbyteries.

1885, p. 400. Overture from Presbytery of Columbia, requesting the Assembly to reduce the expense of disbursing the amounts of money raised for the benevolent work of the Church by consolidating the secretaryships, and curtailing all expenditures, so as to bring the management of the various causes to a business basis.

*Answer*: The Assembly declines to grant the request which the overture contains.

1870, p. 535. Overture from Presbytery of North Mississippi relative to the separation of the Executive Committees of Publication and Education, and the removal of the Education Committee to another point than Richmond.

*Answer*: There seems to be no imperative or general call for such change, and therefore it is at present inexpedient to make the change proposed. (See also Sec. 522 of this volume.)

519. *Apportionment for the causes of Systematic Benevolence.*

1873, p. 335. In view of the necessity for greatly increased contributions to sustain the benevolent enterprises of the Church, and also of the fact that from so large a portion of our people there is a lamentable failure of co-operation in this work:

*Resolved*, That a committee be appointed to take into careful consideration this whole subject, and especially the practicability and efficiency of some plan by which the funds to be raised for the purpose above referred to may be apportioned among the Presbyteries, and through them among the churches. Said committee shall report to the next General Assembly. Adopted.

This committee was appointed, to consist of Revs. William Brown, D. D., J. Leighton Wilson, D. D., and E. T. Baird, D. D.

1874, p. 487. This committee made a report, which was ordered to be sent down to the Presbyteries for their consideration, with a request that an expression of their opinion on the plan proposed may be sent up to the next Assembly.

This report is printed in the Appendix, p. 584. After discussing the necessity for greatly increased contributions to sustain the benevolent enterprises of the Church, and the failure of co-operation in this work from so large a portion of our people,

as being probably the chief cause for this smallness of results, the report proceeds to elaborate a plan designed to remedy this state of affairs. This plan was, that the funds to be raised for the purposes of Systematic Benevolence be apportioned among the Presbyteries, and through them among the churches. The report outlines in detail the features that might be incorporated in the working of such plan. The committee say, in the report, that they are encouraged to regard this plan with favor, both as to its practicability and efficiency. They also discuss objections likely to be urged against the plan. Rev. J. Leighton Wilson, D. D., of the committee, signed the report without expressing any decided opinion as to the merits of the plan, only concurring in the report so far as to recommend that it be sent down to the Presbyteries for their examination.—A.

1875, p. 39. The Presbyteries having sent up their opinions, they were collated, and were as follows: Twenty-seven Presbyteries only report. Of these, twenty-two reject the plan unconditionally, one approves, two accept with qualifications, and two say that they have taken no action. Thereupon the Assembly adopted another plan (outlined above, (p. 303-305.)

1886, p. 38. Overture of the Presbytery of New Orleans, "calling attention to the present method of assessing Presbyteries for benevolent objects," and asking that it be discontinued.

*Answer:* 1. The present method of naming definite amounts for each Presbytery to raise is not an assessment, but an apportionment, and is designed simply to indicate to each Presbytery how much it must give if the great causes of the Church are to be successfully prosecuted.

2. As the plan is found on the whole to work well, and in many instances very much to increase contributions, it is considered better to continue it.

#### 520. *The tithe.*

1876, p. 241. Overtures from the Presbytery of Montgomery and the Synod of North Carolina, asking the Assembly to determine the question whether the law of the tithe is of universal and perpetual obligation. The committee recommend that this subject be referred to the next General Assembly. Adopted.

No further action was ever had on the matter.—A.

#### 521. *Abstracts of annual reports.*

1875, p. 46. The stated clerk was directed to publish hereafter, in the Appendix to the Minutes, abstracts of the annual reports of the Executive Committees of the Assembly, instead of the full reports, as heretofore.

#### 522. *Retrenchment and Reform.*

1878, p. 608. The Rev. S. T. Martin offered the following resolution, which was adopted:

*Resolved,* That a committee be appointed to consider the expediency of devising some plan for simplifying our ecclesiastical machinery, diminishing the expenses of our benevolent operations, and increasing the contributions from our churches: and that this committee report to this Assembly.

Committee: S. T. Martin, R. L. Dabney, E. Hines, W. P. Webb, and W. F. Ogden.

P. 641. The report made by this committee, after some discussion, was tabled. Ayes, 56; noes, 49.

P. 654. Against this action of the Assembly a protest was entered by Rev. S. Taylor Martin and thirty-two others, on the ground that the report was tabled immediately after the explanation of the report by the chairman, and before any opportunity was afforded for considering the information and discussing the suggestions of the committee. The protest was admitted to record without answer.

1879, p. 35. Overtures No. 8 from the Presbytery of Concord, No. 10 from the Presbytery of Ouachita, and No. 11 from the Presbytery of Montgomery, ask the Assembly to take measures to secure retrenchment of expenses in the management of its various schemes. Nos. 8 and 9 (the last named from the Presbytery of Ebenezer) ask particularly for the consolidation of the Committees of Education and Publication.

The committee recommend the adoption of the following minute in answer to the foregoing overtures:

1. While this Assembly has not sufficient data before it to justify any important changes in the management of its various schemes of benevolence, or even to determine whether such changes are needed, yet, in deference to these overtures, it hereby appoints a committee to investigate this whole subject and make a report to the next Assembly.

2. The question of the consolidation of the Committees of Education and Publication, referred to in overtures Nos. 8 and 9, is hereby referred to said committee. Adopted.

The committee: Ministers: A. C. Hopkins, S. T. Martin, R. G. Brank, C. W. Lane; Elders: D. N. Kennedy, W. D. Reynolds, W. T. Poague, James Hemphill, Henry Merrill.

1880, p. 184. The committee appointed by the last Assembly on the subject of "Retrenchment and Reform," presented a report, signed by eight members, viz.: A. C. Hopkins, R. G. Brank, D. N. Kennedy, W. D. Reynolds, W. T. Poague, James Hemphill, Henry Merrill; Mr. Kennedy, however, dissenting from "that part which advocates the present plan of Education."

A minority report from Rev. S. T. Martin and Rev. C. W. Lane (the latter approving only in part) was read, and the consideration of these papers was made the order of the day for 11 o'clock Monday morning.

P. 180. The reports on Reform and Retrenchment were taken up, and were referred to a special committee of the Assembly, to consist of one member from each Synod, viz.: G. W. Morris, F. L. Leeper, J. D. Parks, W. C. Dunlap, L. C. Inglis, A. B. Curry, A. W. Gauss, J. A. Wallace, J. D. West, J. M. Brown, J. S. Moore, W. H. Fellows.

P. 203. The report of the Special Committee on Reform and Retrenchment was taken up, and it was resolved that the recommendation contained in the last article of the report be adopted, and that the consideration of the whole subject be referred to the next Assembly.

The article referred to above is as follows:

Finally, your committee recommend, in view of the magnitude of the interests involved, that the majority report of said Committee on Retrenchment and Reform be referred to the chairman of that committee, and the minority report of said committee be referred to Rev. S. T. Martin, who signs and presents it, to the end that abstracts of these papers may be prepared by these brethren respectively for publication; which abstracts, when so prepared, shall be published by the Publication Committee, and one copy thereof sent to each minister of our Church, and two to each session, to the end that the commissioners to the

next Assembly may have within their reach ample means of information as to the opposing views on this vital question of economical administration of our benevolent funds.

1881, p. 366. The subject of "Retrenchment and Reform" was taken up, when the following amendment to the majority report, which had been offered by the Rev. S. T. Martin, was rejected:

"To strike out the clause of the first resolution, and insert this: That the Assembly remand the education of candidates for the ministry to the several Presbyteries, directing them to send twenty per cent. of their gross receipts for this cause to the treasurer, to be distributed to supply the wants of the weaker Presbyteries, *i. e.*, those who may have an excess of candidates and a deficiency of funds."

The question then recurring upon the recommendations offered by the Rev. A. C. Hopkins, in behalf of the majority of the committee, these were adopted, the vote being, upon a count of the house, 120 to 8. The recommendations are as follows:

"Resolved, 1, That the five executive committees be continued as at present, and that the Publication and Education Executive Committees shall hereafter publish monthly acknowledgments of all receipts into their treasuries in the *Earnest Worker*.

"2. That the General Assembly shall exert its influence upon the lower courts to bring about their rigid inspection of all accounts, and systematic and exact management of money matters by all diaconal officers of our congregations."

P. 392. To this action Rev. J. B. Adger, D. D., presented a protest, on the ground that the Assembly by their action say that no change whatever shall be made in its system of executive committees. Admitted to record without answer. Rev. S. T. Martin and six others submitted a protest against the action of the Assembly, on grounds of principle and expediency, also on parliamentary grounds. Rev. G. D. Armstrong, D. D., A. C. Hopkins, and elder W. C. Bullock, were appointed to prepare an answer to it. Answer adopted; found on page 396, and is confined to the parliamentary questions raised by the protest.

523. *The executive committees to audit the reports of their treasurers.*

1882, p. 554. Each of the executive committees be directed to appoint from among their own number respectively a sub-committee to audit the accounts of their respective treasurers, who shall submit a written report, which shall accompany the report of the committee as made to the General Assembly, and form part of the same.

524. *Appeals of other committees must be made at such time as will not encroach on the collection for Publication.*

1886, p. 39. Attention having been called to the fact that during the month of March, which is set apart for collections for Publication, appeals are made to the churches in behalf of the other causes, the following was adopted:

The attention of the other executive committees is called to the matter of which complaint is made, and they are directed to make their appeals to the churches at such times as will not encroach upon the time specially set apart for collections for the cause of Publication.

525. *Freewill offerings.*

1887, p. 203. The secretaries of the executive committees respectfully memorialize the Assembly to instruct its Committee on Systematic

Benevolence to consider the scheme of collections now in use in our Assembly, and to report any changes or recommendations which they may think to be wise, aiming to make the system more efficient, and to increase its harmony.

P. 242. Answered as follows :

*Resolved*, That the order taken by the last General Assembly, authorizing an appeal for freewill offerings to supplement the funds of the Committee of Foreign Missions, shall stand; which order is as follows, to-wit, that the Committee of Foreign Missions be permitted to appeal to the churches for freewill offerings in October and February.

That permission be given to the committees to make appeals for freewill offerings to supplement the collections, as follows, viz.: Education in April, Evangelistic fund in June, and Sustentation in August.

Yet, to avoid misunderstanding on the part of the churches and embarrassment between the committees, the General Assembly calls the attention of the churches to the distinction between *freewill offerings and collections*, and directs the secretaries to keep the Church advised of the fact that no collections are *enjoined* by the authority of the Assembly, except the regular collections (according to schedule now in use).

And the Assembly would define its action in regard to freewill offerings to mean this: that the secretaries may at such times as designated (and at no other) lay the needs of their several causes before the public in such ways as may seem best, and that they shall in all their calls let the churches understand that the Assembly has not enjoined a supplemental collection, but has merely designated this as the time at which said committee is authorized to ask for special supplemental freewill offerings.

#### 526. *Uniform ecclesiastical year.*

1886, p. 47. Overture from the Presbytery of Columbia, asking the Assembly "to establish an ecclesiastical year which shall be uniform in all our Church work." *Answer*: The Assembly does not consider this course practicable. Adopted.

1887, p. 202. Overture from the Presbytery of Missouri, asking that all the executive committees be ordered to begin their fiscal year with the first of April, or at some uniform date, for the convenience of Presbyterial arrangement. *Answer*: It would be unwise to make the change referred to in the overture.

#### 527. *Directory for the Oblation.*

1868, p. 278. The Committee on Systematic Benevolence would suggest to the Assembly the appointment of a committee to prepare a "Directory for the Oblation," to be inserted in the Directory of Worship, consisting mainly of references to passages of Scripture containing the doctrine of oblation, which might be recited by the minister before or during the offering of their gifts by the congregation. In the opinion of your committee, such a directory would serve to keep this great doctrine before the faith and consciences of believers. Adopted.

Rev. Drs. M. D. Hoge and T. E. Peck were appointed such a committee (p. 281). (There is no record of a report from this committee.)

528. *Tract on Systematic Benevolence.*

The Assembly ordered that the very able and admirable report on Systematic Benevolence, adopted in 1861, be printed as a tract, for distribution among the churches under its care. (See 1861, p. 25.)

529. *Voluntary associations and societies.*

1864, p. 286. The following overture was presented, and the same referred to a committee of three, of which Rev. Dr. E. T. Baird shall be chairman, with instructions to report upon the subject-matter thereof to the next Assembly. The other members of this committee were announced by the moderator as follows: Rev. Dr. J. R. Wilson and Rev. Dr. Lyon.

“In view of the fact that efforts have already been made to secure the permanent organization among us of voluntary societies, to take the place of certain national societies from which we have been separated by the present revolution, the General Assembly is hereby overtured to take the subject under consideration, and to appoint a committee to report to the next Assembly whatever action they may deem needful, in order to secure the rights of the Presbyterian Church in so many of them as that venerable court may find needful, and may be prepared to recommend to the churches under its care for their co-operation. It is further overtured that the said committee be instructed to take into consideration the propriety of the Assembly’s making a deliverance announcing her position in the following particulars:

“1. The Presbyterian Church holds that God has committed the whole work of the publication of the gospel and the ingathering of sinners into his kingdom to his Church in its organized capacity, which is a divinely called and constituted Missionary and Bible Society. The officers of that Church are those to whom, by Divine vocation, the executive administration of the affairs of the Church has been committed, inasmuch that no part of the work of the Church has been left entrusted to irresponsible organizations, associations, or societies; nor does God confer authority on any in the conducting of the affairs of his kingdom for a pecuniary consideration.

“2. The national societies of the North have been a source of much trouble and a cause of constant anxiety to the Presbyterian Church. Some of them she was compelled, many years ago, to exclude from her pulpits, and others of them have frequently given her much cause of complaint; and several times she has been constrained to interfere in order to prevent proceedings, hurtful in their tendency or wrong in principle, which she could not tolerate.

“3. The principle on which these national societies are organized, viz.: that of voluntary association, is contrary to the doctrine of the Bible, and of the mass of Protestant Christendom, that the Church is a divine organization, and its duties are obligatory on all of Christ’s people. The terms of membership, moreover, and the principle on which men secure influence and gain control in these societies, is a species of simony, since the one and the other are purchased by money. Against this principle and practice the Presbyterian Church must ever protest.

“4. The constitution of the Presbyterian Church, and the symbols of the bulk of Protestant churches, recognize the propriety of holding general councils of the Church, either national or œumenical. This principle may be made available here; and councils or conventions of the Protestant and Evangelical Church can be held, with reference to any particular subject, or to the interests of the Church in general, according to the emergencies of the cause.

“5. This is the proper time to settle these questions of vital interest on a true, scriptural and satisfactory basis, before any of these national organizations have become naturalized among us. It is our belief that the Church ought to determine how many of these organizations the interests of our common Christianity may require, and that she ought to hold in check the disposition to an undue multiplication of outward and irresponsible agencies for doing her own appropriate work. Moreover, we hold that so many national organizations as may be deemed needful

should be founded by the Church herself; and that, therefore, the different branches of the Protestant Church which recognize each other as evangelical ought to form an alliance for the management of these important interests. The members of these national organizations ought to be appointed by the proper authority of the respective churches, according to their several constitutional forms, and thus the whole of this difficult subject, as to how many of these societies may be needed, and as to what their powers should be, and how they should be managed, would be kept under church control.

“6. The national societies which it is now attempted to organize on the New England principle, ought to be notified at once of the views of the Assembly, and they ought to be informed that any co-operation which we may extend to them will be temporary, and only continue until we are able to see the above views carried out.

“All which is respectfully submitted.

“A MEMBER OF CENTRAL MISSISSIPPI PRESBYTERY.”

This committee not reporting in 1865, was continued.

1866, p. 37. The Committee on Voluntary Associations and Societies beg leave to report that the action of this General Assembly on the Form of Government has rendered any further action unnecessary. The doctrine that “the Church in its organized capacity, with its officers and courts, is the sole agency which Christ hath ordained for its own edification and government, and for the propagation of the faith and the evangelization of the world,” as set forth in that formulary, clearly teaches that the Church is God’s Bible and Missionary Society, and asserts all that it is needful for this court at present to announce. Adopted.

#### 530. *Statistical tables to be published.*

1863, p. 154. The stated clerk is hereby directed to publish the statistical tables of the Presbyteries in the Appendix to the Minutes: also to supply deficiencies in these tables from the latest copies that can be procured of the Minutes of the General Assembly in the United States (of America), and to use any moneys in the treasury to defray the expenses of this publication.

#### 531. *Blanks for statistical reports.*

1861, p. 34. *Resolved*, That the Executive Committee of Publication be requested to prepare a blank form for statistical reports, to be submitted to the next General Assembly.

1867, p. 148. *Resolved*, That the Committee of Publication be directed to print and keep on hand for sale blank forms for sessional and Presbyterial statistical reports, reports on Systematic Benevolence, blank commissions to the General Assembly, and such other blank forms as may be required by clerks of sessions and Presbyteries.

1871, p. 20. *Resolved*, That the stated clerks of Presbyteries be recommended to furnish to all their respective churches blanks on which to report what they have done during the ecclesiastical year for the various objects of general benevolence.

1874, p. 510. It is recommended that the Executive Committee of Publication be directed to print an adequate supply of sessional reports, to be sent without charge to the stated clerks of Presbyteries, so that all the church sessions may be regularly supplied without cost; and also, that supplies of Presbyterial reports be sent without charge to stated clerks of Presbyteries.

1876, p. 224. This court solemnly enjoins upon its constituent Pres-

byteries to require their stated clerks to furnish every church, vacant or otherwise, with printed blanks (for Systematic Benevolence), at least six weeks before their spring meeting.

1881, p. 271. Overture from Presbytery of St. Johns: That inasmuch as the blanks for Presbyterial reports on Sabbath-schools do not correspond with the blanks for sessional reports on the same subject, the General Assembly instruct the secretary of Publication to so alter one of the two blanks as to make it correspond with the other, that more accurate and definite information on the subject may be given.

*Answer*: There is no important discrepancy between the two forms referred to by the Presbytery.

1885, p. 411. Overture from the Presbytery of New Orleans, calling attention to the inaccuracies of the blank forms sent down for the use of churches.

*Answer*: The Assembly hereby appoints the stated and permanent clerks a committee to arrange blank forms for all the uses of the Assembly, which forms shall agree each with each and all with one another.

#### 532. *What items are to be reported.*

1861, p. 35. Ordered, That all the funds for Domestic Missions, whether dispensed by the Presbyteries themselves, or transmitted together with its missionary operations to the committee, be fully and accurately reported by each Presbytery to the General Assembly, through the executive committee, and that this report be made in time to be incorporated in the committee's annual report.

1870, p. 505. *Resolved*, That the stated clerk be directed to prepare a separate column in the statistical tables for the contributions for disabled ministers and the families of deceased ministers; also, separate columns for pastors' salaries actually paid, and for congregational expenses: and that Presbyterial assessments be reported in the miscellaneous collections.

1871, p. 16. The Presbytery of New Orleans having prayed the Assembly to reconsider this rule so far as it applies to a column in the statistical reports for pastors' salaries actually paid in, the following was adopted:

"That the Assembly, believing the evil effect feared by the memorialists will not follow, do decline to rescind a rule so recently adopted by the Assembly, and promising good results."

A similar request (1881, p. 358) from the Presbytery of South Alabama was not granted.

1871, p. 20. *Resolved*, That the Presbyteries require from all their churches statistical reports of what they (the churches) have done during the ecclesiastical year for the various objects of general benevolence.

1873, p. 307. Overture from the Presbytery of Harmony, asking that another column be added to the statistical tables, exhibiting the amount of salary stipulated to be paid to the minister in charge. The committee recommend that this overture be not granted. Adopted.

1873, p. 311. Overture from Abingdon Presbytery, touching Presbyterial reports. Ordered, That the whole subject of statistical reports, together with the forms submitted in this overture, be referred to the stated clerk of the General Assembly, together with the permanent

clerk and secretaries of the executive committee, to prepare a form, if in their judgment it is advisable, to be submitted to the next Assembly for action.

P. 312. In response to an overture from the Presbytery of Holston, it was ordered that the subject of an additional column for non-communicating members (infant and adult), in the statistical columns, be referred to the committee mentioned above, in overture 10.

On the report of this committee, the following was adopted:

1874, p. 510. 1. That four new columns be added to the statistical tables—the first for elders, the second for deacons, the third for baptized non-communicating members, and the fourth for the evangelistic fund; and that these be arranged in the statistical tables as in the accompanying tabular statement.

2. It is also recommended that certain directions, as are herewith presented, accompany the statistical table.

This tabular form is given in the Minutes for 1874, on p. 674, and with the exception of the added column for Tuskalooza Institute, and slight changes in wording, is the same as that now in use.—A.

1875, p. 19. Overture from the Presbytery of Macon, calling attention to the fact that the phraseology of the Presbyterial reports, issued in blank under the direction of the Assembly, conveys an erroneous impression as to the composition of a Presbytery, and asking that the defect be corrected.

The Assembly ordered the substitution of the following form for that now employed, viz.:

“The Presbytery of ——— reports to the General Assembly that it comprises ——— ministers and ——— churches, and has under its care ——— licentiates and candidates.”

1876, p. 217. Overture from S. F. Tenney, of Crockett, Texas, asking that the Assembly order the publication in its Minutes of statistics showing the strength, condition, and work of each of the Sabbath-schools under its care; and also the publication of separate and full statistics of the number and condition of the colored churches under the care of the Assembly.

*Answer:* No change should be made in the arrangement of the statistical tables of the Minutes of the Assembly, one column of which shows the number of children in each Sabbath-school.

As to the publication of statistics concerning the condition of the colored churches, we think the end proposed would be gained by publishing any information and reports of special interest in relation to the evangelization of the colored people in the Appendix to the Minutes of the Assembly.

1878, p. 635. Overture from the Presbytery of Lexington, asking the Assembly to “omit the word ‘children’ from the heading of the column in the statistical reports, so as to read ‘No. in Sabbath-schools and Bible classes.’” The Assembly ordered the change proposed.

Reiterated, 1880 (p. 215).

1880, p. 196. Overture asking the Assembly to rescind the order requiring from church sessions a separate report on Systematic Benevolence, (see Minutes, 1876, pp. 224, 225, and 1877, p. 416,) it being a duplicate report, and therefore unnecessary, expensive and confusing. Not granted.

1882, p. 547. The Assembly ordered a column for contributions to Tuscaloosa Institute to be inserted in the statistical table. (See chapter on that subject.)

1882, p. 573. Ordered: 1. That the question calling for the number of Sabbath-school scholars added to the Church be changed so as to read, "Number of pupils of the Sabbath-school added to the communion of the Church."

2. That the question calling for the number of Sabbath-school teachers added to the Church be omitted altogether.

1883, p. 17. The overture from the Presbytery of Ouachita, asking that an additional column be added to the statistical tables for the Bible cause, receives the following answer: It is unwise to multiply statistical columns so as to include causes not ordered by the Assembly, as leading to indefinite enlargement.

1883, p. 32. See chapter on Foreign Missions, for directions as to statistics of the foreign work.

1884, p. 214. The Presbytery of Enoree overtures the General Assembly:

1. To add a column for non-resident members to the statistical tables.

2. That, should the Assembly decline this request, explicit instructions be given as to whether these non-resident members should be reported in the statistical reports.

*Answer:* 1. The General Assembly declines the request for an additional column in our statistical tables for non-resident members.

2. It is the sense of this Assembly that the names of all members whose residences are known should be reported by the sessions.

3. That the Presbyteries be enjoined to endeavor to secure the enforcement by sessions of the rule found in Book of Discipline, Chap. XV., Art. II.

1885, p. 401. Presbytery of Memphis asks the Assembly to provide a column in the statistical tables, showing rental value of manse.

*Answer:* It is inexpedient to add another column to our statistical tables as requested.

## CHAPTER VII.

### TRUSTEES AND THE CHARTER.

#### 533. *First steps toward securing a charter.*

1861, p. 9. On motion of David Hadden, a committee was appointed to report upon the propriety of securing a charter for the Assembly. Chancellor Johnstone, Judge Shepherd, and W. L. Mitchell, were appointed on this committee.

P. 30. This committee submitted a report, which, after amendment, was adopted, and is as follows:

The select committee of three, to whom the General Assembly has referred the resolution to obtain a charter from the States, or Confed-

eracy, by which the right of property may be held in trust for the purposes of the Assembly, having had under consideration the several matters embraced in the reference, respectfully submit the following report:

There is no power in the Confederacy, or the Confederate Congress, to grant a charter for a purpose like that contemplated by the resolution, inasmuch as it does not relate to any matter connected with the administration of the Government. The constitution of the Confederate States, which, in its sphere of operation, is the highest law of the land, declares and fixes the jurisdiction of Congress, and settles in a determinate way the bounds and the subjects of its legislation. There is no provision made for a case like this, for which reason an application to Congress would be in vain.

The committee recommend that application be made to one or more of the Confederate States to grant a charter, unlimited as to the time of its duration, and also as to the amount of property which may be held in trust for the General Assembly, with a view to the full development and exercise of its largest usefulness, and for the firm and successful establishing of these agencies, which shall fill up the measure of our systematic benevolence and our Christian duty. In this connection, it is suggested that the General Assembly, at its present session, elect — trustees, to receive, hold, employ and dispose of all the estate and property, real, personal and mixed, which from time to time may be acquired by gift, devise, bequest, purchase, or otherwise.

Another question has been discussed before the committee, so intimately connected with a charter for the incorporation of trustees of the General Assembly, that the committee have had it under consideration, and ask leave to submit a report thereupon: Shall the boards or committees of the General Assembly be incorporated by some act of legislation separate from that which makes the trustees of the Assembly a body politic and corporate, or shall they be united by an act or acts which shall make them one common, undivided incorporation, in law and fact?

The committee recommend that they be united in one body, however various may be the agencies which the Assembly may employ in the great trust which is committed to the Church on earth. As an abstract question of law, it is not doubted that this may be done, and if it shall be accomplished, we shall not have in the Church boards or committees rising up and asserting a power in themselves, independent of and against the General Assembly, but our corporate organization and existence being one entire body, one legal entity, we shall exhibit the appearance of uniformity, sympathy, harmony, and of delightful and refreshing Christian brotherhood.

As the General Assembly will doubtless establish at this time fields or centres of operation for different portions of the work which is now to be inaugurated, it would be well, out of abundant caution, to have the application for our charter made in all of the States where one of our committees or boards is to be placed.

The suggestion of your committee in reference to the single act of incorporation is designed to have our corporate title, style and rights the same in every State where we may operate, by a statutory declaration from that State, which may secure us beyond all question.

To keep our boards or committees dependent upon and responsible

to the General Assembly; to have an organization broad enough to embrace all our undertakings; to keep them in one family, by one family name; to keep them so bound together that the creator may be above the creature; to present the view of the vine and its branches, it occurs to your committee, would be a happy consummation for our Church.

A bill drawn to secure such a charter is herewith submitted by your committee, and if it shall be approved, further steps must be taken to present it early to some legislature now in session, viz.:

Here follows (p. 32) a draft of the bill suggested. As it was never enacted into a law by any legislature, it is here omitted. — A.

#### 534. *Committees to procure a charter.*

1861, p. 40. The action of the Assembly with reference to the appointment of a committee to procure a charter was reconsidered, and the Assembly resolved that the moderator appoint a committee of three from each of the States of Louisiana, Mississippi, Tennessee and Virginia, for this purpose. The following gentlemen were accordingly appointed: from Tennessee, A. W. Putnam, Jackson B. White, Alfred Robb, and B. M. Estes; from Virginia, W. F. C. Gregory, R. D. Montague, Asa D. Dickinson, and J. D. Armstrong; from Mississippi, J. W. C. Watson, J. W. Clapp, H. T. Ellett, and T. J. Wharton; from Louisiana, B. M. Palmer, Thomas A. Clarke, and James N. Lee; the names of Messrs. Armstrong, Estes, and Wharton being added by special motions. The stated clerk was ordered to announce to these gentlemen their appointment, and send them each a copy of the bill for a charter, without delay.

1862, p. 13. A communication from W. F. C. Gregory was presented by the moderator, stating that a charter for the Assembly's board of trustees had been refused by the State of Virginia, in the form of bill prepared and sanctioned by the last General Assembly. No report was received from the committees in the other States. After several motions and a reference to a committee, the following resolution (p. 17) was adopted:

*Resolved*, That a committee of five be appointed, whose duty it shall be to secure all necessary information as to the forms of charters and the conditions of securing them in the several States where they may be required, and report the same to the next General Assembly; and also that the committee appointed by the last Assembly be requested to report the result of their efforts to this committee. Committee: Rev. E. T. Baird, D. D., Rev. John Reyburn, D. D., Rev. R. S. Gladney, Judge A. H. Handy, and Wm. P. Webb.

1863, p. 122. A letter from the chairman of this committee was read and placed on the docket.

P. 124. A committee, consisting of the Rev. Dr. Palmer, the Rev. Dr. Kirkpatrick, the Rev. Dr. Wilson, W. L. Mitchell, J. N. Whitner, W. P. Finley, and Geo. J. S. Walker, was appointed, to report to this Assembly some action with reference to the whole subject of the charter, and that the Rev. Dr. Baird's communication be taken from the docket and referred to this committee.

P. 131. The Rev. Dr. Palmer, from the committee on the charter, reported as follows, and the report was adopted:

The committee to whom was referred the whole subject of the charter for the incorporation of the trustees of the General Assembly of the Presbyterian Church in the Confederate States of America, together with the letter of the Rev. Dr. E. T. Baird, chairman of the select committee raised by the last Assembly on the same subject, beg leave to report:

The Assembly of 1861, at Augusta, adopted a form of charter, perpetual as to time and unlimited as to the amount of property which should be held, whose leading feature was that there should be one undivided corporation, in which all the legal rights of the Assembly should be vested, and of which all the committees, agencies or boards created, and to be created, by the Assembly, and connected with her benevolent purposes and operations, should be held to be branches—obviating thus the necessity of incorporating them separately and individually. This form of charter the Assembly desired should be obtained from as many of the States in the Confederacy as possible, especially the States of Virginia, Tennessee, Mississippi, and Louisiana, in each of which committees were appointed, charged with the duty of securing the legislation necessary to this end.

In consequence of the troubled state of the country, the Assembly of 1862, which met five months later at Montgomery, was without satisfactory information as to the result of the efforts made by these committees respectively, and raised a special committee, of which Dr. Baird was the chairman, to collect these results, and also to secure the necessary information as to the forms of charters and the conditions of securing them in the several States where they may be required. This committee, however, like those previously appointed, has, from the same cause, been prevented from convening, as is fully stated in the letter of Dr. Baird. In this posture, the subject comes up anew for the consideration of this General Assembly.

Were not grave interests involved, which must suffer by delay, courtesy might require the continuance of the committee appointed last year until such time as the results of their inquiries might be laid before the Assembly. But the complete organization of our benevolent agencies will thus be suspended for at least eighteen months, during which time most important trusts will be in jeopardy. Bequests may at any time be made to each of the great interests of the Church, which can be held only by some body known to the law. It is ascertained, moreover, that there is a large amount of valuable property, both real and personal, within the Confederate States, which was originally donated to the General Assembly of the Presbyterian Church in the United States, or to the several boards of that Church, all of which justly and equitably belongs to the Presbyterian Church in the Confederate States of America. The incorporation of trustees for the Assembly, at as early a day as practicable, is important, in order to preserve this property from sequestration, inasmuch as the said trustees are the proper persons, in law and in fact, to represent, secure, and protect all the rights and interests of this Church to all the property which justly and equitably belongs to it, and were distinctly charged with this duty by the Assembly at Augusta.

Your committee are agreed that the way is open for this Assembly to proceed to immediate and final action in the premises. They are in possession of an attested copy of an act of incorporation passed by the

Legislature of the State of Tennessee, March 19, 1862, which is herewith submitted, and which is identical with that adopted by the Assembly at Augusta, with the single exception that, instead of being perpetual, it is limited to the term of ninety-nine years. Under this charter the trustees originally appointed by the Assembly, with a few changes hereafter to be indicated, may, in the committee's judgment, organize at once, and proceed to the execution of their high trust.

The committee, therefore, concur in the following recommendations:

1. That the charter granted by the State of Tennessee be at once accepted by this General Assembly.

2. That with a view to localizing the trustees as much as possible, the Assembly, during its present sessions, proceed to elect trustees in place of Thomas Henderson, of Mississippi, deceased; of W. P. Campbell, of Louisiana, now an exile in Europe; and of Moses Greenwood and of Joseph A. Maybin, of the same State, now within the lines of the enemy: taking care to select persons who reside sufficiently near to each other to be convened without difficulty, and who, with others of the original trustees quite accessible, will secure a quorum for an early meeting.

3. That the Assembly designate some one of these trustees to act temporarily as chairman, and charge him with the duty of convening the rest at some central place at the earliest day possible, for the purpose of organizing under the charter obtained from the State of Tennessee.

4. That these trustees, when convened, be directed to take the necessary steps to secure the passage of the same or a similar charter to that already obtained, in as many of the States of this Confederacy as may be induced to grant it.

5. That the by-laws and ordinances which they may make for their own government, as empowered to do in the second section of the charter, shall be submitted for examination and revision to the next Assembly.

6. That to avoid complexity and friction, as well as delay in the business operations of the four Committees of Foreign and Domestic Missions, of Education, and of Publication, the trustees be directed so to arrange in their by-laws that all contributions and gifts designated to these particular objects may flow directly to the treasurers of these committees respectively, whose receipts shall be a full and legal discharge to the parties by whom these gifts and payments shall be made.

P. 136. Rev. B. M. Palmer, D. D., was appointed chairman of the board of trustees, with instructions to call them together at Columbia, S. C., at the earliest day practicable.

1864, p. 247. Extract from the report of the board: "The trustees, under the call of Dr. Palmer, met at Columbia on the 21st of May, 1863. The charter granted by the State of Tennessee was considered, freely discussed, and accepted. . . . In accordance with the views of the Assembly, a committee of two was appointed from each of the States of North Carolina, South Carolina, Georgia, Florida, Alabama, and Louisiana, to apply to the State authorities for charters of incorporation, to-wit: North Carolina: Joseph H. Wilson and J. G. Shepherd. South Carolina: T. C. Perrin and J. A. Inglis. Georgia: W. L. Mitchell and E. A. Nesbit. Florida: B. F. Whitner and W. A.

Forward. Alabama: G. J. S. Walker and J. M. Calhoun. Louisiana: T. A. Clarke and J. A. Maybin."

P. 253. Thereon the following report was adopted: "The select committee to whom has been referred the report from the trustees of this Assembly in relation to the Church charter, having had under consideration the subject-matter embraced in the reference, respectfully submit that it is deemed expedient to make an application to the Legislature of North Carolina for the purpose of procuring an act of incorporation which shall contain large and liberal provisions. No State, except Tennessee, has granted to us yet the corporate existence for which we have sought: and even in this instance, enough has not been done to secure such rights as we may acquire. Although the charter allowed by the State of Tennessee has been received by the corporators named in it, and a meeting held for the purpose of organization, yet the work has not been done with that regularity which relieves the case of serious embarrassment and doubt. The corporation must have a residence, although, by the comity of nations, it may exercise, when in existence, corporate rights beyond the bounds of the creating power. The acceptance and the organization under the act being made in South Carolina, and not in Tennessee, the corporate body assumed its functions beyond the territory which had authorized a residence and existence in its limits. The General Assembly of North Carolina will meet on the 17th instant, and it is recommended that Giles Mebane, Esq., Speaker of the Senate, Col. John A. Young, Col. Thomas A. Allison, William S. Harris, and J. G. Shepherd, at present members of the Legislature of the State, be appointed a committee to prepare a bill and procure an act of incorporation from the said General Assembly, which shall be as full and as liberal in its provisions as may be obtained."

1865, p. 356. The Assembly heard a statement from Rev. Dr. Kirkpatrick, with reference to the proceedings of the trustees of the General Assembly, from which body no report has been received. A committee, consisting of Rev. Dr. Kirkpatrick, Col. W. L. Mitchell, and N. S. Graham, was appointed to report to this Assembly what additional steps, if any, are necessary in order to secure a competent charter for this body.

1865, p. 364. The Committee on Charters made the following report, which was adopted:

Although no official information has been laid before the General Assembly, the following statement of facts touching the matter of the charter, as provided for by the last Assembly, may be received as undoubtedly correct, viz.:

Soon after the adjournment of the last General Assembly an application was made to the Legislature of the State of North Carolina for an act of incorporation, which application proved successful, and a charter was obtained with only one slight and immaterial modification of the terms proposed by the committee of the General Assembly.

As required by the charter, the trustees assembled in Charlotte, N. C., on the ——— day of ———, 1864, declared their acceptance of the charter, and organized by the appointment of the Hon. Thomas C. Perrin, of Abbeville, S. C., president; the Rev. Dr. B. M. Palmer, of New Orleans, secretary; and John Crawford, Esq., of Columbia, S. C., treasurer.

It is believed that all that is now necessary to be done is for the General Assembly to appoint a committee to make application to the Legislature of North Carolina to change the name and style of the body to which the charter has been granted from the "General Assembly of the Presbyterian Church in the Confederate States" to "General Assembly of the Presbyterian Church in the United States."

We therefore recommend that Joseph H. Wilson, James M. Hutchison, A. A. McLean, and Duncan Shaw, ruling elders of our Church, now holding seats in the Legislature of North Carolina, be appointed and requested to obtain from that body the above change in the charter, and do what else, if anything, may be necessary to secure to us the full benefits of that instrument.

Dr. Kirkpatrick was appointed to make known the last resolution of this report to the gentlemen mentioned in it.

1866, p. 23. A report from the Committee on the Charter was presented by Ruling Elder B. M. Estes, which report was adopted, and is as follows:

The committee to whom was referred the communication of the Hon. Thomas C. Perrin in reference to the charter of the Church, and, as an exhibit thereto, a copy of the act of the General Assembly of the State of North Carolina, incorporating and chartering "the trustees of the General Assembly of the Presbyterian Church in the United States," ratified on the 19th day of February, 1866, beg leave most respectfully to report that they have carefully considered the said communication and examined the provisions of the charter, and are of the opinion that said charter, although subject to some criticism and objections, ought to be accepted, even upon the terms prescribed by the laws of North Carolina, as set forth in the communication of Mr. Perrin. The defects in and objections to said charter as already passed may probably, without much difficulty, be remedied and overcome hereafter by amendments to the charter, to be prescribed by some future General Assembly; but for the time being, it is unquestionably the part of wisdom to accept and organize under the charter as it now stands. The committee therefore recommend the acceptance of the charter granted by the Legislature of North Carolina, and an organization thereunder at as early a day as practicable.

The committee having collected, by contributions from the ruling elders present and members of the General Assembly, the sum of one hundred dollars, now tender the same to the General Assembly on behalf of the said elders, and recommend that it be placed in the hands of some suitable person, to be selected by this body, who shall pay it into the treasury of the State of North Carolina, in pursuance of the "revenue law" of said State, which prescribes "that before any organization under an act or amended act of incorporation of the State can be formed, a certified copy of said charter must be obtained from the Secretary of State, who shall not grant the same until the sum of one hundred dollars is paid into the treasury of the State." The committee further recommend that the trustees nominated in said charter, or the person appointed by this Assembly to receive said sum of money, be requested to submit to the proper officials of the State of North Carolina the question as to whether said "revenue law" above referred to was intended or will be construed to extend to and include charters for religious purposes; and if it shall be determined that it does not,

and by that reason the one hundred dollars hereby tendered and paid shall not be needed for the purpose herein before indicated, the committee are authorized by the donors of said sum, to recommend and request that the same be paid to the secretary of Domestic Missions, to be used for the purposes of that committee. The committee further recommend that the board of trustees incorporated by said charter be requested and instructed to take proper steps, at the earliest auspicious period, to obtain charters from other State legislatures.

P. 25. The following is the charter referred to in the above report:

AN ACT TO INCORPORATE THE TRUSTEES OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES.

Section 1. Be it enacted by the General Assembly of the State of North Carolina, and it is hereby enacted by the authority of the same, that Thomas C. Perrin, Rev. B. M. Palmer, D. D., Samuel McCorkle, Joseph H. Wilson, Jesse H. Lindsay, Robert Adger, J. A. Ansley, J. A. Crawford, James B. Walker, J. A. Inglis, John Whiting, R. M. Patton, Rev. George Howe, D. D., Rev. J. L. Kirkpatrick, D. D., and William L. Mitchell, and their successors duly chosen in manner as herein directed, be, and they are hereby, constituted a body politic and corporate, by the name and style of "The Trustees of the General Assembly of the Presbyterian Church in the United States," and by the name and style aforesaid, shall be able and capable to take and hold all such estate, property, and effects as may be acquired by gift, purchase, devise, or bequest, to aid and enable the said General Assembly of the Presbyterian Church to undertake and carry on the work of Christian education, of Foreign and Domestic Missions, of the publication of such books, tracts and papers as are connected with the diffusion of religious literature and learning, and of the building up and supporting churches of their faith and worship in the United States aforesaid; and all the said estate, property and effects that shall be acquired by the said trustees and their successors, at any time, shall be held, used, and disposed of, according to the directions of the General Assembly aforesaid; provided, that the property, real and personal, held or possessed by said corporation shall not exceed two million dollars.

Section 2. Be it further enacted, That said trustees, and their successors, shall have and use a common seal, and alter the same at pleasure, and, by the name aforesaid, may sue and be sued, plead and be impleaded; and they are hereby authorized to make all by-laws and ordinances, prescribe the duties and qualifications of their officers, elect such officers as are necessary, and do anything proper or incident to the due government and support of the corporation, and for the management of the funds and revenues thereof; provided such by-laws, ordinances, or acts done, shall not be repugnant to the constitution of the United States, or this State, or any direction of the said General Assembly.

Section 3. Be it further enacted, That said corporation shall consist of fifteen persons, unless the said General Assembly shall, at some future time, change that number, five of whom shall be sufficient for the transaction of any business; and as vacancies may occur, said General Assembly, at their pleasure, may fill them.

Section 4. Be it further enacted, That if the General Assembly shall establish any committees, boards, or agencies, for any of the purposes recited in section first, the same shall be held and deemed to be branches of this incorporation; and if any gift, grant, sale, devise, or bequest, shall be made to the "trustees of the General Assembly of the Presbyterian Church in the United States," for the use of such committees, boards, or agencies, the same shall be good and effectual, to pass to such objects whenever the donor, grantor, bargainor or testator shall name the aforesaid corporation in general terms.

Section 5. Be it further enacted, That the said corporation may alienate any real estate owned by them for any of the trusts aforesaid, and the conveyance shall be executed by the president, with the seal attached, and be attested by a witness.

Section 6. Be it further enacted, That the first meeting of the persons named in this act as corporators shall be held in the town of Charlotte; and, for the due administration of justice, after this charter is accepted, process may be served on any officer of the said corporation, or any of the said trustees.

Section 7. Be it further enacted, That the General Assembly reserves the right to amend the charter hereby granted, by restricting or enlarging its privileges.

Section 8. And, be it further enacted, That this act shall be in force from and after its ratification. (Ratified the nineteenth day of February, A. D. 1866.)

Ruling Elder E. Nye Hutchison was appointed the principal, and Ruling Elder J. A. Womack, alternate agent of the General Assembly, to receive the \$100 raised by contribution by the ruling elders of this Assembly, for the purpose of paying the tax required by the laws of North Carolina, in order that an organization may be had under the charter granted by that State to this body, as recommended by the report of the special committee on the subject of the charter.

(This charter was later amended and enlarged. See below.—A.)

1868, p. 298. The trustees effected a legal organization as a corporate body under the above charter granted by the State of North Carolina, in the town of Charlotte, N. C., May 15th, 1868, and submitted their first annual report to the General Assembly of that year.

### 535. *Application for a new charter.*

1869, p. 390. *Resolved*, That a committee be appointed by the General Assembly for the purpose of preparing and having enacted a new and comprehensive charter for this body, and that for this purpose they be empowered to employ competent legal counsel.

The moderator announced the following committee, to act with the present trustees of the General Assembly in procuring a new charter: A. D. Dickinson, J. J. Gresham, and E. T. Baird, D. D. This committee was instructed to secure, if practicable, a provision in the said charter by which the secretaries of Foreign Missions, Sustentation, Publication, and Education, shall be *ex-officio* members of the board of trustees.

1870, p. 532. This committee submitted a report, which, as amended and adopted, is as follows:

The committee appointed to consider the subject of the charter of the board of trustees begs leave to report that, after mature consideration, it is perfectly satisfied that the present charter, obtained from the State of North Carolina, is ample in its provisions for all the actual necessities of our Church; and that the enactment of such by-laws or regulations as may be necessary can be made by the General Assembly under the provisions of the charter.

The difficulties which presented themselves to the last General Assembly, and led to the appointment of this committee, are supposed to have been the following, viz.:

1. No seat for the operations of the trustees has been established, and it is understood they have held meetings outside of the State of North Carolina, which, it was believed, would render their proceedings enacted at such meeting null and void, under decisions of the Supreme Court of the United States.

2. The scattered character of the board of trustees renders it difficult to obtain a quorum.

3. The charter makes the executive committees of the Assembly branches of the corporation, but points out no method by which this provision can be made available.

4. The existing order of the General Assembly, authorizing and directing the trustees to obtain the enactment of the same charter by other States besides North Carolina, it was feared, would have the effect to create confusion, and render it difficult to identify the corporation.

Whether all these difficulties are real or only imaginary, it is not

necessary to discuss. The practical and important fact is, that the remedy is in the power of the General Assembly, without the necessity of any new act of incorporation, or any amendment of the present one. The provisions of our charter are liberal and ample, and by its express terms the General Assembly has the appointment of the trustees, and the regulation of their tenure of office: and "no by-laws, ordinances, or acts done," are valid if "repugnant" to "any direction of the General Assembly." Moreover, all the property which may be acquired by the trustees "shall be held, used, and disposed of according to the directions of the General Assembly." No charter could give the Assembly more complete control of the corporation.

The committee therefore recommend that no effort be made to obtain a new act of incorporation from any other State, but that the following resolutions be adopted, to give greater efficiency to the present corporation, viz.:

*Resolved*, 1, That the seat of the operations of the board of trustees be established at Charlotte, in the State of North Carolina, and that the trustees be directed to hold all their meetings at Charlotte, unless circumstances make it advisable to meet in some other place.

*Resolved*, 2, That a sufficient number of trustees be elected, residing in Charlotte or its immediate vicinity, to make a quorum of the board.

In order to give effect to the provision of the charter which constitutes the executive committees of the Assembly branches of the corporation,

*Resolved*, That the secretaries of Education, Foreign Missions, Publication and Sustentation shall be *ex-officio* trustees, in addition to the number required by existing by-laws.

The trustees are directed to consider the subject of this resolution at their first meeting after the rising of this Assembly, and, after conference with the executive committees, and in concurrence with them, to take such action and establish such additional by-laws as may be necessary to give practical effect to the provision of the charter alluded to. The trustees are further directed to make a full report of their proceedings in the premises to the next Assembly.

*Resolved*, That the number of the trustees be gradually reduced to nine, in addition to the secretaries aforesaid: and that, in order to do this, at every election three persons shall be appointed to fill the vacancies which annually occur.

*Resolved*, That the resolutions adopted by previous Assemblies, authorizing the trustees to secure the passage of the same charter by legislatures of other States besides North Carolina, be rescinded.

536 *Secretaries of the executive committees as ex-officio members of the board.*

1872, p. 166. The trustees having complained of the embarrassment produced by the order of 1870 (see above) constituting the secretaries of the executive committees *ex-officio* members of the board of trustees, and having set forth the legal difficulties that such order gives rise to (1872, p. 210), the following resolution was adopted:

*Resolved*, That the Assembly concur with the trustees of the General Assembly as to the difficulty of the secretaries of our executive committees being *ex-officio* members of the corporation of the trustees of the

General Assembly; but if members at all, they should, as persons by name, be duly appointed members of the corporation.

537. *Relations between the executive committees and the board of trustees.*

1873, p. 305. A paper was read from the Executive Committee of Sustentation in regard to the relation it sustains to the board of trustees of the General Assembly. This was referred to a special committee, consisting of W. O. N. Perkins, A. P. Smith, N. McKay, D. D., L. J. Rothrock, and R. M. Patton.

P. 319. The report of this committee was adopted, and, so far as it bears on this point, is as follows:

Your committee have considered the differences existing between these co-ordinate agencies of the General Assembly with an earnest inquiry for the truth, and an earnest desire to serve the best interests of the Church and the advancement of Christ's kingdom upon the earth.

It is considered by your committee that the organization of the corporation, in May, 1868, under the charter of 1866, is the only legal organization, and embodies the life and legal existence of this body and all its co-ordinate branches. As all charters are construed strictly, and no powers are taken or enjoyed under them by implication, we are forced to confine our investigations to the literal terms of that charter, the by-laws framed under it, and the subsequent action of the Assemblies pertinent to it. The charter of 1861 was proposed, but not passed, and all resolutions based upon it we are constrained to ignore. We therefore consider that, under the charter of 1868, a strict compliance with the fourth section required that the General Assembly should have formally established her executive committees; but, inasmuch as said committees have from year to year been actually recognized, and from year to year appointed, your committee believe that they are, to all intents and purposes, legally established. The fourth section declares that if the Assembly "shall *establish* any committees," etc. While there is a radical difference between the *establishment* of a committee of such great necessity and such vital power, and their annual appointment, we nevertheless believe that the recognition of these committees, their actings and doings, by the General Assemblies for four successive years renders them sufficiently established to make their assumption of power and authority entirely legal.

The said fourth section further declares that, if any gift shall be made to the trustees of the General Assembly of the Presbyterian Church in the United States for the use of such committees, the same shall be good and effectual to pass to such objects whenever the donor shall name the corporation in general terms. Now, the words "Trustees of the General Assembly of the Presbyterian Church in the United States" are separated and emphasized by quotation marks, and evidently were intended as a provision which would justify the trustees in passing such a gift to the appropriate committee, notwithstanding the gift was simply to the trustees. It does not say that such gift shall pass immediately, nor as a matter of right, but it *shall be good and effectual to pass*. Even in such a case it may be seriously questioned whether a gift in general terms, which did not specify the particular charity or use for which it was designed, could pass to any com-

mittee until the General Assembly should direct what use or what particular charity should be the beneficiary thereof. This clause in the fourth section is specific and precise, and provides only for one particular class of cases—a class where bequests are made to “the Trustees of the General Assembly of the Presbyterian Church in the United States,” and the donor names said corporation in general terms. It does not appear that a gift made in any other way, but not specifying the particular charity, would or could pass directly to the committee, but must wait the direction of the General Assembly. This view of the case is especially strengthened by the tenth by-law of the board of trustees, passed in 1868, which seems to have received the solemn sanction of the Assembly, and, so far as we can ascertain, remains of force, and is binding upon the Assembly and the board. This by-law declares the board shall make no application of funds until ordered by the General Assembly, unless directed to do so by the giver. The plausible assumption that these committees are, *de facto*, the General Assembly during the intervals between its sessions, and therefore can rightfully command the trustees to pay over any and all bequests, we think, cannot be legally sustained under the strict construction of the charter of 1868 and the accepted by-laws of the board of trustees. That these committees, when established, are branches of the incorporation, is clearly set forth in the charter, and, as such, they have a continuous vitality—a continuous power of executing the will of the Assembly, but they are not the General Assembly. They have no self-creating power. They are simply the Assembly’s agents,—its instruments, its hands,—and can do nothing except what the Assembly has authorized and instructed them to do. The charter gives the committees no extraneous or independent power, but only qualifies them to be the legal recipients of such funds as might otherwise possibly lapse or fail by reason of *misnomer* on the part of the donor. The very section that declares them to be branches qualifies and limits their power of receiving bequests to that class of gifts which are specifically made “to the Trustees of the General Assembly of the Presbyterian Church in the United States.” Nor does the said section declare that, even in such cases, the gift or bequest *shall* pass, but that it shall be “good and effectual to pass”—that is, it may legally pass, or that the trustees will be justified in passing. If a bequest is, in general terms, to the trustees, without specifying which charity shall have it, who but the General Assembly itself, in actual session, could rightfully dispose of it? What committee could rightfully receipt for it? Whose voucher would protect the trustees from individual responsibility to the representatives of the donors? The consideration of all these questions, and the uncertain and conflicting action of past Assemblies, seem to demand such special and decided legislation at the hands of this venerable court as will clearly and distinctly define for the future the precise spheres and duties of the committees and the board of trustees. We deeply feel the responsibility of advising the Assembly upon a matter so important, and about which the oldest, purest, and most experienced of our commissioners have widely differed. On the one hand, we must respect the dignity and prudence of that high body who are the Assembly’s chosen corporators, and through whom all bequests must come, and who certainly have no interest to serve but that of the Church. To regard them as mere automatons, without power or discre-

tion, and subject at all times to the dictation of the Assembly's committees, would seem to be a degradation of their high office; while, on the other hand, we hesitate to recommend any action that will cramp the sinews of our Church organization—an organization which has its very life-blood bound up and flowing through the arteries of these executive committees. They are the power of the Presbyterian Church. Through them the good work of the Church is constantly, vigilantly, and aggressively going on. They are our chosen and trusted agents. Of them we have no fear or apprehension; and it has been the honor and pride of the Church throughout the land that, while they have shown no want of diligence, no remissness of duty, no breach of trust, they have, at the same time, exhibited the highest degree of sound and successful judgment. We hesitate to recommend such action as will limit the power or authority of such agencies, and would fain refer these questions back to the better and more experienced judgment of the Assembly. We will, however, so far trust ourselves as to present to this Assembly a recommendation which our judgment has constrained us to make, at the same time congratulating ourselves that, if our suggestions are adopted, they cannot work irreparable mischief during the ensuing year, and if found to work unsatisfactorily, can then be modified or repealed.

Your committee, therefore, recommend the passage of the following resolutions:

That, hereafter, when the trustees shall receive any 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.

That, whenever the donor declares the particular use, and the manner of its use, the trustees shall pay over the same to the appropriate committees.

That, when the donor declares the particular object of his charity, but not the manner of its use, the same shall be paid over to the executive committee of such use, unless the gift or bequest to that use shall exceed the sum of \$3,000, in which case the trustees shall pay over only the interest as it accrues, and the next General Assembly shall dispose of the principal.

That, in all other cases not embraced in the above resolutions, the trustees shall retain and control the fund until instructed by the Assembly as to its disposition.

That the several executive committees which have been and are now at work as the Assembly's agents be, and they are hereby, established as the executive committees for the purpose recited in the first section of the act of incorporation; and all the actings and doings of said committees which have been heretofore approved by the Assembly are now ratified and confirmed.

The regulation adopted above, restricting the trustees in paying over to the executive committees amounts in excess of the sum of \$3,000, was repealed 1886 (p. 55). See below, method of distributing legacies.—A.

### 538. *The charter amended and enlarged.*

1871, p. 27. The following was adopted:

The report of the Committee on Relief for the Widows and Children of Deceased Ministers, recommends the Assembly to adopt the proper

means to have the charter so enlarged as to enable the "Trustees of the Presbyterian Church in the United States" to hold the funds for such purpose, and also for other eleemosynary objects of the Church. Therefore,

*Resolved*, That the said trustees be requested to apply to the Legislature of North Carolina for an enlargement of their powers in this respect; and that a copy of this proceeding be furnished by the stated clerk to said trustees.

1872, p. 211. Extract from the report of the board of trustees:

In obedience to the instructions of the last General Assembly, application was made to the Legislature of North Carolina to amend the charter of incorporation, so as to enable the trustees to hold the funds that may be contributed for the relief of the widows and children of deceased ministers, and for other eleemosynary objects of the Church, which application was granted, and the charter amended in the first section: between the words, "learning" and "and," insert "for the relief of invalid ministers and the widows and children of deceased ministers, and all other benevolent objects of the Church."

All which is respectfully submitted by order of the board.

539. *Claim of the Church to certain property within the Confederate States.*

1861, p. 12. W. P. Webb offered a resolution touching the claims of the Presbyterian Church in the Confederate States of America to property, the title to which has heretofore been vested in the several boards of trustees in connection with the General Assembly of the Presbyterian Church in the United States, which resolution, together with the whole subject, was, on motion of Dr. Pryor, referred to a special committee, consisting of Messrs. Webb, Mitchell, Perrin, Shepherd, Gregory, Johnstone and Forward.

P. 33. This committee made the following report, which was adopted:

The committee to which was referred the resolution "to make such enquiries and suggest such action as may be necessary to secure the rights of the Presbyterian Church in the Confederate States to all property to which it has a legal or equitable claim," beg leave to make the following report:

The committee have not had access to such sources of information as would enable them to ascertain fully the nature, value and amount of property to which this Church has a just or equitable claim; nor do they deem it at all necessary that this Assembly should have a detailed statement of any or all such property, in order that they may secure and protect the just rights and interests of the Church.

They would, however, state: they have ascertained that there is a large amount of valuable property, both real and personal, within the Confederate States, which was originally donated to the General Assembly of the Presbyterian Church in the United States, or to the several boards of that Church, all of which now, in the opinion of your committee, justly and equitably belongs to the Presbyterian Church in the Confederate States of America.

The committee have also had under consideration the Act of the Confederate Congress, known as the "Sequestration Act," which was referred to in the discussions of the Assembly; but in the discharge of the duty assigned to the committee, they have not thought it necessary

further to consider or discuss the provisions of that Act, which must be remitted to the judicial tribunals of the Confederate States, which are charged with its construction and execution.

Since the appointment of this committee, a report has been submitted to the Assembly by the Committee on Charters, which recommends the appointment by the Assembly of a board of trustees, who shall procure an Act of Incorporation, by which the Presbyterian Church in the Confederate States may be authorized to acquire and hold all the property to which this Church may now be, or hereafter shall become, entitled in any manner.

The appointment of such board of trustees, in the opinion of your committee, supersedes the necessity of any further action on the part of this Assembly, inasmuch as the said trustees will be the proper persons in law and in fact to represent, secure and protect all the rights and interests of this Church to all the property which justly and equitably belongs to it.

Your committee would therefore respectfully recommend to the Assembly, that the said board of trustees, when they are duly appointed and incorporated, be authorized and instructed to take such action and institute such proceedings as they may think necessary to secure and protect the rights of this Church to any property to which it may have any legal or equitable claim.

The committee, therefore, recommend the adoption of the following resolution:

*Resolved*, That the trustees appointed by this Assembly be, and they are hereby, authorized and instructed to take such action and institute such proceedings as may be necessary to secure and protect the rights of this Church to all property to which it has any just or equitable claim.

540. *Trustees to pay over bequests to the appropriate executive committees.*

1861, p. 38. T. C. Perrin presented the following resolution, which was adopted:

*Resolved*, That the trustees of the General Assembly, whenever funds by way of gift, devise or bequest shall come into their hands for either of the executive committees of the Assembly, established at its present session, be directed to pay over the said funds to the treasurer of the executive committee which is designated in the gift, devise or bequest; and the release of the treasurer of such executive committee to the treasurer of the trustees shall be sufficient to serve as a discharge to the trustees.

541. *Form of bequest or testamentary donation recommended by the board of trustees*

1868, p. 299. "I give, devise, and bequeath to 'the Trustees of the General Assembly of the Presbyterian Church in the United States,'—(here insert the estate devised and bequeathed)—for the use and benefit of said Church."

In case the testator desires to give a special direction to his devise or bequest, omit the words "for the use and benefit of said Church," and add, "for the use and benefit of the Committee of Sustentation of said Church," or "for the use and benefit of the Committee of Foreign Mis-

sions of said Church," or "for the use and benefit of the Committee of Publication of said Church," or "for the use and benefit of the Committee of Education of said Church."

1886, p. 55. The board of trustees is authorized to have printed a form of devise, bequest or grant to the board, such as will be effectual in law to make the gift valid; which forms may be printed in such shape as will be adapted for hanging upon the walls of church buildings, and be distributed for that purpose in such manner as the board deems best.

1887, p. 246. The board of trustees are directed to prepare and publish "Forms of Bequest" adapted to each of the Assembly's benevolent schemes, and suitably advertise these "Forms."

542 *By-laws of "The Trustees of the General Assembly of the Presbyterian Church in the United States."*

1868, p. 298. Record of approval, p. 270.

1. The officers of the corporation shall consist of a president, vice-president, secretary, and treasurer, to be elected annually by the trustees, or a majority of those present, who shall continue in office until successors shall be chosen and enter upon their respective offices.

2. The duties of the president shall be to preside at the meetings of the trustees and preserve order; to supervise the business and action of the other officers in relation thereto; to superintend all transfers of property to or from the corporation, and the investment of its funds; to see that the conveyances are in proper form, and good and sufficient in law to effect the purpose intended; to bring to the attention of the trustees all gifts, conveyances, devises, and bequests; and under the advice of the trustees, or the executive committee, to order and direct all suits at law and in equity, to recover, possess, and protect the property and effects therein contained; and to enable him to perform his duty, he shall at all times have free access to the books and papers of the corporation in the hands of any officer thereof, and shall report to the trustees at any meeting all improper conduct or omission in the discharge of duty on the part of any officer.

3. It shall be the duty of the vice-president, in the absence of the president, to preside at the meetings; and, in case of vacancy in the office of president from any cause, to discharge the duties of president.

4. It shall be the duty of the secretary to keep in writing an exact account of all the meetings of the trustees, and to record the same in a book kept for that purpose, and to conduct all the correspondence, except such as may necessarily devolve upon the president.

5. It shall be the duty of the treasurer to keep safely all the money and funds of the corporation; to keep a correct account of all the receipts and expenditures, the choses in action, evidences of indebtedness and title papers; and to make a report thereon at the annual meeting, setting forth the amount and condition thereof, with such remarks as he may choose to make.

6. The offices of secretary and treasurer may be filled by one and the same person.

7. The treasurer shall give bond and security for the faithful discharge of duty, the amount to be prescribed by the trustees or executive committee, with the right to increase the amount at pleasure; to be approved by the executive committee, and kept by the president.

8. Vacancies in any of the offices may be filled by the order of the trustees; and if at any meeting of the trustees the president and vice-president shall both be absent, the trustees shall have the power to appoint a president *pro tem*.

9. The officers shall be an executive committee, who, in the absence of instructions upon the particular subject-matter, shall have the power of the trustees during the interval between their meetings, subject to revision by the board of trustees at an annual meeting.

10. The trustees, at all times and in all matters pertaining to the corporation, shall be subject to the control, orders, and directions of the General Assembly. No application of the funds shall be made without such orders, unless directed by the giver, whose instructions in all cases shall be strictly carried out.

11. The annual meeting of the trustees shall be on the second Thursday in May

of each year, to be held at such place as the trustees may appoint at an annual meeting.

12. The president shall have power to call extra meetings of the trustees at his discretion, fixing the time and place; and it shall be his duty, upon the request of two of the trustees, to call such meetings.

13. The trustees shall make an annual report of their proceedings and the state of the funds to the General Assembly, to be signed by the president.

14. The corporation shall have and use a seal of metal, with the following inscription: "Presbyterian Church in the United States," with the anchor as a device, and the motto, "I. H. S.—Spes Nostra."

15. The seal shall be and remain in the custody of the president.

16. The expenses of the trustees in attending the meetings of the corporation shall be paid out of any money in the hands of the treasurer not otherwise appropriated.

17. These by-laws may be amended under the orders of the General Assembly, or by a majority of the trustees present at an annual meeting.

1872, p. 209. By-law number 11 has been amended by striking out the words "such place as the trustees may appoint at an annual meeting" and inserting "Charlotte, N. C.," and by striking out "second" and inserting "first," as to the time of meeting.

#### 543. *Trustees divided into three classes.*

1868, p. 270. The trustees having suggested in their report that the number of trustees be reduced by the General Assembly to nine, the committee recommend that no change be made in this particular. It is further recommended that the present number of trustees, which is fifteen, be divided into three classes of five each, of whom the first class shall be appointed to hold office for one year, the second class for two years, the third class for three years, and that, as the term of office of these classes shall severally expire, the vacancy annually occurring shall be filled by the appointment of five trustees, who shall serve for three years.

The number was reduced gradually to nine, beginning in 1870 (see above Sec. 535).

#### 544. *Seal.*

1869, p. 375. From the report of the president of the board: The trustees have procured a seal which they think is neat and appropriate, and makes a pretty and perfect impression. To Dr. Howe is due the credit of the design and execution of the seal.

#### 545. *Executive committees to defray the expense of securing certain legacies.*

1870, p. 532. *Resolved*, That the Executive Committees of Education, Foreign Missions, Publication and Sustentation be authorized to defray, *pro rata*, the necessary expenses of the trustees which may be incurred in securing the legacies to which the aforesaid report relates (the Fitzgerald and Kennedy legacies), to be refunded out of said legacies.

#### 546. *Reports to be published.*

1879, p. 56. The annual reports of the board required to be published in the Appendix to the annual Minutes.

#### 547. *Trustees holding over.*

1879, p. 57. When, for any reason, the places of members of the board whose terms expire are not filled at a meeting of the Assembly, such members hold over until their successors are elected.

548. *Treasurer of the board.*

1883, p. 54. The trustees are authorized to allow their treasurer reasonable compensation, and they are allowed to appoint a treasurer who is not a trustee, if they deem such an appointment desirable.

549. *Method of distributing legacies.*

1886, p. 55. *Resolved*, 1, When a bequest has been made to the trustees of 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 contributions of the churches (excluding legacies) to these committees for the three years next preceding the time when the amount is divided.

2. When the board of trustees of the General Assembly shall have in its hands any sum of money which is specifically directed by the donor to be paid in prescribed amounts to any of the executive committees of the Church, or to any other person, the board of trustees is authorized to pay such money without waiting for any action to be taken by the Assembly.

3. So much of any orders heretofore made by the General Assembly as conflicts with the provisions of the above resolutions is hereby repealed.

Section 2 was adopted in response to the request of the board of trustees that the Assembly would remove the restriction preventing the board from paying out to parties named in the deeds of gift any sums that may exceed three thousand dollars. (1886, p. 90.)—A.

550. *The Leonard legacy.*

1885, p. 409. The board of trustees were instructed to notify Mrs. A. E. Leonard, of Westfield, Mass., that, at her request, the Assembly releases the trustees of her (deceased) husband from giving "security as such," her husband, the late Norman T. Leonard, having given the Assembly, by his last will and testament, two-thirds of his estate after the death of his widow. (P. 456.)

551. *Costs of litigating in the matter of legacies.*

1887, p. 246. The overture of the trustees asking for power, where expenses are necessarily incurred in litigation as to legacies, to appropriate for this object amounts needed from any funds in hand not otherwise appropriated, was granted.

552. *Expenses of trustees.*

1873, p. 337. It is ordered that the trustees of the Assembly be authorized to pay expenses incurred in the discharge of their duties out of any funds not otherwise appropriated.

553. *Expenses of the president of the board.*

1881, p. 372. The board having asked the Assembly to provide for defraying the necessary expenses of the president of the board in

attending the sessions of the General Assembly (p. 422), the matter was referred to the auditing committee, who reported as follows, which was adopted:

Your committee cannot realize a necessity for the attendance at the General Assembly of the president of the board of trustees, and therefore offer no recommendation as to that matter.

554. *Quorum of the board.*

The Assembly of 1864 fixed on *five* as a quorum of the trustees competent to transact business. (P. 289.)

555. *President of the board ex-officio a member of the Assembly.*

1879, p. 56. The following suggestion of the auditing committee was adopted:

Your committee would respectfully suggest that it is the desire of the board of trustees that their president should be *ex-officio* a member of the General Assembly, the same as the secretaries of the various executive committees are, that he may be present at the meetings of the Assembly, so as to explain the business of the board if desired. We recommend that the desire be granted, if in the wisdom of the Assembly it can be done.

556. *Members of the board entitled to the privileges of the floor.*

1886, p. 55. Any member or officer of the board of trustees of the General Assembly, chosen by said board for that purpose, shall have the privilege of speaking upon the floor of the Assembly on any matter pertaining to the business of the board which is under consideration by the Assembly.

557. *Hon. T. C. Perrin.*

1878, p. 626. The committee to whom papers were referred touching the death of Hon. T. C. Perrin, would report that he died at his home in Abbeville, S. C., on the 14th inst., in the seventy-third year of his age. He was a life-long citizen of his native State, whose people knew him well and honored him as such. He filled many stations of trust and confidence, was a man of pure character and consistent life, maintaining an unblemished reputation throughout a long and useful career.

He was for a long period the president of the board of trustees of the Presbyterian Church in the United States, and as such had frequent mention of his name as a judicious adviser and a faithful officer.

The committee therefore recommend the adoption of this minute: That his pious life, public virtues and faithful church service entitle the Hon. T. C. Perrin to a conspicuous place on the roll of our honored dead, and that his family have the fraternal sympathy of this Assembly. Adopted.

## CHAPTER VIII.

## VOLUNTARY AGENCIES.

558. *National Bible Society for the Confederate States.*

1861, p. 36. *Resolved*, That the General Assembly contemplates with the highest satisfaction the proposed organization of a National Bible Society for the Confederate States of America, and for which a meeting or convention is proposed to be held in the city of Augusta, Ga., on the third Wednesday in March, 1862: and we take the present suitable occasion to express a hope that a work so sacred and great as that to be embraced by this catholic institution may receive the hearty and liberal support of all our people, churches, and judicatories.

1862, p. 19. *Resolved*, That this Presbytery send up to the General Assembly the following overture, viz.:

“That the General Assembly would take proper measures to ascertain and keep itself informed whether or not the Bible Society of the Confederate States publishes, or will publish, the Word of God pure and entire, and in case it does, and affords sufficient assurance that it will continue so to do, that the Assembly adopt that society as its organ for publishing and circulating the Holy Scriptures, and enjoin upon the ministers and churches under its care to support it by regular annual contributions, and require such contributions to be reported by the Presbyteries and exhibited in the Minutes of the Assembly.”

*Resolved*, That this Presbytery send also a memorial to the General Assembly in favor of the above overture.

*Answer*: This General Assembly has heard with much gratification of the organization of the Bible Society of the Confederate States, and cordially recommends it to the favor and patronage of our churches and people.

It does not appear from the record in what Presbytery this overture originated.—A.

559. *American Bible Society.*

1866, p. 38. Although it is the opinion of your committee that this society ought to be composed of representatives of the different churches, appointed through their constitutional forms, yet, as there is nothing in its constitution to prevent the free action of every church in carrying forward the work, and as its organization is simply for the printing and circulation of the Holy Scriptures, your committee recommend the adoption of the following resolutions:

*Resolved*, 1, That our ministers and churches be earnestly recommended to use all proper efforts to promote the circulation of the Holy Scriptures, and that the efforts of the American Bible Society in this behalf deserve the cordial approbation of this Assembly, and recommend it to the confidence and support of our Christian people.

2. That our ministers and sessions be earnestly recommended to make the Bible cause a special object in connection with their contributions for Systematic Benevolence.

1868, p. 272. *Resolved*, That this General Assembly express its confidence in the work of the American Bible Society, with acknowledgment of the extent and generosity of their benefactions to our people, both in the large donations they have made and are making to supply the destitute, and their magnanimous recognition of the inability of many of their auxiliary societies within our bounds to meet their engagements to the parent society, or to contribute to their treasury.

1876, p. 237. Whereas the Bible is the foundation on which rests all our benevolent enterprises underlying the missionary work, the Sabbath-school, and the Church itself; and whereas the American Bible Society has been, and still is, an efficient instrumentality in accomplishing the great work of the distribution of the Scriptures: therefore,

*Resolved*, That this General Assembly renewedly commends the American Bible Society to the confidence and support of all our churches and congregations.

1878, p. 612. *Resolved*, 1, That we cordially recommend all our ministers and churches to co-operate with said society in its most commendable efforts, by colporteurs and otherwise, to supply the world with the Holy Scriptures.

2. That our ministers be requested to present the claims of the American Bible Society to their congregations, and take up collections for it or its auxiliaries at such times as may be deemed most suitable.

At other places, such as 1874, p. 492; 1877, p. 409; 1882, p. 553; 1883, p. 48; 1885, p. 434, the Assembly commended this society to the confidence and contributions of its churches.—A.

#### 560. *The British and Foreign Bible Society.*

1866, p. 27. The Assembly returns its hearty acknowledgments to the British and Foreign Bible Society for its generous relinquishment of the debt of \$2,500 in gold due to it by the Publication Committee.

This debt was for Bibles generously advanced the committee by that society during the war. (See page 66.)

#### 561. *Bible revision.*

1881, p. 383. Inasmuch as the Revised Version of the New Testament, which has been prepared by two committees of Christian scholars from all the leading evangelical denominations of Great Britain and the United States, has been published and widely circulated; and inasmuch as the language of the Directory of Worship is that "the Scriptures shall be read from the most approved version in the vulgar tongue"—

*Resolved*, That a committee be appointed to examine the Revised Version of the New Testament, and to report thereon to the next General Assembly.

This committee was appointed, to consist of the Rev. G. D. Armstrong, D. D., Rev. Joseph R. Wilson, D. D., Rev. J. W. Pratt, D. D., Rev. J. N. Waddell, D. D., and Rev. Charles C. Hersman.

1882, p. 524. This committee, after a careful consideration of the whole subject, reported to the General Assembly that, in their judgment, it is inexpedient for the Assembly to take any action on the subject at the present time, for the reason that the work of the revisors is as yet in-

complete—the New Testament only having been published, and even that with no assurance that it may not receive further amendment at the hands of the revisors. Adopted.

562. *Assembly declines to add the Bible Society to the list of benevolent causes for which it asks collections.*

1877, p. 409. The General Assembly respectfully declines complying with the requests of the Synods of Memphis and Alabama, while cordially commending their zeal in the great work of promoting the circulation of the Word of God.

The overture of the Synod of Memphis was that the Assembly would “place the Bible cause on the list of benevolent causes, and designate a time when collections shall be taken.” The overture of the Synod of Alabama was for the same, with the further request that “a column be added to our blank forms for statistical reports, that the result of such collections may appear in the summary of the benevolent work of the Church.”—A.

563. *The Presbyterian Historical Society.*

1876, p. 244. A communication having been received from Rev. J. G. Craighead, D. D., general secretary of the Presbyterian Historical Society, calling the attention of this body to the effort now in progress to provide a fire-proof building for the preservation of valuable documents relating to the history of Presbyterianism in the United States, and suggesting the preservation of historical discourses by Presbyterian ministers, to be deposited with the Society; whereupon,

*Resolved*, That this Assembly expresses gratification to learn that such an enterprise has been undertaken, and commends the effort to the liberality of our people, and recommends that our ministers, during the present year, prepare historical discourses, treating of the important facts in the history of their churches severally, for deposit with the Presbyterian Historical Society.

1877, p. 432. A communication from the Presbyterian Historical Society, asking the attention of this Assembly to its claims.

*Reply*: The Assembly reiterates its cordial recognition of the claims of the Presbyterian Historical Society, and earnestly commends to Presbyteries, pastors, and members of our churches, all proper efforts for securing contributions of historical matter to the library of the society, and of means to promote its laudable purposes in establishing a suitable receptacle for the safe preservation of the books and other documents placed in its care.

1878, p. 635. The Committee on Bills and Overtures, to whom was referred the annual report of the Presbyterian Historical Society at Philadelphia, report that they examined the same, and recommend that the Assembly express its satisfaction with the progress made by said society in the collection of various documents and a large library as contributions to the general history of the Presbyterian Church, and also the provision of a fire-proof building for their preservation.

1881, p. 363. The Assembly recognizes, with great pleasure, the successful prosecution of the important work of the Presbyterian Historical Society, and the erection of a fire-proof building for the preservation of its invaluable historic material. The Assembly hereby—

*Resolves*, 1, That a committee be appointed to co-operate with the society in every appropriate method.

2. That the Synods and Presbyteries be recommended to appoint similar committees to procure material for the society, and in all practicable ways to further its interests for the benefit of our entire Church.

Rev. M. D. Hoge, D. D., Rev. W. T. Richardson, D. D., and W. Wirt Henry, Esq., were appointed a committee to correspond with the Historical Society in regard to such matters as may be suitable.

Resolutions of commendation similar in tone to the above were adopted in 1882. (P. 525.)

564. *Southern Presbyterian Historical Society.*

1883, p. 41. *Resolved*, That the General Assembly commends to the attention of all its ministers and churches the Southern Presbyterian Historical Society, recently organized, and located at Columbia, S. C., and that they co-operate with this society in its purposes and aims to collect material which will be of value in making up the history of our Church.

1884, p. 217. Overture from the Synod of South Georgia and Florida: In view of the fact that the General Assembly has commended both the Presbyterian Historical Society and the Southern Presbyterian Historical Society to the "active sympathies and assistance of all our people": and whereas it seems impracticable efficiently to co-operate with both, the Synod of South Georgia and Florida respectfully overtures the General Assembly to say which of these societies shall receive the co-operation and assistance of our people.

It is recommended that we return answer to this overture by expressing a preference for the Southern Historical Society. Adopted.

565. *Collecting materials for the history of the Southern Church.*

1878, p. 635. Overture from the Synod of Texas, asking that steps be taken for gathering up and preserving the past and current history of the Southern Presbyterian Church.

*Answer*: The Assembly urges upon all our ministers and judicatories to take all necessary steps for the early preparation and collection of materials for the history of our Church, and their careful preservation until the Assembly shall arrange for their safe keeping.

# BOOK V.

## ORDINANCES.

566. *Memorial to the Confederate authorities on Sabbath observance in the army.*

1862, p. 16. Overture from the Presbytery of Tuscaloosa, that the General Assembly memorialize the Congress or the President of the Confederate States to require our military officers to have the Sabbath respected and observed as a day of rest and religious exercises.

The committee recommend that the following letter be adopted by the General Assembly, signed by the moderator in behalf of this body, and forwarded to the President of the Confederate States :

MONTGOMERY, *May*, 1862.

*To the President of the Confederate States of America :*

SIR: The General Assembly of the Presbyterian Church in the Confederate States of America venture to address your Excellency in reference to the desecration of the Sabbath in our armies.

In common with very many of our fellow citizens, we have been deeply pained at the prevailing disregard of an institution that lies at the foundation, not only of Christianity, but of morality as well. The God who ordained the Sabbath is that God to whom we are accustomed to appeal for the justice of our cause—upon whom we are calling for that help which alone can avail to bring our country successfully and triumphantly through this great struggle. How can we hope for God's blessing, or consistently ask it, when we are deliberately and habitually setting aside and treating with contempt that which he has enjoined upon us to remember and keep holy? Surely never could circumstances more imperiously call upon us as a people to put away everything which might be displeasing to that Great Being on whose favor we are so utterly dependent; and do not our soldiers and officers eminently require the salutary influence of the Sabbath amid the manifold temptations of the camp and the fierce perils of the battle-field?

The Assembly have learned with regret that it is not uncommon for the military arrangements of the Sabbath to be of such a nature as seriously to interfere with the observance of public worship.

The General Assembly would therefore respectfully request your Excellency to use your influence and authority as Commander-in-Chief of the Army, to do away with dress parades, inspections, reviews, or unnecessary movements of troops on the Sabbath, and also to see that the officers shall not interfere with the observance of religious services, but on the contrary, afford all proper facilities for the same.

The uniform interest manifested by your Excellency in all that pertains to Christianity leads us to hope that a matter of such moment will secure the attention it merits. Let us remember that "righteousness exalteth a nation," and that God has declared that they that

honor him will be honored, whilst they that despise him shall be lightly esteemed.

With earnest prayer to God that he will grant you, dear sir, wisdom and grace for your exalted and responsible station in these dark and troublesome times, and with great respect, we are, etc.

It does not appear from the Minutes whether or not this paper was adopted, though doubtless it was.—A.

567. *Transmitting mail on the Sabbath.*

1863, p. 164. The following minute was presented by Col. J. T. L. Preston, which was, on motion, unanimously adopted; and, in connection herewith, it was ordered that so much of a letter from the lamented Gen. T. J. Jackson, very recently addressed to Col. Preston, as relates to the subject hereof, shall be spread upon the Minutes of this Assembly, as an addition to the subjoined preamble and resolutions:

Whereas in our present struggle it is the conviction of this Assembly that God is solemnly asserting his supremacy as Governor of the nations; and whereas the lesson of all history confirms the teaching of all Scripture, that no nation can permanently prosper, nor enjoy a stable government, which deliberately sets aside the ordinances and statutes of Jehovah; and whereas it is ascertained that some of our statesmen, impressed with the same views, are seriously meditating the repeal of existing laws which require the transmission of the mail on the Christian Sabbath: therefore,

*Resolved*, That this General Assembly, representing the views and wishes of an important branch of the Christian Church, lifts its voice in earnest testimony against this form of public and national sin; and in view of God's present dealings with our young nation, in which his hand is so heavy upon us for our sins, implores the legislators of our land to put away from the nation this cause of the Divine anger, and, by restoring that honor to the Lord's day which is due to it as the solemn court-day of our Sovereign King, to draw down upon our land that blessing which is promised to those who remember the Sabbath to keep it holy.

*Resolved*, That we solicit other branches of the Church of Christ throughout this Confederacy to unite their testimony with our own, that those who guide our political fortunes may be at no hesitation in understanding that the nation's voice is pleading for its Sabbath, and for the blessing of him who is Lord of the Sabbath; and to this end the stated clerk be directed to communicate this paper to the ecclesiastical organizations of the leading evangelical churches of this Confederacy.

*Extract from a letter of Gen. T. J. JACKSON to Col. J. T. L. PRESTON.*

“NEAR FREDERICKSBURG, April 27, 1863.

“DEAR COLONEL: I am much gratified to see that you are one of the delegates to the General Assembly of our Church, and I write to express the hope that something may be accomplished by you at the meeting of that influential body towards repealing the law requiring our mails to be carried on the Christian Sabbath. Recently I received a letter from a member of Congress, expressing the hope that the House of Representatives would act upon the subject during its present session; and from the mention made of Col. Chilton and Mr. Curry, of Alabama, I infer that they are members of the committee which recommend the

repeal of the law. A few days since I received a very gratifying letter from Mr. Curry, which was entirely voluntary on his part, as I was a stranger to him, and there had been no previous correspondence between us. His letter is of a cheering character, and he takes occasion to say that divine laws can be violated with impunity neither by governments nor individuals. I regret to say that he is fearful that the anxiety of members to return home, and the press of other business, will prevent the desired action this session. I have said thus much in order that you may see that congressional action is to be looked for at the next Congress, and hence the importance that Christians act promptly, so that our legislators may see the current of public opinion before they take up the subject. I hope and pray that such may be our country's sentiment upon this and kindred subjects, that our statesmen will see their way clearly. Now appears to me an auspicious time for action, as our people are looking to God for assistance.

“Very truly your friend.”

568. *Permanent Committee on the Sabbath appointed.*

1878, p. 626. The report of the Committee on Bills and Overtures in relation to an overture from the Presbytery of Savannah, and a letter from the International Sabbath Association of New York, concerning a concert of Christian effort in promoting the observance of the Sabbath, was adopted, recommending that this subject be referred to a special committee.

The Rev. R. L. Dabney, D. D., Rev. J. E. Dunlop, with Ruling Elders I. D. Jones and J. A. Billups, were appointed the committee provided for in the above report.

P. 641. This committee reported:

That they find the evil named wide-spread and formidable, and, accordingly, exceedingly difficult to control. Some enquiry shows that the legislation of the civil commonwealths is in most cases wholesome as it affects private citizens, and as, according to the equity, and even the letter of the laws, it should affect Sabbath-breaking corporations; but the wealth, power and recklessness of these bodies in all the States, except, perhaps, Georgia, practically set at defiance these righteous laws, which all other citizens are required to obey. And it seems very obvious that any ordinary protest of any one body of Christians would be slighted by these privileged law-breakers, before whose will the majesty of the commonwealth and the statute law is sometimes effectually palsied and silenced. The sense of power and irresponsibility, the numbers employed and salaried by them, and the greed of the vast commercial interests which these corporations profess to serve as carriers, seemingly mock at a restraining public opinion as at the laws of the land.

The evil results of these abuses are wide and deplorable. The consequence, which is of least moral weight, but which is most likely to influence the transgressors, is a material one, viz.: that by resolving to desecrate systematically God's holy day, these corporations virtually resolve to banish from their service every man who truly fears God, or whose body and spirit enjoy the healthful and calming influences of home, Sabbath, and sanctuary, and to commit their valuable machinery and the property and lives of their patrons only to such men as are willing to defy the commandments of Almighty God, to forego all the

elevating and soothing influences of the domestic Sabbath's rest, and to carry to their tasks a spirit debauched and a set of nerves fevered by this habitual violation of nature's law, and by the spending of the holy hours of rest amidst the clangor of machinery and profanity. The result is easily foreseen in murderous collisions of trains, neglect of official trusts, waste of employers' property, and fierce outbreaks of arson and riot.

But our concern is with the moral results. Among these must be counted the influence of an evil example almost as wide as the land, and the seduction of temptation and opportunity to profane the Sabbath, offered to weak consciences. The armies of officials and servants employed by these corporations are seduced into a common neglect of the sanctuary, and of the duties of the Christian family. The quiet and order to which even the civil law entitles all citizens is, in a multitude of our towns and villages, invaded by noise and turmoil. And last, the pretext of associated and incorporate action sophisticates the consciences of the transgressors, making them bold in actions which as private individuals they would blush to perpetrate. And this is one instance of that tendency attending the growth of such corporations which is one of the gravest dangers of modern civilization.

Seeing that there is no remedy in the reach of Christians, except the power of a widely combined and universal public opinion, your committee recommend the following action :

I. That a permanent Sabbath Committee of three members, residing near enough to each other for concert and vigorous action, be appointed, to serve until the next Assembly and report to it, and to proceed forthwith in the following duties, viz.: to correspond and concert action with all such ecclesiastical and other bodies as are willing to act with them for this good cause; to assist in the production and circulation of suitable publications to instruct the people; and to procure such moneys as may be raised by voluntary contribution to defray this expense.

Besides the prelates, councils, conventions, assemblies, synods, and conferences of the different Christian denominations of the land, this committee should enter into correspondence, for this special work only, with such Sabbath associations as may be found in Baltimore, New York, and other cities, and with the General Council of the Young Men's Christian Association in the United States, to combine the exertions of these voluntary associations for Sabbath reform under the catholic principles of Christ's Church visible.

II. This Assembly faithfully admonishes all its pastors, officers and people against overt breaches of the Sabbath law ordained by the Lord Jesus Christ for all dispensations and times; and especially, that it is their positive and personal duty to clear their own skirts of all complicity with these sins, by refraining from all travel upon Sabbath-breaking railroad trains, steamers, etc., and to refrain, as far as their knowledge may enable them, from committing to them any goods or commodities for transport on the Lord's day.

The committee provided for in the above paper was appointed, to consist of the Rev. James Stacy, D. D., Newnan, Ga.; Rev. Donald Frazer, Decatur, Ga.; William A. Moore, ruling elder, Atlanta, Ga., and Thomas Q. Cassells, ruling elder, Atlanta, Ga.

Since this beginning the Assembly has annually appointed a similar executive or permanent committee on this subject.—A.

569. *Presbyterial committees on the Sabbath.*

1879, p. 45. *Resolved*, That the General Assembly recommends to all our Presbyteries and Synods that they give this subject their careful consideration, taking such action for the promotion of the general end sought as may seem to themselves to be wise and prudent; and as one of the means for the better organization of this work in our Church, the Assembly further recommends the appointment of Presbyterial committees, whose object shall be to secure the proper agitation of this question in their respective Presbyteries, and, as far as possible, to co-operate with the Assembly's committee in the way of furnishing them with facts, statistics, or such other aid as may be desirable.

Repeated in 1880. (P. 216.)

570. *Application to civil authorities on the Sabbath question.*

1881, p. 377. *Resolved*, That the committee be instructed to institute such correspondence with other evangelical churches as will secure their co-operation in bringing the "Sabbath question" to the attention of the civil authorities of all the States.

The Assembly would not recommend any overture, either as citizens or as ecclesiastics, to the Congress of the United States until the co-operation of the great bulk of the evangelical churches of the whole country may be obtained.

571. *Difficulty of co-operation among the denominations on the Sabbath movement.*

1883, p. 87. The permanent committee say: A difficulty that stares us in the face is the want of a co-operative movement on the part of the different denominations of the country. In accordance with the direction of former Assemblies, your committee have opened correspondence with several of these different Christian denominations. Though our communications have uniformly been received with the greatest courtesy, and in some instances corresponding committees have been appointed, yet we regret not yet to be able to report any tangible, practical result. How this co-operative movement is to be secured in the present divided state of religious sentiment is a problem of difficult solution.

572. *Discipline in cases of infraction of the Sabbath law.*

1884, p. 210. The Assembly directs the Presbyteries to enjoin upon sessions to take notice of infractions of this law, and, when necessary, to administer discipline, at least, so far as admonition and reproof are concerned.

1885, p. 413. *Resolved*, That sessions take notice of the violation of the Sabbath by members of the Church, and admonish and reprove them in the name of Christ; and if they persist in their infractions of the Fourth Commandment, that it be regarded as an offence demanding and justifying suspension. (See Chap. III., Art. I., Rules of Discipline.) Similar action taken in 1886. (P. 52.)

573. *Sunday newspapers and railway trains.*

1886, p. 52. Whereas we, a court of the Lord's house, believe that the Christian religion and Christian civilization rest largely upon the

proper observance of the Sabbath day; and whereas we believe that the running of railway trains and Sunday editions of newspapers are two most potent agencies for destroying the sanctity and proper use of the day; therefore,

*Resolved*, That the General Assembly of the Presbyterian Church in the United States condemns in most emphatic terms the publication and reading of Sunday editions of newspapers and the running of all railway trains on Sunday, and earnestly advises all our people not to read newspapers of Sunday editions, nor to patronize in any way Sunday railway trains.

1887, p. 229. *Resolved*, That Presbyteries be enjoined to take such steps as to them appear wisest to discourage and put a stop to such riding on Sunday trains and steamboats by church members, and by ministers of the gospel in going and returning from appointments, as cannot be justified on the grounds of necessity or mercy.

#### 574. *Meeting of Synod on the Sabbath.*

1886, p. 47. The Committee on the Records of the Synod of Alabama report that they have examined the same, and recommend their approval, except that the Synod held a business meeting on the Sabbath, November 8, 1885. This the Assembly emphatically disapproves. Adopted.

#### 575. *Baptism as a burial.—Its true significance.*

1863, p. 136. The following overture, signed by Rev. George H. Coit, was reported:

"The undersigned, believing the question, 'Unto *what* were ye baptized?' to be one of much importance, respectfully overtures this Assembly in the following case, viz.:

"A person presents himself for admission into this Church, who declares that he has been baptized in water in the name of the Trinity; that when he received the ordinance his views were intelligent and clear, and that his sole apprehension of the nature of the ordinance was that it symbolized the burial and resurrection of Christ.

"The administrator of the ordinance in this case is duly qualified, unless the holding and teaching of the above sentiments respecting the nature of the ordinance of baptism disqualify one from properly administering the same.

"Is such a ceremony valid Christian baptism?"

"Again, where the notion respecting baptism indicated in the above case becomes the *prevailing* and *controlling* idea in respect to the ordinance, does this invalidate the ordinance?"

The committee do not feel prepared to recommend an answer, either affirmative or negative, to the questions raised in this overture, without an opportunity for a more careful examination than can now be made of the subject. To represent the ordinance of baptism as the symbol of the burial and resurrection of Christ, to the exclusion of the work of the Holy Spirit, which it is designed primarily to signify, is a grave error, and, it is feared, a growing error in our day. It is, however, no slight matter, but one of great delicacy and responsibility, to determine how much of error, whether of defect or of perversion, on the part either of the administrator or of the subject, may exist without invalidating the ordinance itself.

Still, as the question is important, and one which our pastors and sessions must frequently encounter in the discharge of their functions, it is desirable that it should receive a definite answer from the highest judicatory of our Church, in order that the practice of the Church may be uniform throughout the country. The committee, therefore, suggest that it be referred, according to a good and ancient custom of the Reformed Church in Europe, to our learned brethren of the Theological Seminaries in Virginia and South Carolina, requesting them to bestow upon it such attention as they may be able, and to report their views to the next Assembly.

If this suggestion shall be approved by the Assembly, the committee recommend that the Rev. Drs. Adger and Howe, of the Seminary at Columbia, and the Rev. Drs. Dabney and Smith, of the Seminary in Prince Edward, Va., constitute a committee to whom the matter shall be specially entrusted. Adopted.

1864, p. 274. The committee appointed by the last Assembly to prepare an answer to the overture respecting baptism, recorded on page 136 of the Minutes of the last Assembly, would recommend to this Assembly the adoption of the following:

The question, "Unto *what* were ye baptized?" is, without doubt, of vital importance. This Assembly holds, with Calvin, that "a sacrament is an external sign by which the Lord seals his promises upon our conscience," and that "it is a fixed point that the office of the sacrament differs not from the Word of God, and this is to hold forth and offer Christ to us, and in him the treasures of the heavenly grace." (Inst., Book IV., Chap. XIV., Sections 1-17.) This Assembly holds also, with Pictet, that the sacrament of baptism was instituted in order to set forth "the blood and the Spirit of Christ; our justification by his blood, and our sanctification by his Spirit." (Book XV., Chap. XI., Sec. III.) It holds, with the Reformed Church in general, that baptism was designed to signify and seal our fellowship with Christ in his death and resurrection, with all the benefits thereof, among which are the remission of sins, regeneration, and eternal life. These things being so, of course a baptism administered and received in attestation of falsehood cannot be valid Christian baptism. This is the ground upon which our Church has rejected Romish baptism.

But it is equally clear that some distinctions must be made in reference to the cases to which this principle is to be applied.

1. We cannot say that errors, even very serious errors, in the apprehensions with which a person receives baptism necessarily render it invalid. If it be rightly administered, and he should wrongly conceive of it, we are not to repeat the baptism afterward when he becomes better informed.

2. We cannot even say that serious errors in the teachings of the individual administrator render it necessary to repeat baptism. He baptizes by authority from the Church that ordains him, and the baptism which he administers is to be judged according to her doctrines, and not those of each one of her individual ministers.

The first inquiry which arises upon a consideration of the overture submitted to us is, Does baptism symbolize the burial of Christ? This Assembly holds that baptism symbolizes the burial of Christ only in the sense in which the apostle speaks of our being buried with Christ in baptism. What that sense is, in both the passages where the phrase

occurs, we consider to be very clear, viz. : as merely embodying an intensive form of the idea of death. The apostle's object is to set forth the believer's being one with Christ in his dying; and, with characteristic warmth, he says not only that we are dead with Christ, but buried with him. It is just as when we intend to declare, with emphasis, to any person the certainty of another's death; we often say not only that he is dead, but that he is dead and buried. We do not perceive any allusion to immersion in Paul's language, either in Colossians ii. 12, or in Romans vi. 4; nor does the intelligent Haldane, in his Commentary on Romans, point out any, although himself a Baptist.

Indeed, there was nothing in the mode of our Saviour's burial which could possibly have suggested any such allusion to the writer of those epistles. Our Lord was not buried *down in the earth* as we bury our dead, and as he must have been buried if his burial had been intended to be symbolized by the believer's immersion in and rising out of what is so often called "the liquid grave"; but he was laid away in a chamber hewn out of the rock, and a great stone was rolled to the door thereof. Surely there was nothing in the mode of our Lord's entrance into the sepulchre which resembles, in the slightest degree, the immersion of a believer under the water.

The next question is, whether the ordinance is invalidated by the notion, on the part of the recipient and the administrator both, that baptism is symbolic of the mode of our Saviour's burial. This question is presented before us in the overture in two forms: *First*, whether this apprehension solely, and *Secondly*, whether this apprehension prevailingly, is error sufficient to invalidate the ordinance.

The proper answer to both these questions we conceive to be, that the prevalence of this idea in either form is not enough to invalidate the ordinance, unless it exclude positively the true idea of baptism, viz. : that it sets forth the death of Christ. It appears to us that those who hold that baptism symbolizes Christ's burial must all do so with this apprehension, that it symbolizes his burial—he *being dead*. So long as this is the case, the Assembly cannot take it upon them to say that the erroneous conception referred to makes it necessary to repeat the baptism accompanying it, if otherwise rightly administered. That baptism does signify real pardon of sin, purification from it by his Spirit, and engrafting into Christ so that we become one with him in his dying and in his rising, there can be no question. Christ is the *matter* or *substance* of the sacrament. It sets him forth to us as crucified for us, and raised for our justification. Let these truths not be shut out of view, and the application of water to the person, in the name of the Father, Son, and Holy Ghost, by any duly authorized Christian minister, is valid baptism. Adopted.

1865, p. 363. Overture from the Presbytery of Central Mississippi, dissenting from certain language used in the Minutes of the last General Assembly on the subject of valid and invalid baptism, and requesting this Assembly to make a new and more satisfactory deliverance.

*Reply*: The language from which the Presbytery dissents, that this is "the true idea of baptism, viz. : that it sets forth the death of Christ," taken by itself, is possibly liable to misapprehension. But inasmuch as the minute in question, in two or three different forms, does distinctly state the true doctrine, it is manifest that the last Assembly meant to teach that baptism "sets forth the death of Christ" by ex-

hibiting to us the benefits thereof in their effectual application to us by the Holy Ghost. In the similar expression in the same deliverance, where it is said that baptism "sets him (Christ) forth as crucified for us and raised again for our justification," it is evident that this language is used in the sense previously explained in the minute itself, viz.: "that baptism was designed to signify and seal our fellowship with Christ, in his death and in his resurrection, with all the benefits thereof." These expressions, thus explained, are assuredly in accordance with our standards and with the Word of God.

576. *May a Presbyterian minister baptize by immersion?*

1872, p. 167. In answer to an overture from certain members of the Presbytery of Lexington, the following was adopted:

Our Confession of Faith teaches that "dipping of the person into water is not necessary, but baptism is rightly administered by pouring or sprinkling water upon the person;" and our Directory prescribes "pouring or sprinkling water on the face of a child, without adding any other ceremony." This Assembly judges that for a Presbyterian minister to baptize by immersion is such a departure from the ways approved in our standards as should be discouraged.

577. *Romish baptism.*

1884, p. 206. "The session of the Presbyterian Church in Anderson, S. C., respectfully petition the General Assembly to pass a deliverance on the validity of Romish baptism."

We recommend that the General Assembly, as its answer, re-affirm the action of the General Assembly of 1871 (printed Minutes, page 30), viz.:

Our Church has always held, agreeably to Scripture, that the administration of baptism may present irregularities or imperfections which are not to be approved, but the sacrament may still have substantial validity. It is plain from the Scriptures that baptism has, by the Lord Jesus Christ, been given to his true visible Church catholic, and cannot be out of her pale.

The administration of this sacrament may, in two ways, be invalidated: either by the apostasy of the body wherein it is exercised, so that this society is no true part of Christ's visible Church, or by the utter change or corruption of the element and doctrine of the sacrament. And our Assemblies have correctly held that the form called by the Popish communion "Christian baptism" has ceased for both reasons to be valid, because that society is declared in Scripture to be antichrist, and Babylon, and apostate, out of which the Lord requireth his "people to come, that they may not be partakers of her plagues," and because she hath, with superstitious design, substituted a mixed element in place of water, which Christ ordained to be used as the emblem, and hath utterly corrupted the doctrine of holy baptism into an incantation working *ex opere operato*. (See sections on "Baptism as a Burial," (p. 345,) and "Valid Baptism" (p. 351).)

578. *Campbellite and Unitarian baptism.*

1870, p. 536. Inquiry from Rev. W. H. Vernon: "When members in good standing in the Christian Church (commonly called Campbellite), who have been baptized in the name of the Holy Trinity, apply, with

or without letters, for membership in connection with our Church, shall such persons invariably be re-baptized?"

*Reply:* The principles set forth in the deliverance of the General Assembly of 1814, concerning the baptism of Unitarians, and in the deliverance of the General Assembly of 1845, concerning Popish baptism, (see Baird's Digest, Book III., Secs. 12, 13, pp. 102, 103,) necessarily imply the invalidity of baptism as administered by ministers commonly known as Campbellites; and persons so baptized only by ministers of that body, coming into our connexion, should invariably be baptized before being admitted to the Lord's table.

1882, p. 573. Overture from Transylvania Presbytery, asking the Assembly to appoint a committee to consider the validity of Campbellite baptism, and the questions involved in a recognition of the same, with a view to rescinding the action of the Assembly of 1870 in this matter. It is recommended that the Assembly give the following answer:

The organization known as the Campbellite, or Christian, Church professes to receive the Scriptures as the Word of God, but has no authoritative exposition thereof, or confession of faith; further, as each church is absolutely independent of all the other churches, the greatest variety of doctrine must of necessity prevail. It seems difficult, therefore, to deal with the denomination as a unit or organic whole—difficult to affirm or deny anything as true or false of the whole body. To affirm that no minister of that denomination ever administers Christian baptism, is a proposition that this Assembly is not prepared to accept; and the decision of the question of how far the certificates and sacraments of the churches of that denomination are to be recognized and received must be left to the sessions and Presbyteries immediately interested in the subject.

579. *May non-professing parents present their children for baptism?*

1869, p. 376. Overture from the Presbytery of Charleston, which is in these words: "Is it an infraction of our standards for one of our ministers to baptize the infant child of a parent, or the ward of a guardian standing *in loco parentis*, who has not professed personal faith in Christ, but who was baptized in infancy?"

Answered in the affirmative. The Assembly would refer the Presbytery to the following portions of our standards as reasons for this answer: first, Sec. IV. of Chap. XXVIII. of the Confession of Faith; secondly, the answer to the 166th Question of our Larger Catechism; thirdly, the answer to the 95th Question of our Shorter Catechism.

580. *Baptism of the children of suspended members.*

1870, p. 537. Inquiry from Rev. W. H. Vernor: "Are the infants of suspended members, upon the application of suspended parents, to receive the ordinance of baptism before said suspension is removed?"

The following minute was adopted: The cases being so various in which the disciplinary sentence of suspension, which the Confession of Faith, Chap. XXX., defines as "suspension from the sacrament of the Lord's Supper for a season," may be pronounced, it would be inexpedient to enact an invariable rule to cover all cases alike. The decision upon each case as it arises should be left to the discretion of the session of the church.

581. *Neglect of infant baptism.*

1871, p. 32. Whereas there appears to be in some portions of our Church a degree of neglect on the part of Christian parents in presenting their children, at the proper time, for baptism, which this Assembly regards as giving occasion to those who do not appreciate this holy sacrament to speak against the truth, and which is detrimental to household religion and to the spiritual interests of the children of the covenant; therefore,

*Resolved, 1,* That the Presbyteries composing this General Assembly be, and they are hereby, instructed to bring this subject distinctly before the minds of our people, and to take measures to ascertain to what extent parents in their respective bounds are forgetting their covenant vows, and send up to the next General Assembly specific reports on this subject.

2. That the publications of our committee on the subject of baptism, and especially on infant baptism, should be disseminated and carefully read throughout our whole bounds, in order to correct the evil referred to; and that the stated clerks of the several Presbyteries be, and they are hereby, advised to procure and circulate such publications among their churches.

582. *Baptism of unconscious adults.*

1871, p. 19. Overture from the Rev. T. L. DeVeaux, of the Presbytery of Florida: Is it right to baptize a person whose recovery from the delirium of fever is despaired of, but who, *immediately* before he lapsed into the delirium, professed faith in Christ, and asked to be baptized? In other words, Is it right *ever* to baptize an unconscious adult person?

*Reply:* The sacraments are rational and spiritual means of grace, and cannot change the spiritual state of any soul *ex opere operato*. The Shorter Catechism (Question 94) defines baptism as "signifying and sealing our ingrafting into Christ, and partaking the benefits of the covenant of grace, and our engagement to be the Lord's." The Scriptures hold out sundry instances of believers in a state of salvation without water baptism, thereby showing that it is not in every case necessary to redemption. Experience has also taught us the propriety of caution in judging professions of faith and repentance made in sickness, either favorably or adversely. For all which reasons this Assembly decides that an unconscious adult, in the condition described in the above overture, is not a suitable subject for baptism.

583. *Baptism in extremis.*

1878, p. 634. Overture from the Presbytery of Potosi, asking, "Is it agreeable to the faith and practice of the Presbyterian Church for a minister of the gospel to administer the sacrament of baptism to an adult *in extremis*, in case said person professes faith in Christ, without being received into church membership?"

To this inquiry it is answered:

1. That the Assembly does not question the right of pastors to administer the ordinance of baptism to any who make a creditable profession of faith in Christ, but advises the exercise of great care and prudence in teaching such adult applicants as are in extreme illness the true use and meaning of this ordinance, in order that no countenance be given to the doctrine of baptismal regeneration.

2. As to use of baptism in admitting such persons into the Church, see Larger Catechism, Questions 165, 166, especially the clause "whereby the parties baptized are solemnly admitted into the visible Church," and "baptism is not to be administered to any out of the visible Church."

#### 584. *Valid baptism.*

1870, p. 537. *Resolved*, That a committee be appointed, which shall present to the next Assembly a report of full and clear instruction to the Church on the whole subject of valid baptism, and the extent to which baptism administered by other churches should be recognized.

This committee was appointed, to consist of the Rev. Drs. R. L. Dabney, Thomas E. Peck, J. B. Adger, and George Howe.

1871, p. 30. Your committee, in fulfilment of the duty above assigned them, would beg leave to refer to the Assembly's Digest, Book III., Pt. I., Chap 2. This chapter, from the enactments of previous Assemblies, presents what appears to us to be a safe and scriptural collection of rules concerning valid and invalid baptism. We are there taught that baptism is in no case to be administered by any save a minister of the Church of Christ, called to be a steward of the mysteries of God (see Directory of Worship, Chap. VII., Sec. I.); that baptism by a clerical imposter, who has in fact never received ordination to the ministry in any church of Christ, or by a minister duly suspended or deposed, is invalid, and so null and void; that, although the personal unworthiness of a minister officiating in any church of Christ does not invalidate the ordinances of that communion, yet peculiar and intentional profanity in the administration of a particular baptism may properly render it invalid; but in this case the church session and pastor are the best judges, and must decide from the particular circumstances whether to re-administer the sacrament in a regular manner; and that all baptisms administered in the Unitarian and Popish communions are invalid. We respectfully recommend to the Assembly to reaffirm all these rules.

The Assembly of 1870, being asked whether persons who have been baptized in the name of the Holy Trinity in the "Christian Church" (commonly called Campbellite), and applying for membership in our Church, shall be invariably re-baptized, did, from the same principles, answer this question in the affirmative, whereupon was adopted the resolution appointing to the undersigned the present duty.

If any other instruction to the churches is needed on "the whole subject of valid baptism, and the extent to which baptism administered by other churches should be recognized," we would respectfully submit the following:

Inasmuch as contact may hereafter arise with religious denominations now having no relations with our Church, or not even in existence at present, this instruction cannot now be given by a complete specific enumeration. It can only consist of the statement of scriptural principles which determine each case as it arises.

Our Church has always held, agreeably to the Scripture, that the administration of baptism may present irregularities or imperfections which are not to be approved, but the sacrament may still have substantial validity. It is plain from the Scripture, that baptism has by the Lord Jesus Christ been given to his true visible Church catholic

(see Matt. xviii, 19, 20; Acts ii. 41, 42; 1 Cor. xii. 13; Book of Government, Chap. VII.; Directory of Worship, Chap. VII., Sec. I), and cannot be out of her pale. The administration of this sacrament may be in two ways invalidated: either by the apostasy of the body wherein it is exercised, so that this society is no true part of Christ's visible Church; or by the utter change or corruption of the element and doctrine of the sacrament. And our Assemblies have correctly held, that the form called by the Popish communion "Christian baptism" has ceased, for both reasons, to be valid; because that society is declared in Scripture to be antichrist, and Babylon, and apostate, out of which the Lord requireth his "people to come, that they may not be partakers of her plagues;" and because she hath, with superstitious design, substituted a mixed element in place of water, which Christ ordained to be used as the emblem, and hath utterly corrupted the doctrine of holy baptism into an incantation working *ex opere operato*.

In other societies, as the Unitarian, their rites may have due regularity of outward form, and yet be no valid baptism, because these bodies are not true parts of Christ's visible Church. The validity of such cases therefore depends upon the claim of the communion in which they are administered to be true churches of Jesus Christ. But the scriptural mark of a true church is its holding forth the Word of God. (See Rom. iii. 2; 1 Tim. iii. 15; Book of Government, Chap. II., Sec. II.; Confession of Faith, Chap. XXV., Sec. III.)

In view of the fact that several churches hold grave errors in connection with much saving truth, and that perhaps no church receives in everything the exact mind of the Spirit, it may be asked, With what degree of strictness or liberality this mark of a true visible Church is to be applied. It seems to us consonant to the Scriptures and the judgment of charity to answer, that so long as any communion so retains the essential truths of God's Word and the aids of the Holy Ghost as to save souls by its ministrations, it shall be held a true, though imperfect, member of his visible body. Though it may omit or impugn some principles which we have received from God, and may even deny to our ordinances all recognition, and to our communion all church character, yet we may not imitate its uncharitableness; so long as Christ visibly entrusts it with his saving Word and Spirit, we are bound to recognize it as of his visible body, notwithstanding its errors, and to pray for its attainment of a more peaceable unity in the bonds of the truth. But in judging the tendency of its ordinances to save souls, it is obviously proper that we shall estimate those ministrations as a consistent whole, as set forth by this communion. If their only tendency as a whole, taken as it expounds them to its members, is destructive to souls, then we cannot admit that it is a pillar and ground of saving truth, merely because of some disjointed fragments of the gospel verities, mixed with heresies which, if heartily accepted by the people as taught, must be fatal to souls, or because a few persons, through the special teaching of God's Spirit, leading them to select the spiritual meat and reject the poison, actually find Christ under those ministrations; for the proper function of a visible Church is instrumentally to communicate to its disciples spiritual discernment, and not to presuppose it; and the happy escape of these souls from damnable error is due to the special grace of God shielding them against the regular effect of these ministrations, rather than employing and blessing

them. If this rule of judgment be denied, then might a valid church character possibly be established for an association of infidels investigating parts of God's Word only for purposes of cavil, since the Almighty Spirit might, against those purposes, employ those parts of the Word to awaken and convert some member.

When we examine the numerous societies founded by Mr. Alexander Campbell and his coadjutors, we find that their distinctive principle is a rejection of all use whatsoever of creeds or symbols of faith of human composition, as anti-scriptural, and infringing liberty of conscience and Christian unity; but none the less do we find, in the teachings of their recognized founders and leaders, a particular theological system which has generally among them the virtual force of an accepted creed, even to the extent of being employed as a test of ministerial standing and rule of expulsion. The leading points of this system we find to be the following:

The inspiration of the Old and New Testaments is admitted, but the authority of the former as a rule of salvation under the new dispensation is superseded. The death of man's soul in sin, and his inability of will unto all spiritual good, are denied. A temporal sonship of Christ, with his divinity and vicarious sacrifice, are held, as also the personality and mission of the Holy Ghost as Comforter. Justification, which is defined to be remission of sins only, is on account of the merit of Christ's sacrifice alone; and this merit received by faith is first applied and sealed to the believer only in immersion, than which no other water-baptism is recognized. This faith, when genuine and justifying, always worketh by love, producing repentance unto life; but the renewing and quickening agency of the Holy Ghost in producing this faith and repentance is expressly denied, save as he exercises a moral suasion, by holding forth inducements thereto in the Scriptures: and the sinner is required to quicken himself unto the exercise of these saving graces of his own free will; for it is declared that no man can receive the Spirit until after he hath received Christ and been reconciled to him in immersion. The mission of the Holy Ghost is therefore, according to them, only to promote the comfort and sanctification of the believer after his adoption by dwelling in his soul. Regeneration is taught to be no more than the introduction of a person into an estate of reconciliation. This, taken with other preceding propositions, manifestly abolishes the whole doctrine of effectual calling. As faith is made prerequisite to baptism in every case, infant baptism and the membership of the children of believers in Christ's Church are utterly repudiated. And as the only faith required for adult baptism is the temporary faith of the soul exercising solely its native powers (whereas the Scriptures require of adults a living faith in order to baptism), it is hard to see what part of the doctrine of baptism is left uncorrupted. While this is the system of faith which distinguishes their body, they require, as the only declared basis for Christian communion, the reception of the Lord Jesus Christ for salvation, expressed and sealed in immersion.

If your committee may believe the current testimony within and without these societies, while some who are admitted to them hold more, many hold less of God's saving truth than is embraced in the above erroneous and fragmentary doctrine. Such must be the result of their rejection of all symbols of belief. If this first principle be consistently

carried out, any one who is willing to attest in immersion a profession of his faith in Jesus Christ as God's Son, and his Saviour, must be admitted to communion, and may be admitted to the ministry—whatever may be the sense in which he construes the terms “faith,” “Messiah,” “sonship to God,” and “salvation”—although that construction may be Sabellian, Arian, Pelagian, or Socinian. To this must be added the fact that these societies admit no theory of church government save the Independent, and no superior church courts of review and control. Whatever, then, may be the excellence of one member or one congregation in this denomination, the Christian world has no evidence or guarantee that the next is not of a far different character.

In such circumstances, even if the Assembly admitted that the system above delineated contained sufficient substance of saving truth to redeem the soul embracing it, this difficulty would remain: this communion refuses us all guarantee that the person baptized into its pale held at the time even that fragmentary outline. We are persistently left in the dark whether both he and the minister who baptized him, and the congregation which received him, may not have apprehended the Trinity whose name was used, the faith professed, and the salvation embraced, in the sense of the unbelieving Pelagian or Socinian, unless we happen to have the incidental evidence of a personal acquaintance with these several parties. In these circumstances, there appears no way for the Church to protect the testimony and sacraments of her divine Head from disparagement (a sacred duty, in the performance of which no option is left us), except to refuse to recognize in that body, as a whole, a part of Christ's true visible Church. Believing that it embraces many individuals and some congregations who are true saints of God, we sincerely regret, for the sake of these, the necessity of assuming this ground. But it is a necessity which they create, in refusing to separate themselves, by a definite testimony, from those who teach “another gospel”; for our Sovereign Lord has strictly forbidden us to bid God-speed to such. Adopted.

#### 585. *Liturgy for Public Worship.*

1864, p. 388. The following paper was presented by J. T. L. Preston, and, on motion of Rev. P. T. Penick, laid on the table:

Inasmuch as the Directory of Worship of the Presbyterian Church prescribes an outline of prayer in the public worship of God, and suggests topics which are always appropriate to his people in their solemn assemblies in his house—such as adoration, supplication, and penitential confession of sin—would it be in accordance with the principles and early usages of the Presbyterian Church, and calculated to promote the decorum and devotional character of its public service, to introduce a few scriptural and well-considered forms of prayer, requiring responses on the part of the congregation, the use of such forms to be optional on the part of pastors conducting these services?

*Resolved*, That a committee of five be appointed, to take into consideration the above subject, and to report thereon at the next meeting of the Assembly.

1865, p. 375. A motion was made by Col. Preston to take up a resolution in regard to liturgies, which had been laid on the table at the last General Assembly, which motion was lost.

1872, p. 154. Ruling Elder J. T. L. Preston introduced the following resolution. After citing by way of preamble the same language, word for word, found in his resolution offered in 1864 (see above), these words follow: *Resolved*, That a committee be appointed by this Assembly to make to the next General Assembly a report responsive to the above inquiry.

P. 162. This paper was taken from the docket, and, after discussion, the motion to adopt the paper was rejected: on an "aye and no" vote—ayes, 5; noes, 102; *non liquet*, 1.

586. *Directory for the Oblation.*

1868, p. 278. The committee would suggest to the Assembly the appointment of a committee to prepare a "Directory for the Oblation," to be inserted in the Directory of Worship, consisting mainly of references to passages of Scripture containing the doctrine of oblation, which might be recited by the minister before or during the offering of their gifts by the congregation. In the opinion of your committee, such a directory would serve to keep this great doctrine before the faith and consciences of believers. Adopted.

P. 281. Rev. Drs. M. D. Hoge and T. E. Peck were appointed such committee.

587. *Burial Service.*

1880, p. 196. Overture from the Presbytery of Orange, asking the Assembly to provide, and have bound with our collection of Psalms and Hymns, a suitable burial service for the optional use of laymen.

This overture was referred to the committee appointed to revise the Directory of Worship.

588. *The Benediction.*

1881, p. 366. The records of the Synod of Missouri were approved, with the exception that, on page 23, it appears that the Synod, in reply to an overture asking, "Are not our various forms of so-called benedictions prayers?" gave the answer, "They are prayers." Exception was taken to this answer, because of its inconsistency with the Form of Government, Chap. II., Sec. IV., Art. V.; and with Chap. IV., Sec. II., Art. IV.

589. *Day of fasting and prayer.*

1866, p. 39. In view of the manifold sins and dangers of our people, the privations and distress to which many of them have been reduced, and especially in the hope that it may please God, in answer to our prayers, to bestow his blessing on our Church in all her spiritual interests and Christian enterprises, *Resolved*, That the last Thursday of February, 1867, be appointed a day of fasting, humiliation, and prayer, to be observed by all the ministers, families and congregations under the General Assembly.

1867, p. 137. Overture from the Synod of South Carolina, in regard to appointing a day of fasting and prayer. The following was adopted:

*Resolved*, That this Assembly recommend the 24th day of January, 1868, as a day of fasting and prayer, and urge upon all our churches, in view of the extraordinary distress of God's people in this land, to observe said day by suitable religious exercises.

1868, p. 280. In view of the general condition of our Church and country, be it *Resolved*, That Thursday before the first Sabbath in August next be appointed and set apart by this Assembly as a day of fasting, humiliation and prayer, to be observed in all our churches.

590. *Day of thanksgiving and prayer.*

1872, p. 166. In response to an overture from the Synod of South Carolina, the Committee of Bills and Overtures recommend that the third Thursday of November next be observed as a day of special thanksgiving to God for his mercies to us as a church, and of humiliation and earnest supplication to God for an abundant outpouring of his Spirit on all our pastors and congregations. Adopted.

591. *Family worship.*

1883, p. 21. In response to an overture from the Presbytery of Paducah, the committee recommend that the General Assembly grant the request, and appoint a committee to draft a pastoral letter, bringing the subject of family worship, and the apparent results of its neglect in a prevalent worldliness and startling failure of the covenant sons of the Church to consecrate themselves to the gospel ministry, before the congregations under its care.

NOTE.—It does not appear that this committee was ever appointed.

1884, p. 207. The Presbytery of Paducah respectfully overtures the General Assembly to appoint a committee to draft a pastoral letter, bringing the subject of family prayer before the congregations under its care, and impressing upon our pastors the solemn obligation of urging it on their respective congregations.

*Answer:* We recommend that the request be granted, and that a committee of three be appointed to draft said letter.

This committee thus ordered was appointed, to consist of Rev. T. R. Markham, D. D., Rev. J. R. Burgett, D. D., and Ruling Elder J. S. Raymond. Elder W. F. Ogden was later substituted for the last named on the committee. The letter prepared is found on page 459, Appendix to Minutes for 1885.

1885, p. 425. Whereas the Narratives from Presbyteries so uniformly report sad, deplorable, distressing neglect of family worship and catechetical instruction in the household, therefore—

*Be it resolved*, That this Assembly recommends that the Presbyteries instruct every minister having the care of souls within our bounds, to preach during the month of October, or as soon thereafter as practicable (and frequently in the future), a sermon on the importance of family worship, to be followed by one on parental responsibility; these sermons to be preached in every congregation, at a time most favorable for a large attendance; and that Presbyteries require from every pastor a report as to his diligence in the performance of this duty.

592. *Pastoral letter on religious training in the family, and the church attendance of children.*

1873, p. 306. In response to an overture from the Presbytery of Memphis, the Assembly appointed a committee to prepare a pastoral letter on religious training in the family, and the importance of parents accustoming their children to worship with them regularly in the sanctuary on the Sabbath. The letter is found on page 336 of the Minutes.

593. *Committee to prepare a Hymn Book.*

1861, p. 31. From Rev. R. McInnis: "The Assembly is overtured to appoint a committee of ———, to revise and prepare for the use of our Church a suitable Hymn Book, and report the same to the next General Assembly."

*Answer*: It is recommended that a committee be appointed to revise our Book of Psalms and Hymns, and report to the General Assembly as soon as they can be prepared.

P. 40. Rev. Drs. B. M. Palmer, T. V. Moore, Thomas Smythe, J. B. Stratton, and John W. Pratt, were constituted such committee.

1863, p. 123. A report of the committee appointed by the first Assembly to revise the collection of Psalms and Hymns now in use was read by its chairman, the Rev. Dr. Palmer, and was, on motion of the Rev. John Miller, referred to a committee of five for examination, with directions to report to this Assembly. The moderator appointed upon this committee, C. W. Lane, E. McNair, Dr. J. L. Wilson, ministers; and J. N. Whitner and George J. S. Walker, ruling elders.

P. 144. The committee to whom was referred the report of the Committee upon the Revision of the Book of Psalms and Hymns, together with the manuscript containing the result of the labor of said committee, beg leave to report, recommending the adoption of the following resolutions:

*Resolved*, 1, That five hundred copies of the entire report of the Committee of Revision be published in pamphlet form; also, that said report be published in the Appendix to the Minutes of the Assembly.

2. That inasmuch as the manuscript Hymn Book submitted can only be regarded as a beginning of the work of revision, notwithstanding the diligence, labor and skill expended upon its preparation, the committee shall be continued for another year, with the addition thereto of the Rev. John Leyburn, D. D., and the Rev. G. H. W. Petrie, D. D.

3. That the committee be directed to confer with the Committee of Conference upon Psalmody appointed by the Associate Reformed Church, and to make such propositions in the premises as to them may seem advisable, subject to the action of the General Assembly.

4. That suggestions and criticisms relating to the new Hymn Book be invited from all parts of the Church, with the request that they be communicated directly to one or more members of the Committee of Revision.

This report, specifying the particular changes which the committee propose in the Hymn Book, together with the canons they adopted for their guidance in their work, is found on page 176, Minutes of 1863.—A.

1864, p. 249. This committee submitted a further report, recommending additional changes, which they specify in their report. They say: "In view of the difficulties which now exist as to publishing, and to secure more fully the judgment of the Church as to the proposed changes, the committee would respectfully suggest that the book be held under consideration for another year: that this report be published as supplementary to that made to the last Assembly; that further criticism be invited from all who are interested in the work, and that the committee be allowed another opportunity to review their own selections, and to present the book to the next Assembly for final adoption." Report adopted (p. 288).

The chairman of the committee having reported in substance that it had been found impracticable, owing to the distracted state of the country, for the committee to convene since the last report, and having recommended the formation of a new committee to prosecute the work of revision, and that this committee be so constructed that its members shall be locally convenient to each other, so as to secure easily a meeting (1865, p. 353), it was—

1865, p. 374. *Resolved*, That the suggestion in relation to a new committee be adopted in part, so as to include a part of the old in the new. That, according to this arrangement, the following be the committee, viz.: Drs. T. V. Moore, Moses Hoge, C. H. Read, Wm. Brown, J. L. Kirkpatrick, Thomas Smythe, J. D. Mitchell, R. L. Dabney, and B. M. Palmer; Rev. Messrs. Dod and J. L. Girardeau.

That this committee be instructed to complete their work as soon as possible, consistently with its great importance, and report to the next Assembly.

That this committee be instructed to initiate measures for the compilation of suitable music for the Hymn Book, which will be adapted alike for social and public worship, and for the use of Sabbath-schools.

That the Committee on Psalmody be instructed to select from the book which they may compile such hymns as may be especially adapted to the use of Sabbath-schools, which, with such other hymns as the committee may deem suitable, shall be printed in a separate volume.

1866, p. 13. The report of the Committee on the Revision of the Hymn Book was presented, on behalf of that committee, by the Rev. Dr. William Brown. The Rev. C. S. Dod, a member of the committee, presented a minority report, when, on motion of Dr. Woodrow, both of these reports, with both the volumes of hymns prepared, were referred to a committee, whose duty it should be to report such further action as might be judged advisable. Messrs. Woodrow, Graham, Cochran, Campbell, Estes, Walker, and Bartlett, were appointed said committee.

P. 22. The committee to which was referred the report of the Committee of Revision of the Book of Psalms and Hymns, the minority report presented by the Rev. Charles S. Dod, with other papers, begs leave to recommend the adoption of the following resolutions:

*Resolved*, 1, That the report of the Committee of Revision be approved.

2. That the minority report and other papers referred to this committee be referred to the Committee of Revision.

3. That the committee be directed to incorporate in the Book of Psalms not less than fifty from the version used in the Scottish churches, arranging these under the several Psalms, as part 1st, 2nd, etc., as it may deem best.

4. That the Rev. Messrs. Wm. Banks and J. H. Bryson be added to the Committee of Revision.

5. That the committee shall be at liberty to make, in the book submitted as part of its report, such minor alterations, *i. e.*, additions or omissions of psalms and hymns, or changes of phraseology, as it may see fit after examining the minority report and other papers referred to it by the General Assembly, and also the suggestions made to it by members of the Church.

6. That the committee, through the Executive Committee of Publication, be directed to publish, for the use of the churches, at the earliest

possible day, the Book of Psalms and Hymns, with the changes now ordered or permitted.

P. 33. The following paper, offered by the Rev. Dr. Palmer, was adopted:

In order that the Committee of Revision of the Book of Psalms and Hymns may not feel themselves unduly restricted by the occurrence of the word "minor" in the fifth resolution adopted on this subject, therefore,

*Resolved*, That if, in the judgment of the committee, the materials placed in their hands by that resolution furnish a hundred or more additional hymns suitable for the worship of the sanctuary, the prayer-meeting, and the family, the committee is hereby authorized to adopt and incorporate them, provided that the whole number of psalms and hymns be not made greater than in the present book.

The Executive Committee of Publication reported (1867, p. 195) that the Hymn Book thus prepared had come into its hands, and that 20,250 copies had been printed.—A.

#### 594. *Rouse's version of the Psalms.*

1870, p. 522. *Resolved*, That the Assembly hereby instructs the Committee of Publication to insert Rouse's version of the Psalms with the book of praise now in use in the Church, as part of the authorized psalmody of the Church, and that the committee be directed to provide the whole book thus constituted, or the separate parts of it, according to the demands of the people or congregations respectively.

This action was taken in view of the action of the Synod of Kentucky in the matter of organic union with the Associate Presbytery of Kentucky, which the reader will find in the appropriate section, and to which he is here referred.—A.

#### 595. *Hymn and Tune Book.*

1869, p. 387. *Resolved*, That the committee be directed to consider the practicability and expediency of preparing and publishing a Book of Tunes adapted to the use of our Church, and report to the next General Assembly.

1870, p. 534. *Resolved*, That the executive committee be directed to have a Book of Tunes adapted to the wants of our churches, and suitable to be used in connection with our Psalms and Hymns, prepared and published as soon as may be convenient.

1872, p. 171. *Resolved*, That the Assembly express its approbation of the principles on which the preparation of a Tune and Hymn Book for churches, recommended by the two last Assemblies, has been conducted. These, and the labor on the part of the secretary which has been bestowed upon it, are the best securities of its receiving the approbation and meeting the wants of the Church when it shall be completed. The thanks of the Assembly are also due, and are hereby tendered, to Charles C. Converse, Esq., of New York city, for his valuable labors as musical editor, bestowed in the preparation of both of these works.

These principles are found in the Appendix to the Minutes for that year.—A.

1873, p. 370. The executive committee reported that the book had been prepared according to the views submitted to the last Assembly and approved by it; that the work had been stereotyped, and that they

had proof sheets for the examination of the Assembly, and for the suggestion of changes. Thereupon the following recommendation was adopted :

P. 325. Your committee would express its approval of the "Hymn and Tune Book" prepared by the executive committee, and recommend that they be directed by this Assembly to issue, as early as practicable, the said "Hymn and Tune Book," with an "Appendix," containing such hymns as, in their judgment, may seem for the general and best interests of the Church.

1874, p. 521. The Assembly recommends the use of the new Book of Hymns and Tunes in all our churches and families.

596. *Robinson's Hymns and Tunes.*

1881, p. 371. Overture from the Executive Committee of Publication, as to a proposition from Messrs. Scribner & Co., publishers, in New York, to furnish the Rev. Dr. Charles S. Robinson's collections of Hymns and Tunes, for use in various seasons of worship, to take the place of our own Hymn Book. It is recommended that the executive committee be not authorized to make the proposed contract. Adopted.

1882, p. 550. A communication has been received by the executive committee from the Century Company, proposing to place our *imprimatur* on the Psalms, Hymns and Spiritual Songs, with the music, of Rev. C. S. Robinson, and to furnish the executive committee with these books, and others of the series, at such prices as the committee deem advantageous. Your committee recommend that, as these books are being introduced into many of our churches, that the executive committee enter into this arrangement, so that those of our people who desire these books may obtain them more conveniently, and that whatever advantages may accrue from the plan may accrue to the Church, if they are approved after the usual examination by the executive committee. Adopted.

597. *Revision of the Hymn Book.*

1881, p. 371. Overture from the Presbytery of East Hanover, asking for a revision of the present Hymn Book. In answer to this overture, it is recommended that the request be granted. Not adopted.

1886, p. 46. Overture from Western District, asking for a revision of the Hymn Book. Not granted for the following reasons :

1. The expense would be considerable.
2. We have already a cheap selection of hymns, furnished by our Committee of Publication, suited to the general wants of our Sabbath-schools, prayer-meetings and congregations.
3. The Atlanta Assembly adopted and recommended to our churches the Psalms and Hymns and Spiritual Songs, edited by Dr. C. S. Robinson, and published by the Century Company, which bears the imprint of our committee, and which is coming fast into use.

## BOOK VI.

### TOPICS MORAL AND SECULAR.

#### 598. *Fashionable amusements and social recreations.*

1865, p. 361. A paper from the Rev. Dr. Ross, on the subject of fashionable amusements, containing three inquiries, with their proposed answers:

The inquiries were answered as follows, viz.:

1. Whether every church session has the right to make it a rule that dancing and other amusements are disciplinary?

*Answer:* No church judicatory has a right to make any new rules of church membership different from those contained in the constitution; but it is the undoubted right of the session, and of every other judicatory, to make a deliverance affirming its sense of what is "an offense," in the meaning of the Book of Discipline, Chap. I., Sec. III.

2. Whether such rule commonly exists in Presbyterian churches?

*Answer:* Probably none of our judicatories are as faithful as they ought to be; but it is believed that the churches generally do, in some form, discountenance dancing. And the Presbyterian Church, through its supreme judicatory, has repeatedly borne its testimony against dancing and other worldly amusements.

3. Whether such rule is expedient, or what should be the mind of the whole body, and what its action?

*Answer:* It is the duty of every judicatory to enforce the teachings of our standards on this and other fashionable amusements, such as theatrical performances, card-playing, etc. And while the Assembly believes that the "lascivious dancings" declared to be forbidden in the Seventh Commandment, by the answer to the 139th question of the Larger Catechism, are not those usual in our best society, yet it is our belief that the tenor of the teachings of the Scriptures, and of our standards, is in direct opposition to this social usage. Christ's kingdom is not of this world, and the apostle exhorts Christians not to be conformed to the world. Though we do not say that all these worldly amusements are "in their own nature sinful," it is clear that they "may tempt" those who engage in them, and others, to sin; and moreover, the Scriptures condemn them as worldliness. If the practice of the dance in mixed assemblies be not conforming to the world, it is difficult to name any offense against the injunction of the apostle. Nor need the Church of Christ have any hesitancy in announcing its position on this subject: for the men of the world, with one consent, agree that it is inconsistent with the nature of the Christian profession for members of the Church to engage in the dance.

In this connection, the Assembly would take occasion to exhort our Christian people to avoid the excesses into which they are in danger of being drawn by the demands of fashion. The Scriptures forbid "revellings" and all intemperate self-indulgence, with which teachings

the prevalent custom of protracting social assemblies, with or without music and dancing, to the hours of the morning, but especially when accompanied with drinking and card-playing, is manifestly inconsistent. Moreover, the Assembly, observing that parties of pleasure are usually composed almost exclusively of unmarried young people, would give it as its earnest advice, that the best form of social reunion be made to partake as much as possible of the style and tone of the family circle, in which youthful enjoyment is tempered by the presence of the older and married members.

The Assembly expresses itself with the more earnestness on this whole subject, because of the disposition which is observed in all parts of our borders to run into the inordinate indulgence of worldliness at this time, in forgetfulness of the mighty chastenings of God which are even yet upon us, and because we see members of our churches and our beloved baptized youth, in forgetfulness of the covenant of God which is upon them, carried away with the world's delusions, to the subversion of the divine influences of the sanctuary, and to the neglect of the interests of their souls. Wherefore the Assembly would urge our people to take the word of exhortation, to abstain from all forms of evil, and to study and pursue that sobriety which becometh the gospel, so that the Church of Christ shall indeed be "a peculiar people." And we hereby exhort our ministers and church sessions to a discharge of their duties. Let them proceed, by affectionate and faithful instruction from the pulpit, as well as in private, by admonition, and by such other measures as Christian prudence may dictate; but when all other means fail, then let them proceed to such methods of discipline as shall separate from the Church those who love the world, and practice conformity thereto, rather than to the law of Christ.

599. *Discipline to be enforced against certain offenses.*

1869, p. 390. Overture from the Rev. Dr. Dabney, that the Assembly would direct all its moral and spiritual powers, by such measures as shall seem to it best to this end, effectually causing all church sessions and Presbyteries to enforce the discipline provided in our constitution against offenses, and especially against conformity to dissipated and lascivious amusements of the world, intemperance, and relaxed expedients for evading pecuniary obligations now permitted by the legislation of the country.

*Answer:* The Assembly would earnestly and solemnly enjoin upon all the sessions and Presbyteries under its care the absolute necessity of enforcing "the discipline provided in our constitution against offenses," under the word offenses including attendance by our members upon theatrical exhibitions and performances, and promiscuous dancings: against intemperance, and against availing themselves of the "expedients for evading pecuniary obligations now permitted by the legislation of the country," in such a manner as cannot be justified by a conscience enlightened by the Spirit and the Word of God, and as must dishonor the cause of Jesus Christ.

600. *Card-playing, dancing, and dancing-schools.*

1877, p. 411. Overture from the Presbytery of Atlanta, asking the Assembly to interpret the law of the Church concerning worldly amuse-

ments, as set forth in the deliverances of the Assemblies of 1865 and 1869, in the following particulars:

I. Does the law forbid card-playing for purposes of amusement, or for purposes of gambling merely?

II. Does it forbid dancing, or only promiscuous dancing?

III. If the latter only, to what accident of the dance does the word "promiscuous" refer? Does the law forbid round dances merely as distinguished from the square? or dancing at a public ball as distinguished from dancing in a private house? or the mingling of males and females in this amusement for the reason, among others, that in such cases the dance has a tendency to influence the licentious passions?

*Answer:* 1st, The Assembly has uniformly discouraged and condemned the modern dance in all its forms, as tending to evil, whether practiced in public balls or in private parlors.

2d, Some forms of this amusement are more mischievous than others: the round dance than the square, the public ball than the private parlor: but all are evil, and should be discountenanced.

3d, The extent of the mischief done depends largely upon circumstances. The church session is therefore the only court competent to judge what remedy to apply; but the Assembly being persuaded that, in most cases, it is the result of thoughtlessness or ignorance, recommends great patience in dealing with those who offend in this way.

4th, The following was added by the Assembly as an amendment: And we further affectionately urge all our Christian parents not to send their children to dancing schools, where they acquire a fondness and an aptitude for this dangerous amusement.

Rev. J. W. Montgomery, of Savannah Presbytery, placed on record his protest against the above action. This is found on page 429 of the Minutes.

601. *In what sense the Assembly's deliverances on worldly amusements are to be understood.*

1879, p. 23. The Presbytery of Atlanta asks the Assembly for definite instructions, among other things, upon the following points:

1. Are the deliverances of 1865, 1869, and 1877, on the subject of worldly amusements, to be accepted and enforced as law by judicial process?

2. Are all offenses named in them to be so dealt with, or are exceptions to be made?

In answer, the following was adopted:

*First,* This Assembly would answer the first question in the negative, upon the following grounds:

1. That these deliverances do not require judicial prosecution expressly, and could not require it without violating the spirit of our law.

2. That none of these deliverances were made by the Assembly in a strictly judicial capacity, but were all deliverances *in thesi*, and therefore can be considered as only didactic, advisory, and monitory.

3. That this Assembly has no power to issue orders to institute process, except according to the provisions of Book of Discipline, Chap. VII., in the old, and Chap. XIII., Sec. I., in the revised book; and all these provisions imply that the court of remote jurisdiction is dealing with a particular court of original jurisdiction, and not with such courts

in general. The injunctions, therefore, upon the sessions to exercise discipline in the matter of worldly amusements are to be understood only as utterances of the solemn testimony of these Assemblies against a great and growing evil in the Church. The power to utter such a testimony will not be disputed, since it is so expressly given to the Assemblies in the Form of Government, Chap. XII., Sec. V., of the old, and in the revised Book of Church Order, Form of Government, Chap. V., Sec. VI., Art. VI.; and this testimony this Assembly does hereby most solemnly and affectionately reiterate.

In thus defining the meaning and intent of the action of former Assemblies, this General Assembly does not mean, in the slightest degree, to interfere with the power of discipline, in any of its forms, which is given to the courts below by the constitution of the Church; or to intimate that discipline in its sternest form may not be necessary, in some cases, in order to arrest the evils in question. The occasion, the mode, the degree, and the kind of discipline, must be left to the courts of original jurisdiction, under the checks and restraints of the constitution. All that is designed is to deny the power of the Assembly to make law for the Church in the matter of "offenses," or to give to its deliverances *in these* the force of judicial decisions.

*Second*, The second question, which is, "Are all the offenses named in the deliverances of 1865, 1869, and 1877, to be dealt with in the way of judicial process, or are exceptions to be made?" needs no answer after what has been said in answer to the first.

602. *Declines to make a further deliverance on the subject of dancing.*

1880, p. 193. From the Presbytery of Athens, asking the Assembly to make a more full and explicit deliverance on the subject of dancing and worldly amusements.

This Assembly declines attempting any such deliverance—

1st, Because the deliverances of former Assemblies on this subject are as full and specific as the nature of the case allows.

2nd, Because the evils referred to are to be met, not by resort to deliverances of the Assembly, but rather by care on the part of the court of original jurisdiction.

603. *Former deliverances have not been revoked.*

1881, p. 358. From Montgomery Presbytery, inquiring whether the deliverance of the Assembly of 1877, on dancing, has been affected by the action of the Assemblies of 1879-'80, and requesting that said deliverance be reaffirmed.

*Answer*: The deliverance of 1877 has not been revoked by any subsequent action of the Assembly.

604. *Slavery.*

1865, p. 384. Extract from a pastoral letter to the churches:

"The extraordinary circumstances in which, by recent events, this people are now placed, and our relations to them, is a subject too immense to be passed over in silence. The former relation between our citizens and most of this population was that of master and servant. The address of our General Assembly, before referred to, contains the only full, unambiguous and deliberate, and authoritative exposition of our views in regard to this matter. We here re-affirm its whole doc-

trine to be that of Scripture and reason. It is the old doctrine of the Church, and the only one which keeps its foundations secure."

(Here follows an extract from the Address to all the Churches throughout the Earth:)

"This relation is now overthrown, suddenly and violently; whether justly or unjustly, in wrath or in mercy, for weal or for woe, let history and the Judge of all the earth decide. But there are two considerations of vital interest which still remain.

"One is, that while the existence of slavery may, in its civil aspects, be regarded as a settled question, an issue now gone, yet the lawfulness of the relation as a question of social morality, and of scriptural truth, has lost nothing of its importance. When we solemnly declare to you, brethren, that the dogma which asserts the inherent sinfulness of this relation is unscriptural and fanatical; that it is condemned not only by the Word of God, but by the voice of the Church in all ages; that it is one of the most pernicious heresies of modern times; that its countenance by any church is a just cause of separation from it (1 Tim. vi. 1-5), we have surely said enough to warn you away from this insidious error, as from a fatal shore.

"Whatever, therefore, we may have to lament before God, either for neglect of duty or for actual wrong towards our servants while the relation lasted, we are not called, now that it has been abolished, to bow the head in humiliation before men, or admit that the memory of many of our dear kindred is to be covered with shame because, like Abraham, Isaac, and Jacob, they had bond-servants born in their house, or bought with their money, and who now, redeemed by the same precious blood, sit down together in the kingdom of God."

See also several sections in Book VII. of this Digest.

#### 605. *Committee of inquiry as to intemperance.*

1883, p. 32. Whereas among the sins of the age intemperance is prominent, as leading to idleness, poverty, crime, and misery; and whereas drunkenness is greatly obstructing the progress of the truth as it is in Christ Jesus, and on the authority of the Bible, no drunkard can enter the kingdom of heaven; therefore,

*Resolved*, That a committee of five be appointed, to report to the next General Assembly what steps, if any, can be taken by the General Assembly of the Presbyterian Church in the United States to avert the progress of this great evil, and, as far as possible, remove this barrier to the extension of the Redeemer's kingdom over the earth.

The following constituted the committee: Hon. J. W. C. Watson, Jas. M. Wharey, J. P. Fitzgerald, Jerry Witherspoon, and J. T. Carthel. (P. 45.) They never made a report.

#### 606. *Suppressing the liquor traffic.*

1886, p. 60. In response to a communication from the Woman's Christian Temperance Union, through Mrs. W. C. Sibley, vice-president, of Augusta, Ga., on the subject of the present attitude of the temperance movement, the following was adopted:

As the traffic in and use of intoxicating liquors as a beverage are the prolific causes of so much crime, poverty and suffering in our land, and as it costs the people so much money in criminal prosecutions and the support of the victims of drink, and as it is one of the greatest ene-

mies of the Church of Christ in destroying the sanctity of the Christian Sabbath in its right observance wherever its blighting influence is felt, and as we are warned against its effects in 1 Cor. vi. 10 ; therefore, in view of these terrible effects, this General Assembly bears its testimony against this evil, and recommends to all our people the use of all legitimate means for its banishment from the land.

607. *Retailing ardent spirits.*

1878, p. 635. Overture from the Presbytery of Lexington, asking the Assembly "to make a deliverance with reference to the duties of sessions in regard to members of the Church under their care engaged in the retail of ardent spirits."

The Assembly replied by referring to the action of the General Assembly in 1842, viz. :

"*Resolved.* That the records (of the Synod of Pittsburg) be approved, except so far as they seem to establish a general rule in regard to the use and sale of ardent spirits as a beverage, which use and sale are generally to be decidedly disapproved, but each case must be decided in view of all the attendant circumstances that go to modify and give character to the same."

608. *Gambling.*

1862, p. 38. Extract from a pastoral letter to the young men of our congregations in the army: Another vice, which has heretofore been confined in our country to the saloons of dissipation, we are sad to believe, has become very common among the young men of the army. We refer to *gambling*. Besides the moral turpitude and sin of gambling, the taking from your fellows that which is theirs without a just return, this vice creates a morbid thirst after speedy gains and a spirit of reckless extravagance, which usually go together, injuring the moral character, rendering a man reckless, dissatisfied, and unhappy, and generally ends in his temporal ruin. A practice which produces such results is necessarily evil. "By their fruits ye shall know them," is the Saviour's rule; and here is a tree whose fruit is bitter.

609. *Profanity.*

1862, p. 36. Extract from a pastoral letter to the young men of our congregations in the army: The awful and prevailing sin of our people is *profanity*. The name of God is taken in vain in the wicked curse and the lewd joke; yea, fearful as the statement is, our own ears bear testimony to the fact that the Great Name of the majestic Jehovah has become a by-word, a jest and a mockery by the dissolute and profane on our public thoroughfares. This is our crying national sin, which, with many others, has brought down on our land the wrath of offended heaven. This international strife, and all the dreadful havoc which this war is making, are doubtless sent on us as judgments from God on account of our sins. How can we expect the blessing of God if we thus dishonor him, treat his name with irreverence, and speak of his authority and judgments with levity and derision?

610. *Evolution.*

1886, p. 8. Whereas it is known, through the published proceedings of the Presbyteries, that several overtures will be presented to this

General Assembly, asking for a deliverance on the subject of the genetic evolution of man, therefore,

*Resolved*, That a special committee be appointed by the moderator at the same time the regular standing committee are, to whom all these overtures shall be referred, with instructions to report at as early a day as practicable.

P. 10. The moderator announced the following as such committee: G. D. Armstrong, D. D., Wm. Flinn, D. D., W. F. Junkin, D. D., V. H. Henderson, T. E. Smith, R. B. Fulton, R. K. Smoot, D. D., L. C. Vass, D. N. Kennedy, A. N. Hollifield, D. D., G. B. Strickler, D. D., F. L. Ferguson, M. Van Lear, D. D.

P. 18. The order of the day, the consideration of papers from the special Committee on Evolution, was taken up, the majority report of the committee being as follows:

To the several overtures on the subject of the evolution of man sent up by the Presbyteries, the General Assembly returns answer as follows, viz.:

The Church remains at this time sincerely convinced that the Scriptures, as truly and authoritatively expounded in our "Confession of Faith" and "Catechisms," teach—

That Adam and Eve were created, body and soul, by immediate acts of Almighty power, thereby preserving a perfect race unity.

That Adam's body was directly fashioned by Almighty God, without any natural animal parentage of any kind, out of matter previously created from nothing.

And that any doctrine at variance therewith is a dangerous error, inasmuch as, in the methods of interpreting Scripture, it must demand, and in the consequences which by fair implication it will involve, it will lead to the denial of doctrines fundamental to the faith.

GEO. D. ARMSTRONG, <i>Chairman</i> ,	A. N. HOLLIFIELD,
WM. F. JUNKIN,	M. VAN LEAR,
R. K. SMOOT,	R. B. FULTON,
G. B. STRICKLER,	D. N. KENNEDY,
L. C. VASS,	

Rev. T. E. Smith, for himself and Wm. Flinn, D. D., members of that committee, presented a minority report, which is as follows:

We, the undersigned members of the Special Committee on Evolution, recommend that the General Assembly decline to make a deliverance on the subject: 1. Because the answer which is invoked by those overtures, if given, would violate our constitution (*vide* Confession of Faith, Chap. XXXI., Art. IV.). 2. Because the Word of God, as interpreted by our standards, gives the faith of the Church. 3. Because before one of our lower courts a concrete case is pending, involving the matter of these overtures.

Also, the following paper was presented by another member of the committee:

The undersigned member of your Committee on Overtures on Evolution would recommend the appointment of a special committee to draft a pastoral letter to the churches and Presbyteries of the Assembly, embodying the following points:

1. A recognition of the alarm and uneasiness pervading the Church on account of the evolution discussion, and that this alarm and uneasiness are not unfounded.

2. A reiteration of our loyalty to the symbols as the correct interpretation of the Holy Scriptures, and determination to defend them against any interpretation which would mar their historic sense, or contradict any traditional doctrine of our faith.

3. The original application of the law contained therein belongs to the Presbyteries, and the Assembly considers them competent for their function: neither would it usurp or forestall this function, nor hamper them in its performance, by granting any *in thesi* deliverance which could be construed into an anticipatory exposition of the law, but could not be of binding force.

4. The Assembly assures its Presbyteries that the highest court of the Church will be ready at the proper time to uphold and endorse any judicial action of the Presbyteries founded on the constitutional law of the Church.

FRANCIS L. FERGUSON.

P. 26. The motion to adopt the report of the minority of the special Committee on Evolution was lost.

Thereupon it was moved that the report of said committee be adopted, the ayes and noes were ordered, and each commissioner was allowed to explain his vote. The report was adopted by the following vote: Ayes 137; nays, 13; *non liquet*, 1.

1887, p. 233. Committee on Bills and Overtures reported on an overture from the Presbytery of South Carolina. S. L. Morris and J. W. Green, members of the committee, offered the following minority report as a substitute for the committee's report:

Respecting the question of South Carolina Presbytery, touching the mode of creation as defined by the last Assembly, we recommend that this Assembly answer: That the Scriptures clearly reveal that in the highest sense God is Creator of all things, and consequently of Adam's body and soul; and both the Scriptures and our Confession of Faith teach that his body was formed of the dust of the ground, whether mediately or immediately; but "the inscrutable mode" God hath not revealed, and this Assembly holds that it is not given to the Church to pronounce definitely as to the mode by which, and the time in which, the Creator chose to work.

This substitute was indefinitely postponed, and the report of the committee was adopted, which was as follows:

This Assembly declines to formulate any detailed explanation of the acts of the last Assembly, as any new statement, however expressed, could only be regarded as a new deliverance on the same subject, which this Assembly does not feel called upon to make.

# BOOK VII.

## RELATIONS OF THE CHURCH WITH OTHER BODIES.

### CHAPTER I.

#### NON-SECULAR CHARACTER OF THE CHURCH. RELATIONS WITH THE STATE.

611. *Address to all the Churches of Jesus Christ throughout the Earth.*

1861, p. 7. On motion of Dr. Thornwell, the Assembly—

*Resolved*, That a committee, consisting of one minister and one ruling elder from each of the Synods belonging to this Assembly, be appointed to prepare an Address to all the Churches of Jesus Christ throughout the Earth, setting forth the causes of our separation from the churches in the United States, our attitude in relation to slavery, and a general view of the policy which, as a Church, we propose to pursue.

P. 9. The moderator announced the following committee on the Address to the Churches: James H. Thornwell, D. D., Theodorick Pryor, D. D., F. K. Nash, R. McInnis, C. C. Jones, D. D., R. B. White, D. D., W. D. Moore, J. H. Gillespie, J. I. Boozer, R. W. Bailey, D. D., J. D. Armstrong, C. Phillips, Joseph A. Brooks, W. P. Finley, Samuel McCorkle, W. P. Webb, Wm. L. Black, T. L. Dunlap and E. W. Wright.

P. 19. W. P. Webb offered the following resolutions, which were adopted:

*Resolved*, That the Address to the Churches of Jesus Christ throughout the World, reported and read by the Rev. Dr. Thornwell, chairman of the special committee appointed for that purpose, be received, and is hereby adopted, by this Assembly.

*Resolved*, That three thousand copies of this address be printed, under the direction of the stated clerk, for the use of the Assembly.

*Resolved*, That the original address be filed in the archives of the Assembly, and that a paper be attached thereto, to be signed by the moderator and members of this Assembly.

P. 24. On motion of Judge Shepherd, the Assembly directed that the affixing of their signatures on the part of the members to the "Address to the Churches of Jesus Christ throughout the Earth," should take place in connection with the regular calling of the roll to-morrow morning. This was done.

P. 51. The following is the address:

The General Assembly of the Presbyterian Church in the Confederate States of America, to all the churches of Jesus Christ throughout the earth, greeting: Grace, mercy and peace be multiplied upon you!

DEARLY BELOVED BRETHREN :

It is probably known to you that the Presbyteries and Synods in the Confederate States, which were formerly in connection with the General Assembly of the Presbyterian Church in the United States of America, have renounced the jurisdiction of that body, and dissolved the ties which bound them ecclesiastically with their brethren of the North. This act of separation left them without any formal union among themselves. But as they were one in faith and order, and still adhered to their old standards, measures were promptly adopted for giving expression to their unity, by the organization of a supreme court, upon the model of the one whose authority they had just relinquished. Commissioners, duly appointed, from all the Presbyteries of these Confederate States, met accordingly, in the city of Augusta, on the fourth day of December, in the year of our Lord one thousand eight hundred and sixty-one, and then and there proceeded to constitute the General Assembly of the Presbyterian Church in the Confederate States of America. The constitution of the Presbyterian Church in the United States, that is to say, the Westminster Confession of Faith, the Larger and Shorter Catechisms, the Form of Government, the Book of Discipline, and the Directory of Worship, were unanimously and solemnly declared to be the constitution of the Church in the Confederate States, with no other change than the substitution of Confederate for United wherever the country is mentioned in the standards. The Church, therefore, in these seceded States, presents now the spectacle of a separate and independent and complete organization, under the style and title of the Presbyterian Church in the Confederate States of America. In thus taking its place among sister churches of this and other countries, it seems proper that it should set forth the causes which have impelled it to separate from the Church of the North, and to indicate a general view of the course which it feels it incumbent upon it to pursue in the new circumstances in which it is placed.

We should be sorry to be regarded by our brethren in any part of the world as guilty of schism. We are not conscious of any purpose to rend the body of Christ. On the contrary, our aim has been to promote the unity of the Spirit in the bonds of peace. If we know our own hearts, and can form any just estimate of the motives which have governed us, we have been prompted by a sincere desire to promote the glory of God, and the efficiency, energy, harmony and zeal of his visible kingdom in the earth. We have separated from our brethren of the North as Abraham separated from Lot, because we are persuaded that the interests of true religion will be more effectually subserved by two independent churches, under the circumstances in which the two countries are placed, than by one united body :

1. In the first place, the course of the last Assembly, at Philadelphia, conclusively shows that, if we should remain together, the political questions which divide us as citizens will be obtruded on our church courts, and discussed by Christian ministers and elders with all the acrimony, bitterness and rancor with which such questions are usually discussed by men of the world. Our Assembly would present a mournful spectacle of strife and debate. Commissioners from the Northern would meet with commissioners from the Southern Confederacy, to wrangle over the questions which have split them into two

confederacies, and involved them in furious and bloody war. They would denounce each other, on the one hand, as tyrants and oppressors, and on the other, as traitors and rebels. The Spirit of God would take his departure from these scenes of confusion, and leave the Church lifeless and powerless, an easy prey to the sectional divisions and angry passions of its members. Two nations, under any circumstances except those of perfect homogeneity, cannot be united in one Church without the rigid exclusion of all civil and secular questions from its halls. Where the countries differ in their customs and institutions, and view each other with an eye of jealousy and rivalry, if national feelings are permitted to enter the church courts, there must be an end of harmony and peace. The prejudices of the man and the citizen will prove stronger than the charity of the Christian. When they have allowed themselves to denounce each other for their national peculiarities, it will be hard to join in cordial fellowship as members of the same spiritual family. Much more must this be the case where the nations are not simply rivals, but enemies—when they hate each other with a cruel hatred, when they are engaged in a ferocious and bloody war, and when the worst passions of human nature are stirred to their very depths. An Assembly composed of representatives from two such countries could have no security for peace, except in a steady, uncompromising adherence to the scriptural principle, that it would know no man after the flesh: that it would abolish the distinctions of Barbarian, Scythian, bond and free, and recognize nothing but the new creature in Christ Jesus. The moment it permits itself to know the Confederate or the United States, the moment its members meet as citizens of these countries, our political differences will be transferred to the house of God, and the passions of the forum will expel the spirit of holy love and of Christian communion.

We cannot condemn a man in one breath as unfaithful to the most solemn earthly interests—his country and his race—and commend him in the next as a loyal and faithful servant of his God. If we distrust his patriotism, our confidence is apt to be very measured in his piety. The old adage will hold here as in other things, *falsus in uno, falsus in omnibus*.

The only conceivable condition, therefore, upon which the Church of the North and the South could remain together as one body, with any prospect of success, is the vigorous exclusion of the questions and passions of the forum from its halls of debate. This is what always ought to be done. The provinces of church and state are perfectly distinct, and the one has no right to usurp the jurisdiction of the other. The state is a natural institute, founded in the constitution of man as moral and social, and designed to realize the idea of justice. It is the society of rights. The Church is a supernatural institute, founded in the facts of redemption, and is designed to realize the idea of grace. It is the society of the redeemed. The state aims at social order, the Church at spiritual holiness. The state looks to the visible and outward; the Church is concerned for the invisible and inward. The badge of the state's authority is the sword, by which it becomes a terror to evil doers, and a praise to them that do well; the badge of the Church's authority is the keys, by which it opens and shuts the kingdom of heaven, according as men are believing or impenitent. The power of the Church is exclusively spiritual; that of the state includes the exer-

cise of force. The constitution of the Church is a divine revelation: the constitution of the state must be determined by human reason and the course of providential events. The Church has no right to construct or modify a government for the state, and the state has no right to frame a creed or polity for the Church. They are as planets moving in different orbits, and unless each is confined to its own track, the consequences may be as disastrous in the moral world as the collision of different spheres in the world of matter. It is true that there is a point at which their respective jurisdictions seem to meet—in the idea of duty. But even duty is viewed by each in very different lights. The Church enjoins it as obedience to God, and the state enforces it as the safeguard of order. But there can be no collision, unless one or the other blunders as to the things that are materially right. When the state makes wicked laws, contradicting the eternal principles of rectitude, the Church is at liberty to testify against them, and humbly to petition that they may be repealed. In like manner, if the Church becomes seditious and a disturber of the peace, the state has a right to abate the nuisance. In ordinary cases, however, there is not likely to be a collision. Among a Christian people there is little difference of opinion as to the radical distinctions of right and wrong. The only serious danger is where moral duty is conditioned upon a political question. Under the pretext of inculcating duty, the Church may usurp the power to determine the question which conditions it, and that is precisely what she is debarred from doing. The condition must be given. She must accept it from the state, and then her own course is clear. If Cæsar is your master, then pay tribute to him; but whether the *if* holds, whether Cæsar is your master or not, whether he ever had any just authority, whether he now retains it or has forfeited it, these are points which the Church has no commission to adjudicate.

Had these principles been steadily maintained by the Assembly at Philadelphia, it is possible that the ecclesiastical separation of the North and the South might have been deferred for years to come. Our Presbyteries, many of them, clung with tenderness to the recollections of the past. Sacred memories gathered around that venerable Church which had breasted many a storm and trained our fathers for glory. It had always been distinguished for its conservative influence, and many fondly hoped that, even in the present emergency, it would raise its placid and serene head above the tumults of popular passion, and bid defiance to the angry billows which rolled at its feet. We expected it to bow in reverence only at the name of Jesus. Many dreamed that it would utterly refuse to know either Confederates or Federalists, and utterly refuse to give any authoritative decree without a "thus saith the Lord." It was ardently desired that the sublime spectacle might be presented of one church upon earth combining in cordial fellowship and in holy love the disciples of Jesus in different and even in hostile lands. But, alas! for the weakness of man, these golden visions were soon dispelled. The first thing which roused our Presbyteries to look the question of separation seriously in the face was the course of the Assembly in venturing to determine, as a court of Jesus Christ, which it did by necessary implication, the true interpretation of the constitution of the United States as to the kind of government it intended to form. A political theory was, to all intents and purposes, propounded, which made secession a crime, the seceding States rebellious, and the citizens

who obeyed them traitors. We say nothing here as to the righteousness or unrighteousness of these decrees. What we maintain is that, whether right or wrong, the Church had no right to make them; she transcended her sphere, and usurped the duties of the State. The discussion of these questions, we are sorry to add, was in the spirit and temper of partisan declaimers. The Assembly, driven from its ancient moorings, was tossed to and fro by the waves of popular passion. Like Pilate, it obeyed the clamor of the multitude, and, though acting in the name of Jesus, it kissed the sceptre and bowed the knee to the mandates of Northern frenzy. The Church was converted into the forum, and the Assembly was henceforward to become the arena of sectional divisions and national animosities.

We frankly admit that the mere unconstitutionality of the proceedings of the last Assembly is not, in itself considered, a sufficient ground of separation. It is the consequences of these proceedings which make them so offensive. It is the door which they open for the introduction of the worst passions of human nature into the deliberations of church courts. The spirit of these proceedings, if allowed to prevail, would for ever banish peace from the Church, and there is no reason to hope that the tide which has begun to flow can soon be arrested. The two Confederacies hate each other more intensely now than they did in May, and if their citizens should come together upon the same floor, whatever might be the errand that brought them there, they could not be restrained from smiting each other with the fist of wickedness. For the sake of peace, therefore, for Christian charity, for the honor of the Church, and for the glory of God, we have been constrained, as much as in us lies, to remove all occasion of offense. We have quietly separated, and we are grateful to God that, while leaving for the sake of peace, we leave it with the humble consciousness that we ourselves have never given occasion to break the peace. We have never founded Cæsar and Christ, and we have never mixed the issues of this world with the weighty matters that properly belong to us as citizens of the kingdom of God.

2. Though the immediate occasion of separation was the course of the General Assembly at Philadelphia in relation to the Federal Government and the war, yet there is another ground on which the independent organization of the Southern Church can be amply and scripturally maintained. The unity of the Church does not require a formal bond of union among all the congregations of believers throughout the earth. It does not demand a vast imperial monarchy like that of Rome, nor a strictly universal council like that to which the complete development of Presbyterianism would naturally give rise. The Church catholic is one in Christ, but it is not necessarily one visible, all-absorbing organization upon earth. There is no schism where there is no breach of charity. Churches may be perfectly at one in every principle of faith and order, and yet geographically distinct, and mutually independent. As the unity of the human race is not disturbed by its division into countries and nations, so the unity of the spiritual seed of Christ is neither broken or impaired by separation and division into various church constitutions. Accordingly, in the Protestant countries church organizations have followed national lines. The Calvinistic churches of Switzerland are distinct from the Reformed Church of France. The Presbyterians of Ireland belong to a different church from the Presby-

terians of Scotland, and the Presbyterians of this country constitute a church, in like manner, distinct from all other churches on the globe. That the division into national churches, that is, churches bounded by national lines, is, in the present condition of human nature, a benefit, seems to us too obvious for proof. It realizes to the Church catholic all the advantages of a division of labor. It makes a church organization homogeneous and compact; it stimulates holy rivalry and zeal; it removes all grounds of suspicion and jealousy on the part of the state. What is lost in expansion is gained in energy. The Church catholic, as thus divided, and yet spiritually one, divided, but not rent, is a beautiful illustration of the great philosophical principle which pervades all nature—the co-existence of the one with the many.

If it is desirable that each nation should contain a separate and an independent church, the Presbyteries of these Confederate States need no apology for bowing to the decree of Providence, which, in withdrawing their country from the government of the United States, has, at the same time, determined that they should withdraw from the Church of their fathers. It is not that they have ceased to love it—not that they have abjured its ancient principles, or forgotten its glorious history. It is to give these same principles a richer, freer, fuller development among ourselves than they possibly could receive under foreign culture. It is precisely because we love that Church as it was, and that Church as it should be, that we have resolved, as far as in us lies, to realize its grand idea in the country and under the government where God has cast our lot. With the supreme control of ecclesiastical affairs in our own hands, we may be able, in some competent measure, to consummate this result. In subjection to a foreign power, we could no more accomplish it than the Church in the United States could have been developed in dependence upon the Presbyterian Church of Scotland. The difficulty there would have been, not the distance of Edinburgh from New York, Philadelphia or Charleston, but the difference in the manners, habits, customs and ways of thinking, the social, civil and political institutions of the people. These same difficulties exist in relation to the Confederate and United States, and render it eminently proper that the Church in each should be as separate and independent as the governments.

In addition to this, there is one difference which so radically and fundamentally distinguishes the North and the South that it is becoming every day more and more apparent that the religious, as well as the secular, interests of both will be more effectually promoted by a complete and lasting separation. The antagonism of Northern and Southern sentiment on the subject of slavery lies at the root of all the difficulties which have resulted in the dismemberment of the Federal Union, and involved us in the horrors of an unnatural war. The Presbyterian Church in the United States has been enabled by the Divine grace to pursue, for the most part, an eminently conservative, because a thoroughly scriptural, policy in relation to this delicate question. It has planted itself upon the Word of God, and utterly refused to make slaveholding a sin, or non-slaveholding a term of communion. But though both sections are agreed as to this general principle, it is not to be disguised that the North exercises a deep and settled antipathy to slavery itself, while the South is equally zealous in its defence. Recent events can have no other effect than to confirm the antipathy on the one hand and strengthen the attachment on the other. The North-

ern section of the Church stands in the awkward predicament of maintaining in one breath that slavery is an evil which ought to be abolished, and of asserting in the next that it is not a sin to be visited by exclusion from the communion of the saints. The consequence is, that it plays partly into the hands of abolitionists and partly into the hands of slaveholders, and weakens its influence with both. It occupies the position of a prevaricating witness, whom neither party will trust. It would be better, therefore, for the moral power of the Northern section of the Church to get entirely quit of the subject. At the same time, it is intuitively obvious that the Southern section of the Church, while even partially under the control of those who are hostile to slavery, can never have free and unimpeded access to the slave population. Its ministers and elders will always be liable to some degree of suspicion. In the present circumstances, Northern alliance would be absolutely fatal. It would utterly preclude the Church from a wide and commanding field of usefulness. This is too dear a price to be paid for a nominal union. We cannot afford to give up these millions of souls, and consign them, so far as our efforts are concerned, to hopeless perdition, for the sake of preserving an outward unity which, after all, is an empty shadow. If we would gird ourselves heartily and in earnest for the work which God has set before us, we must have the control of our ecclesiastical affairs, and declare ourselves separate and independent.

And here we may venture to lay before the Christian world our views as a Church upon the subject of slavery. We beg a candid hearing.

In the first place, we would have it distinctly understood that, in our ecclesiastical capacity, we are neither the friends nor the foes of slavery, that is to say, we have no commission either to propagate or abolish it. The policy of its existence or non-existence is a question which exclusively belongs to the state. We have no right, as a Church, to enjoin it as a duty, or to condemn it as a sin. Our business is with the duties which spring from the relation; the duties of the masters on the one hand, and of their slaves on the other. These duties we are to proclaim and to enforce with spiritual sanctions. The social, civil, political, problems connected with this great subject transcend our sphere, as God has not entrusted to his Church the organization of society, the construction of governments, nor the allotment of individuals to their various stations. The Church has as much right to preach to the monarchies of Europe and the despotism of Asia the doctrines of republican equality as to preach to the governments of the South the extirpation of slavery. This position is impregnable, unless it can be shown that slavery is a sin. Upon every other hypothesis, it is so clearly a question for the state that the proposition would never for a moment have been doubted, had there not been a foregone conclusion in relation to its moral character. Is slavery, then, a sin?

In answering this question as a Church, let it be distinctly borne in mind that the only rule of judgment is the written Word of God. The Church knows nothing of the institutions of reason or the deductions of philosophy, except those reproduced in the sacred canon. She has a positive constitution in the Holy Scriptures, and has no right to utter a single syllable upon any subject except as the Lord puts words in her mouth. She is founded, in other words, upon express *revelation*. Her creed is an authoritative testimony of God, and not a speculation, and

what she proclaims she must proclaim with the infallible certitude of faith, and not with the hesitating assent of an opinion. The question, then, is brought within a narrow compass: Do the Scriptures directly or indirectly condemn slavery as a sin? If they do not, the dispute is ended, for the Church, without forfeiting her character, dares not go beyond them.

Now, we venture to assert that, if men had drawn their conclusions upon this subject only from the Bible, it would no more have entered into any human head to denounce slavery as a sin than to denounce monarchy, aristocracy, or poverty. The truth is, men have listened to what they falsely considered as primitive intuitions, or as necessary deductions from primitive cognitions, and then have gone to the Bible to confirm the crotchets of their vain philosophy. They have gone there determined to find a particular result, and the consequence is, that they leave with having made, instead of having interpreted, Scripture. Slavery is no new thing. It has not only existed for ages in the world, but it has existed, under every dispensation of the covenant of grace, in the Church of God. Indeed, the first organization of the Church as a visible society, separate and distinct from the unbelieving world, was inaugurated in the family of a slaveholder. Among the very first persons to whom the seal of circumcision was affixed, were the slaves of the father of the faithful, some born in his house, and others bought with his money. Slavery again re-appears under the Law. God sanctions it in the first table of the Decalogue, and Moses treats it as an institution to be regulated, not abolished; legitimated, and not condemned. We come down to the age of the New Testament, and we find it again in the churches founded by the apostles under the plenary inspiration of the Holy Ghost. These facts are utterly amazing, if slavery is the enormous sin which its enemies represent it to be. It will not do to say that the Scriptures have treated it only in a general, incidental way, without any clear implication as to its moral character. Moses surely made it the subject of express and positive legislation, and the apostles are equally explicit in inculcating the duties which spring from both sides of the relation. They treat slaves as bound to obey, and inculcate obedience as an office of religion—a thing wholly self-contradictory if the authority exercised over them were unlawful and iniquitous.

But what puts this subject in a still clearer light is the manner in which it is sought to extort from the Scriptures a contrary testimony. The notion of direct and explicit condemnation is given up. The attempt is to show that the genius and spirit of Christianity are opposed to it—that its great cardinal principles of virtue are utterly against it. Much stress is laid upon the Golden Rule and upon the general denunciations of tyranny and oppression. To all this we reply, that no principle is clearer than that a case positively excepted cannot be included under a general rule. Let us concede, for a moment, that the laws of love and the condemnation of tyranny and oppression seem logically to involve, as a result, the condemnation of slavery; yet, if slavery is afterwards expressly mentioned and treated as a lawful relation, it obviously follows, unless Scripture is to be interpreted as inconsistent with itself, that slavery is, by necessary implication, excepted. The Jewish law forbade, as a general rule, the marriage of a man with his brother's wife. The same law expressly enjoined the same mar-

riage in a given case. The given case was, therefore, an exception, and not to be treated as a violation of the general rule. The law of love has always been the law of God. It was enunciated by Moses almost as clearly as it was enunciated by Jesus Christ. Yet, notwithstanding this law, Moses and the apostles alike sanctioned the relation of slavery. The conclusion is inevitable, either that the law is not opposed to it, or that slavery is an excepted case. To say that the prohibition of tyranny and oppression include slavery, is to beg the whole question. Tyranny and oppression involve either the unjust usurpation or the unlawful exercise of power. It is the unlawfulness, either in its principle or measure, which constitutes the core of the sin. Slavery must, therefore, be proved to be unlawful before it can be referred to any such category. The master may, indeed, abuse his power, but he oppresses not simply as a master, but as a wicked master.

But, apart from all this, the law of love is simply the inculcation of universal equity. It implies nothing as to the existence of various ranks and gradations in society. The interpretation which makes it repudiate slavery would make it equally repudiate all social, civil, and political inequalities. Its meaning is, not that we should conform ourselves to the arbitrary expectations of others, but that we should render unto them precisely the same measures which, if we were in their circumstances, it would be reasonable and just in us to demand at their hands. It condemns slavery, therefore, only upon the supposition that slavery is a sinful relation—that is, he who extracts the prohibition of slavery from the Golden Rule begs the very point in dispute.

We cannot prosecute the argument in detail, but we have said enough, we think, to vindicate the position of the Southern Church. We have assumed no new attitude. We stand exactly where the Church of God has always stood—from Abraham to Moses, from Moses to Christ, from Christ to the Reformers, and from the Reformers to ourselves. We stand upon the foundation of the prophets and apostles, Jesus Christ himself being the chief corner-stone. Shall we be excluded from the fellowship of our brethren in other lands because we dare not depart from the charter of our faith? Shall we be branded with the stigma of reproach because we cannot consent to corrupt the Word of God to suit the intuitions of an infidel philosophy? Shall our names be cast out as evil, and the finger of scorn pointed at us, because we utterly refuse to break our communion with Abraham, Isaac, and Jacob, with Moses, David, and Isaiah, with apostles, prophets, and martyrs, with all the noble army of confessors who have gone to glory from slave-holding countries and from a slave-holding Church, without ever having dreamed that they were living in mortal sin by conniving at slavery in the midst of them? If so, we shall take consolation in the cheering consciousness that the Master has accepted us. We may be denounced, despised, and cast out of the synagogues of our brethren: but while they are wrangling about the distinctions of men according to the flesh, we shall go forward in our divine work, and confidently anticipate that, in the great day, as the consequence of our humble labors, we shall meet millions of glorified spirits, who have come up from the bondage of earth to a nobler freedom than human philosophy ever dreamed of. Others, if they please, may spend their time in declaiming on the tyranny of earthly masters: it will be our aim to resist the real tyrants which oppress the soul—sin and Satan. These are the foes against

whom we shall find it employment enough to wage a successful war. And to this holy war it is the purpose of our Church to devote itself with redoubled energy. We feel that the souls of our slaves are a solemn trust, and we shall strive to present them faultless and complete before the presence of God.

Indeed, as we contemplate their condition in the Southern States, and contrast it with that of their fathers before them, and that of their brethren in the present day in their native land, we cannot but accept it as a gracious providence that they have been brought in such numbers to our shores, and redeemed from the bondage of barbarism and sin. Slavery to them has certainly been overruled for the greatest good. It has been a link in the wondrous chain of Providence, through which many sons and daughters have been made heirs of the heavenly inheritance. The providential result is, of course, no justification if the thing is intrinsically wrong; but it is certainly a matter of devout thanksgiving, and no obscure intimation of the will and purpose of God, and of the consequent duty of the Church. We cannot forbear to say, however, that the general operation of the system is kindly and benevolent; it is a real and effective discipline, and without it we are profoundly persuaded that the African race in the midst of us can never be elevated in the scale of being. As long as that race, in its comparative degradation co-exists side by side with the white, bondage is its normal condition.

As to the endless declamation about human rights, we have only to say that human rights are not a fixed, but a fluctuating quantity. Their sum is not the same in any two nations on the globe. The rights of Englishmen are one thing, the rights of Frenchmen another. There is a minimum without which a man cannot be responsible; there is a maximum which expresses the highest degree of civilization and of Christian culture. The education of the species consists in its ascent along this line. As you go up, the number of rights increases, but the number of individuals who possess them diminishes. As you come down the line, rights are diminished, but the individuals are multiplied. It is just the opposite of the predicamental scale of the logicians. There comprehension diminishes as you ascend and extension increases, and comprehension increases as you descend and extension diminishes. Now, when it is said that slavery is inconsistent with human rights, we crave to understand what point in this line the slave is conceived to occupy. There are, no doubt, many rights which belong to other men—to Englishmen, to Frenchmen, to his master, for example—which are denied to him. But is he fit to possess them? Has God qualified him to meet the responsibilities which their possession necessarily implies? His place in the scale is determined by his competency to fulfil its duties. There are other rights which he certainly possesses, without which he could neither be human nor accountable. Before slavery can be charged with doing him injustice, it must be shown that the minimum which falls to his lot at the bottom of the line is out of proportion to his capacity and culture—a thing which can never be done by abstract speculation. The truth is, the education of the human race for liberty and virtue is a vast providential scheme, and God assigns to every man, by a wise and holy decree, the precise place he is to occupy in the great moral school of humanity. The scholars are distributed into classes, according to their competency and progress; for God is in history.

To avoid the suspicion of a conscious weakness of our cause, when contemplated from the side of pure speculation, we may advert for a moment to those pretended intuitions which stamp the reprobation of humanity upon this ancient and hoary institution. We admit that there are primitive principles in morals which lie at the root of human consciousness. But the question is, how are we to distinguish them? The subjective feeling of certainty is no adequate criterion, as that is equally felt in reference to crotchets and hereditary prejudices. The very point is to know when this certainty indicates a primitive cognition, and when it does not. There must, therefore, be some eternal test, and whatever cannot abide that test has no authority as a primary truth. That test is an inward necessity of thought, which, in all minds at the proper stage of maturity, is absolutely universal. Whatever is universal is natural. We are willing that slavery should be tried by this standard. We are willing to abide by the testimony of the race, and if man, as man, has everywhere condemned it—if all human laws have prohibited it as crime—if it stands in the same category with malice, murder, and theft, then we are willing, in the name of humanity, to renounce it, and to renounce it forever. But what if the overwhelming majority of mankind have approved it? what if philosophers and statesmen have justified it, and the laws of all nations acknowledged it? what then becomes of these luminous intuitions? They are an *ignis fatuus* mistaken for a star.

We have now, brethren, in a brief compass, for the nature of this address admits only of an outline, opened to you our whole hearts upon this delicate and vexed subject. We have concealed nothing. We have sought to conciliate no sympathy by appeals to your charity. We have tried our cause by the Word of God; and though protesting against its authority to judge in a question concerning the duty of the Church, we have not refused to appear at the tribunal of reason. Are we not right, in view of all the preceding considerations, in remitting the social, civil, and political problems connected with slavery to the state? Is it not a subject, save in the moral duties which spring from it, which lies beyond the province of the Church? Have we any right to make it an element in judging of Christian character? Are we not treading in the footsteps of the flock? Are we not acting as Christ and his apostles have acted before us? Is it not enough for us to pray and labor, in our lot, that all men may be saved, without meddling as a Church with the technical distinction of their civil life? We leave the matter with you. We offer you the right hand of fellowship. It is for you to accept it or reject it. We have done our duty. We can do no more. Truth is more precious than union, and if you cast us out as sinners, the breach of charity is not with us as long as we walk according to the light of the written Word.

The ends which we propose to accomplish as a Church are the same as those which are proposed by every other church. To proclaim God's truth as a witness to the nations; to gather his elect from the four corners of the earth, and through the Word, ministers, and ordinances, to train them for eternal life, is the great business of his people. The only thing that will be at all peculiar to us is the manner in which we shall attempt to discharge our duty. In almost every department of labor, except the pastoral care of congregations, it has been usual for the Church to resort to societies more or less closely connected with itself, and yet logically and really distinct. It is our purpose to rely

upon the regular organs of our government, and executive agencies directly and immediately responsible to them. We wish to make the Church, not merely a superintendent, but an agent. We wish to develop the idea that the congregation of believers, as visibly organized, is the very society or corporation which is divinely called to do the work of the Lord. We shall, therefore, endeavor to do what has never yet been adequately done—bring out the energies of our Presbyterian system of government. From the session to the Assembly, we shall strive to enlist all our courts, as courts, in every department of Christian effort. We are not ashamed to confess that we are intensely Presbyterian. We embrace all other denominations in the arms of Christian fellowship and love, but our own scheme of government we humbly believe to be according to the pattern shown in the Mount, and, by God's grace, we propose to put its efficiency to the test.

Brethren, we have done. We have told you who we are, and what we are. We greet you in the ties of Christian brotherhood. We desire to cultivate peace and charity with all our fellow-Christians throughout the world. We invite to ecclesiastical communion all who maintain our principles of faith and order. And now we commend you to God and the Word of his grace. We devoutly pray that the whole catholic Church may be afresh baptized with the Holy Ghost, and that she may speedily be stirred up to give the Lord no rest until he establish and make Jerusalem a praise in the earth.

[Signed,]

B. M. PALMER, *Moderator,*

JNO. N. WADDEL, *Stated Clerk,*

JOSEPH R. WILSON, *Permanent Clerk,*

D. McNEILL TURNER, *Temporary Clerk.*

*Ministers:* John S. Wilson, Wm. Henry Foote, John H. Boccock, Samuel R. Houston, Francis McFarland, W. T. Richardson, Peyton Harrison, Theodorick Pryor, Samuel D. Stuart, James B. Ramsey, Drury Lacy, P. H. Dalton, Robert Hett Chapman, J. W. Elliott, R. B. McMullen, Shepard Wells, J. H. Lorance, John B. Adger, John S. Harris, J. Leighton Wilson, D. E. Frierson, J. H. Thornwell, A. W. Leland, J. E. DuBose, N. A. Pratt, G. W. Boggs, Robert B. White, A. B. McCorkle, John A. Smylie, James A. Lyon, J. Franklin Ford, W. C. Emerson, John Hunter, Richmond McInnis, W. D. Moore, J. H. Gillespie, W. N. Frierson, A. H. Caldwell, Thos. R. Welch, John I. Boozer, Cyrus Kingsbury, R. M. Loughridge, Rufus W. Bailey, Hillery Moseley, R. F. Bunting, Levi Tenney.

*Ruling Elders:* James D. Armstrong, B. F. Renick, J. W. Gilkeson, J. L. Campbell, T. E. Perkinson, W. F. C. Gregory, Samuel McCorkle, Jesse H. Lindsay, Charles Phillips, James H. Dickson, J. G. Shepherd, James G. Ramsey, William Murdock, Samuel B. McAdams, A. W. Putnam, Lewis B. Thornton, Thos. C. Perrin, Job Johnstone, R. S. Hope, J. S. Thompson, W. Veronneau Finley, John Bonner, William A. Forward, D. C. Houston, Wm. P. Webb, James Montgomery, W. H. Simpson, Wm. C. Black, David Hadden, H. H. Kimmons, J. T. Swayne, T. L. Dunlap, Edward W. Wright.

612. *Prayer for the Confederate States and for our soldiers.*

1861, p. 11. *Resolved,* That this General Assembly will spend the next half-hour, which is appointed for devotional exercises, in prayer to Almighty God for his blessing upon these Confederate States, and

especially upon the officers and soldiers of our armies, who are exposed to the dangers and temptations of the battle-field and the camp.

P. 12. The Assembly met and spent the first half-hour in special prayer for the blessing of God upon the cause of the Confederate States, according to previous order.

613. *Prayer for our soldiers and generals.*

1864, p. 279. *Resolved*, That the Assembly, having engaged in frequent and solemn acts of devotion to intercede for our brave soldiers and their officers and commanding generals, does earnestly exhort all the ministers, churches, and people, in like manner, to constant supplications in the same behalf.

1862, p. 15. *Resolved*, That it be recommended to the churches under the care of this Assembly to offer special prayer on the last Sabbath of every month for all our baptized young men now in the army, that God would preserve them from all evil, and make them faithful to the Captain of their salvation.

614. *Religious establishment by the government.*

1861, p. 18. Dr. McFarland, from the Committee on Bills and Overtures, reported on Overture No. 4, that the committee deem it inexpedient at this time for the Assembly to take any action on the subject. The Assembly rejected the recommendation of the committee, and, on motion of Dr. Pryor, adopted the overture, which is as follows:

The Assembly approves of that clause in the constitution of the Confederate States which forbids the Congress to enact any law respecting a religious establishment, and understands that prohibition equally to restrain the executive from establishing in the public service, in any manner or on any plea whatever, one branch of the Church in preference to another.

615. *Memorial to Congress to embody in the constitution a recognition of the Christian religion.*

1861, p. 21. Pursuant to a previous order, the Assembly proceeded to consider Overture No. 7, to-wit, a memorial to the Congress of the Confederate States for the incorporation of an article in the constitution distinctly recognizing the Christian religion.

Dr. Thornwell asked and obtained leave to withdraw the overture.

616. *Observance of days of fasting, thanksgiving, and prayer, when designated by the civil magistrate.*

1866, p. 13. An overture sent by Tuskegee church to the Presbytery of East Alabama, and referred by said Presbytery to this General Assembly.

This overture has reference to the relation between the Church and the state, and especially in respect to the observance of those days designated by the civil magistrate as days of fasting, prayer, or thanksgiving.

On these points, the Assembly would declare anew the doctrine of our time-honored confession, that Christ alone is King and Head of his Church, and that all ordinances of worship binding on us are ordained by him alone; that there are two commonwealths, equally appointed

by God: the civil, whose object is to protect the persons and property, and promote the well-being of men as they are members of civil society; and the religious, the commonwealth of Israel, whose object it is to train men, as they are sinners, for glory and immortality. Although these exist together in this world, each is independent of the other in its own sphere. The Church of Christ, as it is visible in any country, is divided among many denominations, who act in their appointments for religious observance without reference to each other, each being responsible to Christ their Head. In the civil commonwealth there is one and the same civil authority ruling in its own sphere over all. On occasions of national calamities and sorrows, or of prosperity and joy, it is the dictate of that religious nature with which God has endowed us, and accordant with the teachings of his Holy Word, that we should humble ourselves, as a people, with prayer and fasting, or offer to him thanksgiving and praise. The people that truly abases itself before God, or offers to him thanksgiving, performs an act well pleasing in his sight. And when the civil power, which alone can reach us all, invites to these acts, and so furnishes the occasion for their performance, it is right for those who bear rule in the visible Church to consider whether Christ their Head, who, as Mediatorial King, rules over the nations of the earth as well as over his Church, does not himself invite them to these acts of worship. He is their Lord. And to their own Master they stand or fall. The act of the civil power does but secure that concert of prayer, praise and worship that would be wanting without it. And we cannot condemn the civil magistrate who thus furnishes the opportunity of united religious acts, so consonant to the dictates of the hearts of a Christian people and to the religion they profess.

We do not enjoin the observance of such days in all cases, nor would we dissuade from such observance, but remit the determination of the question, in each case, to our church sessions.

617. *Our relation to the civil governments of the country.*

1865, p. 349. The following resolutions were presented by the Rev. Dr. Brown, and unanimously adopted:

*Resolved, 1,* That it is proper that a pastoral letter shall be addressed by this General Assembly to the several churches under their care, that they may be the more fully re-assured concerning various points of great importance connected with our position, and be counselled in faithful love concerning the solemn obligations resting upon them.

2. That for this purpose a committee, consisting of one member from each Synod, shall be appointed, whose duty it shall be to prepare the letter, and make report as soon as practicable.

The following were appointed such committee: Rev. William Drown, D. D., C. A. Stillman, D. D., J. H. Gillespie, F. A. Ross, D. D., J. L. Kirkpatrick, D. D., J. L. Wilson, D. D., W. L. Mitchell, and Henry T. Bartlett.

The letter reported by this committee was unanimously adopted, and is found on page 382 of the Minutes of that year. The following is so much of that letter as is germane to this subject:

“The storm of war has, during the four years past, swept over nearly every part of our bounds—a war so vast in its proportions, so bitter in its animosities, so desolating in its effects, as to make it an astonishment

to the nations. Its sacrifices in treasure and in blood, its public losses and private griefs, swell beyond all calculation. As to its particular causes, or upon which party rests the blame, chiefly or wholly, these are questions which the Church of Christ has no commission to decide. Beyond a doubt, however, its great root is to be found in those lusts which war in the members. Of these it becomes us to own our full share, and because of them to humble ourselves under the mighty hand of God.

“During the prevalence of this war, ‘the higher powers’ actually bearing rule over most of our bounds, and to which under the Word of God we were required to be ‘subject,’ were the government of the Confederate States and those of the several States constituting it. By the event of the war, the first has been overthrown, and the second, as constituents thereof, are changed. The ‘higher powers’ now bearing rule over us are confessedly the government of the United States, and those existing in the States wherein we reside. The rightfulness of these several authorities, or to which of them the allegiance of our people, as citizens, was or is primarily due, are matters upon which a judicatory of the Church has no right to pronounce judgment. The relation of the Church of Christ to civil governments is not one *de jure*, but *de facto*. As right and good, or wrong and wicked, they rise and fall by the agency or permission of God’s providence. In either case, the attitude of the Church towards them is essentially the same. As long as they stand and are acknowledged, obedience is to be enjoined as a duty, factious resistance condemned as a sin. But in regard to conflicts between existing governments, or as to movements in society, peaceful or otherwise, to effect political changes, the Church as such has no more control over them than it has over the polls of the country. If it has authority to uphold on the one side, it has equal power to condemn on the other; if to suppress a political movement, then also to instigate it. In truth it has neither; and to assert the contrary is to corrupt the Church in its principles, forever embroil it with the strifes of the world, and plunge it headlong into ruin.

“Under these views, and considering the extraordinary conflict through which the country has passed, as well as the extraordinary circumstances in which it is now placed, it is incumbent upon us to exhort you, brethren, to ‘obey them that have the rule over you, and submit yourselves.’ Fulfil with scrupulous fidelity all your obligations to the governments of the land, remembering the duty of this compliance, ‘not only for wrath, but also for conscience sake.’ ‘For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men.’”

#### 618. *Duty of citizens to the state.*

1862, p. 19. We distinctly recognize the right of the state to claim the services of any or all her citizens in this the time of her need. We also acknowledge it as a high privilege, as well as a plain duty, for our people to pledge to each other, and the government of their choice, their lives, their fortunes, and their sacred honor, in united efforts to drive back the invaders of our soil and the enemies of our institutions.

#### 619. *The non-political character of the Church.*

1866, p. 30. Extract from report of Committee on Foreign Correspondence, which was adopted :

“This argument, of visibly realizing the spiritual unity of the Lord’s people, is enforced by the peculiar circumstances of the times in which we live and by the nature of the controversies which now agitate the Church. The old conflict for the spirituality and independence of the Church is, to the amazement of many, renewed in our day and upon our own continent. The battle fought generations ago by the Melvilles, Gillespies, and Hendersons, of Scotland, is re-opened with singular violence, and the old banner is again floating over us with its historic inscription, “For Christ’s covenant and crown.” Upon no one subject is the mind of this Assembly more clearly ascertained, upon no one doctrine is there a more solid or perfect agreement amongst those whom this Assembly represents, than the non-secular and non-political character of the Church of Jesus Christ. Whatever ambiguous or indiscreet expressions may have been extorted, under the pressure of extraordinary excitement, from individuals amongst us, the Assembly of this Church deliberately reaffirms the testimony given in the solemn Address to the Churches of Jesus Christ throughout the Earth, issued in 1861, during its first sessions in the city of Augusta, and which was pronounced in these words:”

(Here follows an extract from that address, beginning with the words, “The provinces of the Church and state are perfectly distinct,” and concluding with the words “different spheres in the world of matter.” For this extract, see above, p. 371.)

“The early assertion of this radical distinction, at the very opening of our history, commits us to the maintenance and defence of the crown rights of the Redeemer, whether, on the one hand, they be usurped by the state, or whether, on the other, they be renounced by any portion of God’s professing people. Summoned thus in the providence of God to contend for the same principles for which our martyr fathers of the Scottish Reformation testified even to the death, and which the fathers of the Southern Presbyterian Church labored so earnestly to secure and rejoiced in having obtained their full recognition by the civil government in America, it would be most happy if all those in the different branches of the Presbyterian family who are called to renew the protest could be united in one homogeneous body for the reassertion of Christ’s royal supremacy in and over his spiritual kingdom, the Church. The scattered testimony of separate and individual witnesses would deepen in intensity if gathered into one volume, and rolled against those who would place the crown of Jesus upon the head of Cæsar. In view of all which, this Assembly would tender the hand to all who are of like mind with us as to the doctrines of grace and as to the order and discipline of God’s house, that as one compacted Church we may oppose a breakwater against the current which is sweeping from its moorings our common Protestantism, until the doctrine of the Church as a free spiritual commonwealth shall regain its ascendancy, not only over the Presbyterian, but over the whole American Protestant mind.”

#### 620. *The spirituality of the Church.*

1866, p. 37. The following resolution, offered by the Rev. Dr. Palmer, was adopted:

In view of the great controversy now pending in this country, upon the spirituality and independence of the Church as the visible kingdom of the Lord Jesus Christ upon the earth; and in view of the fact that

the Assembly did, at the time of its organization in 1861, plant itself firmly upon the ground that the Church is a spiritual commonwealth, distinct from and independent of the state: be it therefore,

*Resolved*, That the Rev. Messrs. T. E. Peck, A. W. Miller, and George Howe, D. D., be appointed a committee to prepare, and report to the next General Assembly, a paper defining and limiting this whole subject, for the instruction of our people, and suitable to be adopted by the Assembly as a full and public testimony against the alarming defection manifested in so many branches of the Protestant Church in this country.

1867, p. 139. A letter was received from Rev. Dr. T. E. Peck, giving reasons for not having presented a report upon the subject assigned to himself and others by the General Assembly, which were accepted as satisfactory, and the committee was discharged.

621. *Official utterances of the Assembly on the spirituality and independence of the Church to be published.*

1870, p. 542. The Committee of Publication is instructed to publish, in tract form, the public official utterances of our Assemblies in relation to the spirituality and independence of the Church, including the Address of the Assembly of 1861 to the Churches of Jesus Christ throughout the world, and the Pastoral Letter now to be issued from this Assembly, and such other papers as the committee may deem needful to explain the references in said letter.

The executive committee reported (1871, p. 64) that it had so done, and that it had added extracts from proceedings of the Old School Assembly from 1861 to 1867. (A second edition contained, also, extracts from the proceedings of the New School Assembly of the same period.—A.)

622. *Committee appointed to review the testimonies of the Assembly as to the non-political character of the Church.*

1875, p. 45. Whereas the General Assembly of the Presbyterian Church in the United States did, at its first organization, in 1861, and also at various times since, formally and distinctly declare its conviction as to the nature and functions of the Church of the Lord Jesus Christ, especially as to its non-secular and non-political character; and whereas, notwithstanding this, it may be that certain expressions have been inadvertently admitted into some of the papers on our records which, as it is alleged, are not consistent with the well-considered and formal views aforesaid: therefore,

*Resolved*, That this subject be referred to a committee of three, whose duty it shall be to make a careful examination and make report to the next General Assembly, to the end that no vestige of anything inconsistent with the clearly defined position of our General Assemblies may be left to impair the testimony of our Church upon this vital point. Adopted.

This committee was appointed to consist of Revs. William Brown, D. D., M. D. Hoge, D. D., Charles H. Read, D. D.

1876, p. 232. On the report of this committee the following paper, offered by Rev. Stuart Robinson, D. D., was adopted:

*Resolved*, 1, That the Assembly receives this report from the com-

mittee appointed by the last Assembly with an expression of thanks for the fidelity and ability with which they have performed the duty assigned them.

2. That the *Summary* of the report is hereby adopted, according to the recommendation of the committee.

3. That without formally adopting, in all its details, the extended report presented, the Assembly does hereby give it, as a whole, its hearty approval.

4. That said report is hereby ordered to be printed in the Appendix to the Minutes of this Assembly, subject, in the meantime, to such revision by the committee which prepared it as may be judged suitable, and which shall not be inconsistent with the tenor of the document.

And further, that said report is hereby recommended to the Executive Committee of Publication, to be published in such a manner as may be deemed most proper for general circulation.

The following is the report on the nature and functions of the Church, above alluded to:

P. 285. In declaring the character and functions of the Church of Christ to be non-secular and non-political, it was not meant to affirm that it has no authority to enjoin upon its members those duties which belong to their secular and political relations; but only this, that over those relations themselves, whether to establish, change, or control them, it has no authority whatever.

It is manifest that the scope of this paper adopted by the Assembly calls for a report which shall be, as far as practicable, thorough and complete. In our endeavor to perform this duty, it is proposed to state, in the first place, such action of former Assemblies as clearly defines the position of our Church in the matters referred to; and, in the second place, to notice such "expressions" upon our records as may have been thought "inconsistent with the well-considered and formal views aforesaid."

#### I. DECLARATIONS CONCERNING THE NON-SECULAR AND NON-POLITICAL CHARACTER OF THE CHURCH.

Let the following extracts from the Minutes of various General Assemblies be carefully pondered:

Here follow: 1. Several extracts from first part of the Address to the Churches in 1861. 2. Extract from the Pastoral Letter of 1865, on our relation to the civil governments of the country. 3. From the report of the Committee on Correspondence, in 1866. 4. From the Letter of the Synod of Kentucky to the General Assembly at the time of uniting with it, in 1867; concerning which letter the General Assembly, in giving it a place upon its records, assures the Synod of its "substantial agreement with them in the principles and doctrines for which they have contended. This agreement the Assembly can declare without any difficulty, since the whole existence of our Church as a separate organization has been an assertion of these principles, and a protest against those acts and doctrines that tend to subvert them." 5. Concerning the relation of the Church to the institution of slavery; extract from the Address to the Churches in 1861; and 6. From the Pastoral Letter of 1865. All of which are elsewhere given in full under their appropriate captions.—A.

#### II. WE NOTICE EXPRESSIONS ALLEGED TO BE INCONSISTENT WITH THE FOREGOING.

The following are extracts from the Minutes of the General Assemblies mentioned:

1. *From the Narrative of the State of Religion in 1862:*

"All the Presbyteries which have reported dwell upon the absorbing topic of the war in which we are now engaged.

"Again, all the Presbyterial narratives, without exception, mention the fact that their congregations have evinced the most cordial sympathy with the people of the Confederate States in their efforts to maintain their cherished rights and institutions against the despotic power which is attempting to crush them. Deeply convinced that this struggle is not alone for civil rights and property and home, but also for religion, for the Church, for the gospel, and for existence itself, the churches in our connexion have freely contributed to its prosecution of their substance, their prayers, and, above all, of their members and the beloved youth of their congregations. They have parted, without a murmur, with those who constitute the hope of the Church, and have bidden them go forth to the support of this great and sacred cause, with their benedictions and with their supplications for their protection and success. The Assembly desires to record, with its solemn approval, this fact of the unanimity of our people in supporting a contest to which religion, as well as patriotism, now summons the citizens of this country, and to implore for them the blessing of God in the course they are now pursuing."

2. *From the Report on Theological Seminaries of 1862:*

"We distinctly recognize the right of the state to claim the services of any or all of her citizens in this the time of her need. We also acknowledge it as a high privilege, as well as a plain duty, for our people to pledge to each other, and the government of their choice, their lives, their fortunes, and their sacred honor, in united efforts to drive back the invaders of our soil and the enemies of our institutions. Yet, when and where this necessity does not exist, we think that our candidates can better serve their generation, and do more for their country, by diligently preparing to preach the gospel." (Minutes, 1862, p. 19.)

Again, "We are constrained, however, to call the attention of the churches to the fact mentioned by some of the Presbyteries, that the absorbing interest of the struggle in which we are contending for every thing dear to men," etc. (Minutes, pp. 21, 22.)

3. *From the Pastoral Letter of 1862:*

"We have been called on to witness the desolation of the land, and to mourn over the wastes of Zion, created by the havoc of war: and from all our churches we hear the report that the ranks of the armies of our national independence are crowded with the noblest of our brethren and with the choicest of our youth, who have rushed to the rescue of the Republic, driven by the impulses of patriotism, and in obedience to the calls of God and our country."

"But our hearts turn with especial solicitude toward the noble youth of our congregations who have gone from our midst to this bloody contest for national life and independence."

"We honor you for your self-denial and patriotic zeal: we would love to see you become the honored instruments in God's hands in leading sinners to the Saviour."

"In you are wrapped all the hopes of our Church and country. With the solution of the question, What are you to become? will be determined the problem of our national glory or shame, and that of the success and usefulness of the Church in our beloved land. We tremble

for you as we see you drawn away by the duties of patriotism from the constant use of the means of grace and the Divine influences of the sanctuary. We sympathize with you as you endure fatigue and sickness in camp, as you engage in the life struggle on the sanguinary field, and as you consecrate everything dear on earth on the altar of patriotic duty."

4. *From the Narrative of 1863:*

"We cannot but feel that we are called, in the providence of God, to address the churches in these Confederate States under circumstances of painful interest. During the period which has elapsed since the last annual session of this body, our unhappy country has been the theatre of a war unexampled, perhaps, in the scope of its operation, of the vast numbers engaged, and in the pitiless barbarity with which it has been conducted on the part of our invaders. The blood of our brethren, our fathers, and our children, unjustly and untimely slain, cries to heaven. A considerable portion of our territory is in the possession of the enemy, and all communication with the churches embraced in those districts must for the time be suspended. We look forward, however, with cheerful confidence to a renewal of our relations to those churches, when, by the favor of our God, the enemy shall have been expelled. We commend these afflicted brethren to your sympathies and prayers. It is to us matter of devout gratitude to Almighty God, that he has so often and so signally baffled the efforts of our enemies to effect our subjugation, and that he has vouchsafed to our arms victories so repeated and so wonderful." (Narrative of 1863, p. 155.)

5. *From the Narrative of 1864:*

"One and another message has come to us from the field of deadly strife, filling our minds with the deepest solicitude, urging us to more earnest and united prayer, and inspiring us with profound gratitude to God for the repeated repulses of our insolent and cruel foe."

"Our enemies have evinced a settled determination to prosecute their enterprises with guilt and horror in the face of all the disastrous consequences which must ensue from this insane attempt to subjugate and destroy us."

"The wonderful work of grace in our armies presents the strongest encouragement to the praying people at home, and has placed the seal of the Divine approbation upon our righteous cause."

"The reports of all the Presbyteries indicate an increasing interest in the spiritual welfare of our colored population. The long-continued agitations of our adversaries have wrought within us a deeper conviction of the Divine appointment of domestic servitude, and have led to a clearer comprehension of the duties we owe to the African race. We hesitate not to affirm that it is the peculiar mission of the Southern Church to conserve the institution of slavery, and to make it a blessing both to master and slave. We could not, if we would, yield up these four millions of immortal beings to the dictates of fanaticism and to the menaces of military power. We distinctly recognize the inscrutable providence which brought this benighted people into our midst, and we shall feel that we have not discharged our solemn trust until we have used every effort to bring them under the saving influences of the gospel of Christ." (Narrative of 1864, p. 293.)

## COMMENTS.

These extracts under the second general head contain not merely specimens, but in fact nearly everything to be found in the records of our Assembly during this whole period which is pertinent to the matter in hand. A fair estimate of their import, and how far they are consistent with the principles embodied in the extracts preceding them, is a vital consideration.

It will be seen that the doctrine announced and maintained by the Assembly, on the relation of the Church to the state, is not, as has been often charged, the unscriptural and impracticable idea that the Church and Christian people, as such, have no duties to perform toward the state. True, the Assembly denies the right of church courts to interfere with the domain of Cæsar, by legislating on purely political questions; but at the same time it has the right to enjoin those duties which the citizen confessedly owes to the commonwealth. "The relation of the Church of Christ to the state," says the Assembly of 1865, "is not one *de jure*, but *de facto*. As right and good, or wrong and wicked, they rise and fall by the agency or permission of God's providence. In either case the attitude of the Church towards them is essentially the same. As long as they stand and are acknowledged, obedience," (that is, submission and obedience in all things not sinful,) "is to be enjoined as a duty: factious resistance is to be condemned as a sin." "The only serious danger of collision between the Church and the state," says the Assembly of 1866, "is where moral duty is conditioned on a political question. Under the pretext of inculcating moral duty, the Church may usurp the power to determine the question which conditions it; and that is precisely what she is debarred from doing. The condition must be given. She must accept it from the state, and then her own course is clear. If Cæsar is your master, then pay tribute to him; but whether the 'if' holds: whether Cæsar is your master or not: whether he ever had any just authority: whether he now retains it, or has forfeited it; these are points which the Church has no commission to adjudicate."

The question brought before our church members, in their capacity as citizens, in 1861, did not turn upon any principle of duty to Christ, but upon historical and political facts. The question was not at all one between lawlessness and subordination, between rebellion or obedience to "the powers that be." No Southern church, or member of it, ever thought of establishing society upon the idea of lawlessness and insubordination to constituted human authority. The sole question was between rival authorities, which had come, in a very peculiar and complicated form of government, into competition—the older and purer state authority, and the newer and derived Federal authority. Which was right, the Church, as an organized body, had no right to decide: it was one belonging to the citizen in his civil and political relations. When a body politic had become established, it was to be recognized by the Church as the power-bearing rule.

Now, in 1861, at the time of its organization, the Assembly found its members placed under the civil authority of the Confederate Government, and that of the respective States which constituted it. There are probably few instances in the history of such political movements where there was so much unanimity—far more, it is believed, in proportion to the population, than during the Revolution of 1776. The governments,

State and Confederate, were established and generally acknowledged within their respective bounds. The United States Government was known to us only as one with which the Confederate Government was at war, and by which it was menaced by land and by sea. The principle here involved has been repeatedly sanctioned by the Supreme Court of the United States.

Under these circumstances, and in accordance with the above principles, our Assembly recognized "the powers that be," and which are "ordained of God over us," to be those of the government of the Confederate States, and of the respective States confederated in it. Hence it was simply carrying out its own principles, and the doctrine of the Word of God, when it taught the citizen and the soldier to discharge towards these high civil authorities the duties which the Scriptures enjoin towards the "powers that be," and when it made intercession "for all that are in authority."

So far as any action of *that kind* goes, and to *that extent*, there is nothing that offends against the principles set forth in our formal declarations. Nor is there in it, thus limited, anything which contravenes the doctrines of the Kentucky and Missouri Synods, in their contest for the same principles we have maintained, as they have given their views to the world in their "Declaration and Testimony," or as they are presented in the extracts given from the Letter of the Synod of Kentucky to our Assembly of 1867.

In the Narrative of 1862, there is a single clause which demands a criticism. The situation of the Southern country was known to be one of extreme peril. The war, if successful on the part of the United States, involved not only the destruction of the Confederate Government, but the forfeiture of the political rights of its citizens, the overthrow of the existing domestic institutions, the loss of property, and other evils universally dreaded. Under these circumstances, it was right and proper for our Assembly to utter a strong declaration of sympathy for our people—the members of our own congregations—who, as citizens, were engaged in an effort to avert these calamities, and to give a decided expression of commendation to those who were performing these acts of what they esteemed a patriotic duty. It was substantially saying to them: "As this is to you not only a government *de facto*, but also one of your own choice, we commend you for acting faithfully and fully according to these convictions, and follow you with our prayers." It would have been just as proper for the Northern Assembly to utter the same sentiments in reference to members of their own churches who had entered the Federal army; and we do not deny that it was their right so to do. But when our Assembly intimates or implies an opinion as to whether the war referred to was justly or unjustly waged, or a decision as to which was, in its origin and principle, the government to which the citizens owed obedience, it transcends the limits of its authority. It no longer bases its commendation upon what is *de facto* as to the government, or upon the inherent right which the citizen had in defending the government of his choice, but it assumes to decide upon the righteousness of the war. A court of the Lord Jesus Christ has no commission to do this. It is, in principle, the error we have condemned in the Northern Assembly of 1861, and those of other years. We say in the Address of 1861: "A political theory was," (not formally, but) "to all intents and purposes, propounded, which

made secession a crime, the seceding States rebellious, and the citizens who obeyed them traitors. We say nothing here as to the righteousness or unrighteousness of these decrees. What we maintain is that, whether right or wrong, the Church had no right to make them; she transcended her sphere, and usurped the authority of the state." To the same import is the letter of the Kentucky Synod already referred to.

There is, however, this wide difference between the action of the two Assemblies: the Northern not only decided a purely political question for its own members residing within these States and Territories, confessedly subject to the jurisdiction of the government of the United States, but it also undertook to decide that great question for the members of our churches residing under the *de facto* government of the Confederate States, and one organized under forms of much regularity and with much unanimity; and undertook also to make compliance a condition of church membership, and to visit with discipline those who disobeyed this act of usurpation. The Southern Assembly was never guilty of this transgression, though it may have erred in the particular mentioned.

Another alleged error is to be remarked in several forms of expression found in the extracts which have been recited: such as "the war in which *we* are now engaged;" "the absorbing interest of the *struggle* in which *we* are contending for everything dear to man;" "the armies of *our* national independence;" "the pitiless barbarity with which it" (the war) "has been conducted on the part of *our* invaders;" "it is to us matter of devout gratitude to Almighty God, that he has so often and so signally baffled the efforts of *our enemies* to effect *our subjugation*, and that he has vouchsafed to *our arms* victories so repeated and wonderful;" "profound gratitude to God for the repeated repulses of *our* insolent and cruel foe;" "this insane attempt to *subjugate and destroy us.*"

If these expressions are to be taken in their literal sense, it should be candidly admitted that they are entirely out of place in a court of the Lord Jesus Christ, and are, therefore, to be regretted and disapproved. They seem to arise from a confusion of thought, or a temporary forgetfulness: at any rate, there is a failure to discriminate between what may be properly uttered in the character of a citizen, and what may not be uttered by an ecclesiastical body.

At the same time, with this admission it may be rightly insisted, that the objection rests to a large extent upon a hypercriticism; for it is evident that the word "*our*" is here used inadvertently, and in a very general sense, similar to the phrase "our army," or "our country," so often heard in all ecclesiastical assemblies.

#### CONCERNING SLAVERY.

In the Narrative of the State of Religion for 1864, two expressions concerning slavery are found which have given rise to much criticism. It is proper to state, as a preliminary remark, that these Narratives in general are not closely scrutinized when presented in the General Assembly, inasmuch as they are not expected to introduce difficult or debatable points. And in regard to the Narrative for that year, it is a well-known fact that it was read on the very eve of the final adjournment of the body, at a time when the most exciting reports of battles occurring or impending had just reached the place, (Charlotte, North

Carolina,) and when many members, apprehensive of being cut off by military operations from a return home, were impatiently hurrying away. If, therefore, some things may be found in this paper less carefully expressed than could be desired, the statement just presented may account for the fact that attention was not drawn to them. But taking them as they are, there are certain remarks to be offered, which are due to a fair understanding. We notice—

I. The expression that “domestic servitude is of Divine appointment.”

Slavery has existed under various forms, as in the villanage of England, the serfdom of Russia, and the peonage of Mexico. Domestic servitude is an instance in which the order of things constituting slavery is made a part of the family relation. The head of the family is the master, and the slave is subject, in the use of his time and labor, to the control of the master, as are other members of the family. Properly explained, it may be rightly affirmed that domestic servitude is of Divine appointment—

1. Not precisely in the sense that civil government, as opposed to anarchy, is of Divine appointment.

2. Nor precisely in the sense that marriage is the Divinely appointed law of society, as opposed to concubinage, polygamy, and general licentiousness. Civil government under some form, and marriage under the prescribed form, are absolutely necessary to the social state, and are, therefore, obligatory upon all conditions of society.

3. The essential principle of slavery is submission or subjection to control by the will of another. This is an essential element in every form of civil government also, and in the family relation itself.

4. The application of this principle in the form of “domestic servitude” is right or wrong according to circumstances. It is not an institution essential to the social state, and, therefore, is not of universal obligation. But in certain conditions of society it has been expressly recognized by God, permitted, and appointed. (See Ex. xx. 10, 17; Ex. xxi. 7; Lev. xxv. 44–46; Matt. v. 17; 1 Tim. vi. 1–4.) When established in such conditions of society as render it proper, it becomes a right arrangement of the civil government.

5. If it is a relation justifiable and lawful in the sight of God, it must be in a certain sense of Divine appointment, since whatever is thus lawful implies the sanction of the Lawgiver. And the existence of wrong laws and usages connected with it no more disproves the lawfulness of the relation itself than such things disprove the lawfulness of marriage or of civil government.

Therefore, by declaring the institution of slavery to be “of Divine appointment,” our Assembly must not be understood as expressing the opinion that it was ordained of God as a positively Divine and obligatory institute of society for all communities, but simply that, as it was recognized and enforced by the law of the Confederate States, and of the particular States embraced in that confederation, and was a relation existing and prevailing throughout its boundaries, it was, in the sense of all established civil relations, a matter of Divine appointment for the time being in the midst of the people of those States.

6. The dogma which denies the lawfulness of this relation under any circumstances; which condemns it as always contrary to the Divine will; which asserts its inherent sinfulness, is contradicted by the

plainest facts and teachings of the Old Testament and the New; is a doctrine unknown to the Church until recent times; is a pernicious heresy, embracing a principle not only infidel and fanatical, but subversive of every relation of life and every civil government upon earth.

II. It is affirmed that it was the peculiar mission of the "Southern Church to conserve the institution of slavery."

Concerning this, we remark—

1. That the same form of expression is to be found in the Minutes of the General Assembly (New School) of 1865. In a carefully-considered paper on "the state of the country," that Assembly says:

"God has taught us, in this war, that the Church must conserve the state by instructing the people in the great principles of justice, and inspiring them to practice the same."

No exception has been taken to this expression, which was uttered the year after it was used by our Assembly. In the sense intended, the sentiment is entirely proper. But if any one will define the sense in which it is proper for the Church to "conserve the state," in the same sense it would be also proper for it to "conserve the institution of slavery." It certainly is not the duty of the Church to conserve the state in the sense of dictating what form of civil government it shall establish, how long it shall continue, or for what causes it should be changed. Its duty is limited to condemning at all times factious resistance to established civil authority, to inculcating obedience while it remains, and those virtues by which it may be made, as far as possible, a blessing to society. The very same applies to slavery; and whoever will read in its connection the expression used by our Assembly must see that such is the sense there intended by that word, namely, by the ministration of that gospel which is entrusted to the Church, to secure from this relation and arrangement, as it existed, the greatest practicable amount of good for all classes of society, and thus "*make it a blessing both to master and slave.*" This, we know, was the sense intended by the writer of the narrative, now settled as an acceptable minister in connection with the Northern Assembly, and we have no doubt it was the sense in which the Assembly adopted it.

2. It has been widely proclaimed that our Assembly meant, by the word "conserve," to assert that it was the duty of the Church to *perpetuate* the institution of slavery. On this point it may be remarked—

(a) That no such intended meaning is to be gathered from the context.

(b) That such an interpretation of the Assembly's meaning is negated by the explicit and carefully-considered statement of our Church on this very point at its first organization, in 1861, where it declares concerning slavery: "The policy of its existence or non-existence is a question which exclusively belongs to the state. We have no right to enjoin it as a duty, or condemn it as a sin." It is a maxim of law and common sense, that all documents are to be construed by a comparison of one part with another; what is obscure is to be explained by what is explicit.

(c) Even those who have raised a clamor against us do not themselves seem to be satisfied that the word "conserve" necessarily means to perpetuate. This is evident from the fact that in the Minutes of their General Assembly, charging us with "grievous heresy," and with "blasphemy," they repeatedly misquote, and therefore misrepresent

us. The word *perpetuate* is never used by our Assembly, but is to be found in the *interpolation* of its accusers! (See Minutes of the General Assembly (North) for 1865, p. 560, etc.)

(d) Finally, conceding, as we do, that the word "conserve" in this connection is ambiguous, our Assembly, in 1865, did all that could be reasonably expected in the premises to disengage itself from an ambiguous or inappropriate expression. In the sense already explained, and the one intended, it conveyed a sentiment proper to be held by any Church of Christ. But it had been widely represented as conveying a meaning not intended, and which neither that Assembly nor our Church ever held. It was therefore proper it should be relieved from the responsibility of such an interpretation. Formally to expunge or repudiate the record would have been an act uncalled for, if not unseemly. All that was necessary or proper was to declare that the Address of 1861 "contains the only full, unambiguous, deliberate, and authoritative exposition of our views in regard to this matter." (See Pastoral Letter.) The design of introducing that sentence was *expressly stated in the Assembly of 1865*, and it was adopted for the *special purpose of disavowing an interpretation which was inconsistent with the deliberately expressed views of our Church.*

In view of what has been presented, and of the whole interests involved, it is suitable to remark:

1. That under the extraordinary circumstances, and at a time when the passions of men were so deeply moved, it is remarkable, and a matter for grateful recollection, that so little is to be found upon our records which now calls for regret or animadversion.

2. That whenever the subject of the character of the Church, as being non-secular and non-political, is formally considered, the true doctrine, as regarded by us, is clearly and emphatically announced. Where there are departures from this, they are, for the most part at least, incidental, and doubtless from inadvertence.

3. That while, in point of fairness, the maxim that documents are to be construed by a comparison of one part with another, what is obscure being explained by what is explicit, should relieve the declarations by our Assemblies from embarrassment and doubt, yet, in view of the fact that there are some expressions in our records which, upon their face, are either ambiguous, or, in their most natural construction, are inconsistent with other statements which are distinct and explicit, it best comports with the whole circumstances of the case, and with the constitution of the Church of Jesus Christ, as a witness for the truth, to make at this time a disavowal of these things as being any part of the teaching and testimony of the Southern Presbyterian Church.

Your committee therefore recommend the following paper for adoption by this General Assembly as a summary of the whole:

P. 233. The General Assembly, having received the report of the committee above mentioned, and having duly considered the same, deems it suitable, in view of all the circumstances and all the interests involved, to make the following declaration:

1. Touching the nature and functions of the Christian Church, we solemnly reaffirm the explicit and formal statement set forth at the time of the organization of our General Assembly, in 1861, in an "Address to all the Churches of Jesus Christ throughout the Earth." This document clearly and forcibly declares our position concerning the

character of the Church as a spiritual body, and therefore "non-secular and non-political."

2. Inasmuch as some incidental expressions, uttered in times of great public excitement, are found upon our records, and have been pointed out in the report of the committee aforesaid, which seem to be ambiguous, or inconsistent with the above declarations, and others of like import, this Assembly does hereby disavow them wherever found, and does not recognize such as forming any part of the well-considered, authoritative teaching or testimony of our Church.

3. In regard to a statement found in the Narrative of 1864, and which is in the following words, viz.:

"The reports of all the Presbyteries indicate an increasing interest in the spiritual welfare of our colored population. The long continued agitations of our adversaries have wrought within us a deeper conviction of the Divine appointment of domestic servitude, and have led to a clearer comprehension of the duties we owe to the African race. We hesitate not to affirm that it is the peculiar mission of the Southern Church to conserve the institution of slavery, and make it a blessing both to master and slave. We could not, if we would, yield up these four millions of immortal beings to the dictates of fanaticism and the menaces of military power. We distinctly recognize the inscrutable providence which brought this benighted people into our midst, and we shall feel that we have not discharged our solemn trust until we have used every effort to bring them under the saving influences of the gospel of Christ,"—we judge it proper to say:

"1. By declaring the institution of slavery to be of 'Divine appointment,' the Assembly must not be understood as expressing the opinion that it was ordained of God as a positively divine and obligatory institute of society for all communities; but simply that, as it was recognized and enforced by the law of the Confederate States, and was an existing relation prevailing throughout its boundaries, it was, in the sense of all established civil relations, a matter of Divine appointment, for the time being, in the midst of the people of those States.

"2. For a full explanation of the expression that it was 'the peculiar mission of the Southern Church to conserve the institution of slavery,' and especially as to the peculiar circumstances under which it was inadvertently admitted into the Narrative of the State of Religion in 1864, we refer to the full report now made to this Assembly. From all that is known to us as to the meaning intended by the Assembly which adopted that paper, as well as from the context itself, it is manifest that its true intent was, not to assert that it was the duty of the Church to 'conserve the institution of slavery' in the sense of '*perpetuating*' it, (a word never once used by our Assembly in this connection, but interpolated by the *Northern Assembly* (see Minutes of 1866),) but, by the ministration of that gospel which is entrusted to the Church, to secure from this relation and arrangement, as it existed, the greatest practicable amount of good for all classes of society, and thus '*make it a blessing both to master and slave.*'

"This view is further confirmed by the consideration that it brings this expression, however ambiguous, or even unsuitable in its common acceptation, into harmony with the formal and carefully-prepared declaration of our Church on this very point in 1861: 'The policy of its existence or non-existence is a question which belongs exclusively to

the state. We have no right to enjoin it as a duty, or condemn it as a sin'—and more to the same purport.

"In our General Assembly of 1865, it was declared that the Address of 1861, 'contains the only full, unambiguous, deliberate, and authoritative exposition of our views in regard to this matter;' and this was introduced for the express purpose of disavowing an interpretation and meaning attached to the expressions used in 1864 which were never intended.

"The relation of the Christian Church to the institution of slavery is clearly set forth in the Address already referred to. It is the doctrine presented in the Holy Scriptures, and in the best testimony of Christian history. By this doctrine we abide, as the view which has always prevailed in our Church, and it is now expressly re-affirmed for the satisfaction of all whom it may concern."

623. *On the competency of the Church to seek the intervention of the civil powers.*

1883, p. 24. In reply to an overture from Abingdon Presbytery touching the observance of the Sabbath, the following was adopted:

While recognizing the right of members of the Church, as citizens, to bring the matter of the observance of the Sabbath to the notice of the civil government, by petition or otherwise, yet it is the judgment of the Assembly that it is not competent for the Church, in its organic capacity, to seek the intervention of the civil powers for the accomplishment of any of the ends before it, as a witness for the truth of God. The Assembly would furthermore deprecate all action which might be construed as committing the Church to any alliance with associations or societies outside of its pale for the accomplishment of this, or any other object, however worthy in itself.

1884, p. 209. Overture of the Presbytery of St. Johns, asking this Assembly to reverse the action of the Synod of South Georgia and Florida in excepting to its minutes, as found on page 124, to-wit: "*Resolved*, That all our sessions be requested to call the attention of the executors of the law and the grand juries of the courts to the statutes enacted by the Legislature touching the Sabbath; that they take such measures as wisdom and prudence suggest to have the offenders brought to justice, and the laws of God and the state vindicated."

*Reply: Resolved*, That the action of Synod be sustained, according to the deliverance of the Assembly of 1883, touching the same matter, as found on pages 24 and 25 of the Minutes.

624. *Assembly declines to recommend "The Southern Presbyterian Review."*

1867, p. 148. Overture from the Rev. B. Gildersleeve and others, proposing that the Assembly take appropriate action recommending *The Southern Presbyterian Review* to the confidence and patronage of our Church. The committee report the following minute:

*Resolved*, That while this Assembly, as ministers and elders, might cordially adopt the paper presented, yet, as an Assembly of the Presbyterian Church in its ecclesiastical character, it is not competent for us to enact anything concerning other matters than those which are strictly ecclesiastical. Adopted.

625. *Stonewall Jackson.*

1863, p. 126. It having become known to the Assembly that General T. J. Jackson had died on the preceding day, the order of the day gave place to a motion made by the Rev. Dr. Palmer, to the effect that a committee of five be appointed to bring in a minute expressive of the sentiments of this body with reference to this great public calamity. Pending this motion, addresses were made by the mover, by the Rev. John Miller, and by Col. J. T. L. Preston, setting forth the life and character of the subject of this action, and the grief felt by the Assembly at his death. The moderator appointed upon this committee the Rev. Dr. Palmer, Rev. John Miller, Rev. D. D. Sanderson, Col. J. T. L. Preston, and Col. A. V. Brumby.

P. 162. The Rev. Dr. Palmer, from the committee appointed to report a minute upon the death of General T. J. Jackson, presented the following, which was unanimously adopted by the members rising in silence in their places:

The committee appointed to draft a minute upon the death of General Thomas J. Jackson respectfully submit the following:

The despatches announcing the severe illness of this beloved servant of God, and invoking the prayers of this Assembly in his behalf, had scarcely aroused our alarm before the sad intelligence of his death fell with its crushing weight upon our hearts, and turned these prayers for him into weeping supplications for ourselves and for our bereaved country. Seldom in history has one been able, in so short a time, to write his name so deeply upon the hearts of his countrymen, and to raise the admiration of the world at large. Uniting the most beautiful simplicity with the most intense earnestness of character, with a religious consecration to duty as the regulative principle of his life, he was a true man in all the relations in which he moved. The additional endowment of a military genius, quick to perceive and to improve the advantage and its opportunity, made him what he was, the true soldier and the consummate general. It were idle to compress within this record his brilliant military career, which forms so large a part of this young nation's history. The rapidity of his movements, imparting to him a seeming ubiquity, the promptness and daring and uniform success of his achievements, rendered his name a terror to our foes, and a tower of strength to ourselves. It is not invidious to say that, whilst other generals of the army, superior to him in rank, command equally with himself the confidence of our people, he was the most deeply of them all enshrined in their affections. It will be the office of history to assign the position he will occupy upon her impartial page; and we doubt not that the verdict of posterity will confirm the judgment of his contemporaries, in pronouncing that the life of a hero has been crowned with the death of a martyr.

But General Jackson has stronger claims upon the affectionate and tearful remembrance of this General Assembly than those founded upon his merits as a patriot and a warrior. He was a warm and zealous Christian, a man that feared God, and walked carefully before him; who, being found blameless, used the office of a deacon in the house of God, filling up the portrait drawn by the apostle's hand: "Grave, not double-tongued, . . . holding the mystery of the faith in a pure conscience." His religion was woven into the whole texture of his character and life, the constructive element which made him the man he was.

It has been tersely and truthfully, and therefore beautifully, said of him, that in the army he was the expression of his country's confidence in God and in itself. Even those who withheld from God the homage of their own obedience and love took refuge in the thought that their great military leader drew his strength from the God of heaven, and, like the Hebrew Moses, daily communed with him upon the mount; and the Church of Christ turned their eyes to him with a loving joy, as the embodied and concrete representative, the living exposition of those precious truths which it is her mission to testify to a dying world. In the army his religious influence diffused itself like the atmosphere around him; and by that strange magnetic power over other minds which is given to all who are born to command, none were drawn into his presence who did not bow before the supremacy of that piety so silently, yet conspicuously, illustrated in the carriage of this Christian general.

The evidence is cumulative before this Assembly of his zeal to overtake the religious wants of his soldiery, and of the yearnings of his soul that this venerable court should, during its present sessions, concert large plans for the evangelization of the army and of the country at large. Therefore it is this Assembly, at the moment of its dissolution, as its last solemn act, would place upon its records this memorial to his praise, and bedew it with their parting tears. We shall not attempt here the interpretation of the mysterious providence which has taken away from the country, at such a juncture, so strong an arm. It is enough that He has done it who does all things well; we will "be still, and know that He is God." But in the depth of our own sadness, we would speak a word of cheer to our bereaved countrymen: that in the disappointment of many of our most reasonable calculations, no less than in unexpectedly blessing us when all seemed dark and forbidding, God seems to us only the more to have charged himself with the care and protection of this struggling republic; and in this new chastening we recognize the token of Him whose way it is to humble those whom it is His purpose to exalt and to bless.

With the immediate family and kindred of our departed brother we desire to mingle our grief, as they pay the tribute of their sorrow over his grave; and the Assembly conveys through this minute its tenderest sympathy to those whose hearts are bleeding under what is to them a more close and personal bereavement, praying the God of all consolation to grant unto them "joy for mourning, beauty for ashes, and the garment of praise for the spirit of heaviness."

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## CHAPTER II.

### ORGANIC UNION EFFECTED WITH OTHER ECCLESIASTICAL BODIES.

#### 626. *Presbytery of Patapsco unites with the Assembly.*

1867, p. 131. The stated clerk presented a memorial from the Presbytery of Patapsco, in the State of Maryland, composed of ministers

and churches which had withdrawn from their connection with the "General Assembly of the Presbyterian Church in the United States of America;" which memorial was read, and is as follows:

Whereas, 1, The ministers and churches of this Presbytery originally dissolved their former ecclesiastical connection because of the numerous and persistent violations of the constitution of the Church by the highest court thereof; and

Whereas, 2, This separation was to continue as long as these violations of the Church's constitution continued; and

Whereas, 3, There now remains no good ground of hope that the Church of our former connection will soon return to the old ways—the Divine constitution of the Church, so faithfully set forth in the standards under which we were ordained, and which we solemnly vowed to uphold, and to which we always held ourselves bound; and

Whereas, 4, It was the direction of our churches and sessions to form other ecclesiastical connections, whenever it became necessary from the perpetuation and establishment of the aforesaid violations, with all Presbyterians who uphold the constitution of the Church in its purity; and

Whereas, 5, This Presbytery was formed in obedience to this direction of the churches and sessions: and

Whereas, 6, We hold it to be the imperative obligation of all God's people, according to the will of Christ, the sole King in Zion, to manifest the invisible unity of their faith in the unity of a visible Church, as far and as fast as it can be done consistently with the purity of the first, *the essential* unity of the Church of Christ: and

Whereas, 7, We believe that it is now high time to make visible our unity with all the Presbyterian people of God, further than is now done by our union in this Presbytery; and

Whereas, 8, We believe that the Presbyterian Church in the United States, whose General Assembly is to meet in the city of Nashville on the 21st day of November next, is the largest body of Christians in the land whose faith and government are identical with our own and pure according to the standards of the Church; therefore—

"*Resolved*, 1, That the Presbytery of Patapsco appoint, at its present meeting, commissioners to the General Assembly of the Presbyterian Church in the United States, and order the said commissioners to ask the said Assembly to take Presbytery under its care and government, and to unite Presbytery with such Synod under the Assembly's jurisdiction as may seem to the Assembly most beneficial to the Church of God in the world.

"*Resolved*, 2, That in seeking this ecclesiastical connection with the aforesaid Presbyterian Church, we solemnly declare that we are actuated by the one desire to unite with all Christians of like faith with ourselves, ignoring all sectional and political distinctions whatever.

"*Resolved*, 3, That we will greatly rejoice whenever the time shall come when an organic union of all Presbyterians in the land may be effected consistently with the purity of our standards."

Whereupon it was resolved, on motion of the Rev. Dr. J. R. Wilson, that, in view of this memorial and the certified appointment of commissioners to this body, the said Presbytery of Patapsco be, and the same is hereby, received into regular connection with the General Assembly of the Presbyterian Church in the United States; that the

commissioners appointed by it be, and are hereby, received as members of this body, and that the said Presbytery shall be, and hereby is, attached to the Synod of Virginia, as a component part of it.

627. *Union with the United Synod of the South.*

1863, p. 137. "The General Assembly of the Presbyterian Church in the Confederate States is hereby overtured by the Presbytery of East Hanover to take such steps as its wisdom may suggest, at its approaching meeting in Columbia, to bring about a union between the Old and New School Presbyterians in the Confederate States."

The Committee on Bills and Overtures would report, touching the above overture, as follows :

The subject of a formal union between our Church and the body known as the United Synod of the Presbyterian Church, designated in the overture as the New School Presbyterians, appears to have engaged the earnest attention of a large number of our ministers and people, especially in the regions in which the respective parties are brought into the most frequent contact with each other. In addition to the paper before us, we are informed that a memorial of the same tenor was adopted by the Presbytery of West Hanover, and ordered to be sent to the Assembly at its present session. Brethren from other portions of the country assure us that the desire is general, and becoming every day stronger, in the churches around them, although it may not have found expression in the formal deliverances of our Presbyteries. It is believed, also, by those who have enjoyed the most favorable opportunities of forming a correct opinion on the subject, that a corresponding desire exists on the part of the ministers and people of the other side. It may be that these are indications of Providence, designed to admonish us that the time for which many of our people have long prayed, and which all, perhaps, have confidently expected, has arrived—the time for initiating those specific measures which, under the guidance and favor of the great Head of the Church, shall re-unite in full Christian affection and in full ecclesiastical communion those and the children of those who once lived together in harmony and with mutual edification, under the same name and the same polity. It may be, also, that one design of the providence which has sundered our connection with our late brethren of the North is to open the way for our union with those who may still be called our late brethren of the South. The judgments of God are heavy upon us both ; it may be that if we should, now that our hearts are chastened by our sore afflictions, meet together in such form as we may, pray together, and confer with each other as to the things in which we agree, as well as those in which we have differed, we shall find that, whatever may have existed in the past, there are no longer any insuperable barriers to keep us asunder.

With a view to do what in us may lie to ascertain whether such union can be formed upon any basis that shall be satisfactory to both parties, and shall offer reasonable grounds of hope for permanent harmony and co-operation, your committee recommend the appointment of a committee to confer on the subject with any committee that may be appointed by the United Synod, and report the results of such conference to the next Assembly. Adopted.

Committee : Rev. R. L. Dabney, D. D., Rev. J. N. Waddel, D. D.,

Rev. Wm. Brown, D. D., Rev. J. B. Ramsey, D. D., Rev. E. T. Baird, D. D., Col. J. T. L. Preston, and F. N. Watkins, Esq.

1864, p. 253. The committee to confer with a committee of the United Synod report to the General Assembly :

That they met a committee appointed by the United Synod in July last, and, after prayer and conference, unanimously agreed to recommend to the General Assembly the adoption of the following, which the committee of the United Synod likewise recommended, with similar unanimity, to that body :

The report here gives the preamble and elaborate articles of union which the joint committees had agreed upon. Article I. contained a *Declaration* touching certain doctrines that had been formerly grounds of debate, in order to manifest the hearty agreement of the two bodies, to-wit: 1, Concerning the fall of man, and original sin, imputation of guilt, origin of sin, etc.; 2, Concerning regeneration; 3, Concerning the atonement of Jesus Christ; 4, Concerning the believer's justification; 5, Concerning revivals; 6, Concerning voluntary societies and the functions of the Church.

The report was signed by Joseph C. Stiles, chairman, Chas. H. Read, J. D. Mitchell, J. J. Robinson, and J. F. Johnson, committee of the United Synod, and by all of the committee of the General Assembly, save Rev. E. T. Baird, D. D., who, in a paper explaining why he withheld his signature, declared that he did so because, in several places, the language of the articles is liable to misapprehension, and might become the cause of trouble hereafter: otherwise he endorsed the paper, and was cordially in favor of union. — A.

A motion to adopt the report of the committee of conference led to a prolonged discussion. It was then referred to a special committee, consisting of one minister and one ruling elder from each Synod represented in this Assembly.

Committee: J. A. Lyon, D. D., J. M. McKee, D. Wills, D. A. Penick, Dr. Adger, R. F. Bunting, Dr. Dabney, and D. H. Cummins, *ministers*; G. H. Dunlap, Sam'l Barnett, J. Patrick, J. G. Shepherd, G. McC. Witherspoon, J. T. L. Preston, and R. S. Stewart, *ruling elders*. (P. 263.)

P. 270. This committee made a report, which, after the Assembly had been led in prayer by Rev. Dr. White for Divine direction, was discussed and adopted *seriatim*, and is as follows :

The General Assembly having received the report of the committee appointed last year to confer with a similar committee of the United Synod of the Presbyterian Church on the subject of the union of the two bodies, and having heard the explanatory statements accompanying the said report, do hereby adopt the following resolutions as expressive of their views on the whole subject, viz. :

*Resolved*, 1, That the Assembly express their approval of the diligence and fidelity of the committee in regard to the important trust with which they were charged, and also the great satisfaction with which they have heard of the brotherly love and spirit of harmony in which the conference of the two committees was held.

*Resolved*, 2, That the Assembly believe the most satisfactory terms of union to be the cordial adherence of the two bodies to their existing symbols of faith and order.

*Resolved*, 3, That the report of the committee be adopted after amendment in the following particulars, viz.: 1. From the preamble omit the words "removing the dishonor done to religion by former separations," and modify the provisions as to the name and charter. 2. Omit all of the first article after the first paragraph. 3. Amend the

second article so as in every case to require the reception of the Presbyteries under the care of the United Synod into the Synods of this Assembly, so as to preserve the undoubted succession of the latter; and add to the article the following words, viz.: "Should providential hindrances prevent the consummation of any of the measures above mentioned during the year 1864, they shall take effect as soon thereafter as practicable." 4. Omit all after the words "in full force," in the last article.

The plan of union, as thus amended, is as follows, viz.:

The General Assembly and the United Synod of the Presbyterian Churches in the Confederate States of America, holding the same system of doctrine and church order, and believing that their union will glorify God by promoting peace and increasing their ability for the edification of the body of Christ, do agree to unite under the name of the Presbyterian Church in the Confederate States of America, and under the existing charter of the Trustees of the General Assembly of the Presbyterian Church in the Confederate States of America, on the following basis, viz.:

ARTICLE I. The General Assembly and the United Synod declare that they continue sincerely to receive and adopt the Confession of Faith and Catechisms of the Presbyterian Church, as containing the system of doctrine taught in the Holy Scriptures, and approve of its government and discipline.

ARTICLE II. The General Assembly and the United Synod hereby agree that the Presbyteries composing the Synod of Virginia, under the care of the United Synod, together with the Presbytery of New River, shall be received into the Synod of Virginia, under the care of the General Assembly, at their meeting in Lexington, on the --- day of October, 1864. The Presbytery of Texas, under the care of the United Synod, shall be received into the Synod of Texas, under the care of the General Assembly, at its next meeting. The Presbyteries of Lexington South, Clinton, and Newton, under the care of the United Synod, shall be received into the Synod of Mississippi, under the care of the General Assembly, at their meeting in Brandon, on the --- day of October, 1864. The Presbyteries of Holston, Union, and Kingston, under the care of the United Synod, shall be received into the Synod of Nashville, under the care of the General Assembly, at their next meeting. And the ministers and churches of the Presbytery of North Alabama, under the care of the United Synod, which are within the State of Alabama, shall be united to the Synod of Memphis, and those churches and ministers of such Presbytery which are within the State of Tennessee to the Synod of Nashville. And the Presbytery of Osage, under the care of the United Synod, shall be attached to the Synod of Arkansas, under the care of the General Assembly. Should providential hindrances prevent the consummation of any of the measures above mentioned during the year 1864, they shall take effect as soon thereafter as practicable.

ARTICLE III. These Synods, at their first annual meetings, or as soon thereafter as practicable, shall define the boundaries of Presbyteries, where ministers and churches, under the care of the General Assembly and of the United Synod, exist in the same territory, and shall so distribute said ministers and churches that those within the same geographical limits shall not belong to different Presbyteries. It is recommended that, in such changes, that Presbytery shall hold its name

and succession which has the major number of ministers, and shall receive the records and Presbyterial funds of the other Presbytery, assuming also its existing pecuniary obligations. And it is agreed that no other condition shall be required of the members constituting said Presbyteries, except the approval of this plan of union.

ARTICLE IV. Wherever organized churches under the care of the General Assembly and of the United Synod exist in the same neighborhood, if their union is necessary to the successful sustentation of the gospel, they are affectionately exhorted to unite immediately, postponing private convenience to the glory of God. But no organized churches, or existing compacts with pastors or stated supplies, shall be extinguished by this act of union, except they voluntarily agree to combine with neighboring churches. And when such unions of churches take place, they, with their sessions, shall be organized under the direction of their own Presbyteries.

ARTICLE V. Inasmuch as the General Assembly and the United Synod have similar agencies for aiding pious youth in their education for the ministry, for circulating Divine truth by printing, and for missions, home and foreign, it is agreed that the committees of the General Assembly, from and after the union, shall receive and sustain, according to existing compacts, all colporteurs, beneficiaries studying for the ministry, and home and foreign missionaries, then under the care of the United Synod, as well as those of the General Assembly; and that all funds and other property now held for the above objects by the United Synod, or its committees, or other agencies, shall be passed over to the appropriate committees of the General Assembly. And these committees shall thereafter solicit contributions for these evangelical labors in all the churches alike, as they are enabled.

ARTICLE VI. Whenever the above written plan of union shall have been adopted by the General Assembly and the United Synod, it shall be in full force.

4. *Resolved*, That the Assembly proposes the omission of the doctrinal propositions of Article I., on the following ground solely, viz.: That, believing the approval of those propositions by the Committees of Conference, and extensively among both bodies, has served a valuable purpose, by presenting satisfactory evidence of such harmony and soundness of doctrinal views as may ground an honorable union, the Assembly does yet judge that it is most prudent to unite on the basis of our existing standards only, inasmuch as no actual necessity for other declarations of belief in order to a happy union now exist.

Before the vote was taken upon the report as a whole, the Assembly adjourned, to meet this afternoon at four o'clock.

P. 276. The Assembly then resolved to take the final vote by ayes and nays upon the report which was adopted *seriatim* this morning, it being understood that each member voting, whether aye or nay, shall have the privilege of explaining the reasons for his vote, to be spread upon this record. Result: Ayes, 53; nays, 7.

A. M. Watson and P. Pierson voted in the affirmative, but dissented from 4th resolution; also T. W. Erwin, who excepts further to the last resolution. G. H. Dunlap doubts whether his Presbytery will cordially approve his vote, which was in the affirmative. Of those who voted *nay*, James McCreight and B. M. Palmer objected to resolution 4th. Angus Johnson voted *nay* for doctrinal reasons, and J. B. Adger, because he regarded the plan of union as a retraction of the Church's testimony in 1837, and as being calculated to give rise to future troubles in the Church, and as assuming that the Assembly has unlimited powers.

The change made in the second article of the conference report by the Assembly before adopting it was as follows: Instead of saying that the Presbyteries and Synods connected with the two bodies, and covering a common territory, shall *constitute* a new Synod or Presbytery, the report is made to read, that the bodies in connection with the United Synod shall *be received into* the corresponding ecclesiastical body in connection with the General Assembly. The purpose of the alteration was to preserve the succession, and so guard the property interests and chartered rights of the various Synods and Presbyteries in connection with the Assembly —A.

### 628. *Origin and history of the United Synod.*

The following outline of the history and position of the United Synod may not be inappropriate:

The General Assembly of the Presbyterian Church in the United States of America (N. S.), at its session in Cleveland, Ohio, in 1857, adopted a paper touching the subject of slavery, that was regarded by some of the members of the Assembly as contrary to the Scriptures and violative of the constitution of the Church, in that it virtually made slaveholding a cause for discipline by the church courts. They therefore felt constrained, for truth and conscience sake, to withdraw from that body, and to recommend that a convention be held in the city of Richmond, Va., composed of representatives of such Presbyteries and churches as felt themselves aggrieved by the above-mentioned action of the Assembly, to consult as to what course should be pursued. This they did, in an address to the churches, signed by Rev. F. A. Ross, D. D., and fourteen others. That convention met August 27, 1857. The attendance was one hundred and fifty-two. It was in session five days. Its president was Hon. Horace Maynard, of Knoxville, Tenn. The following platform was adopted and published:

Whereas all acts, resolutions, and testimonies of past General Assemblies, and especially the action of the last General Assembly, whereby suspicions and doubts of the good standing and equal rights and privileges of slaveholding members of the Church, or imputations or charges against their Christian character, have been either implied or expressed, are contrary to the example and teachings of Christ and his apostles, and are a violation of the constitution of the Presbyterian Church.

And whereas the relation of master and servant, *in itself considered*, or further than the relative duties arising therefrom, and slavery as an institution of the state, do not properly belong to the Church judicatories as subjects for discussion and enquiry.

And whereas, in the judgment of this convention, there is no prospect of the cessation of this agitation of slavery in the General Assembly so long as there are slaveholders in connection with the Church; therefore,

*Resolved*, That we recommend to the Presbyteries in connection with the General Assembly of the Presbyterian Church in the United States of America, to withdraw from said body.

*Resolved*, That in the judgment of this convention nothing can be made the basis for discipline in the Presbyterian Church which is not specifically referred to in the constitution as crime or heresy.

*Resolved*, That the General Assembly of the Presbyterian Church has no power to pronounce a sentence of condemnation on a lower judicatory, or individuals, for any cause, unless they have been brought before the Assembly in the way prescribed by the constitution.

*Resolved*, That the convention recommend to all the Presbyteries in the Presbyterian Church which are opposed to the agitation of slavery in the highest judicatory of the Church to appoint delegates, in the proportion prescribed by our Form of Government for the appointment of commissioners to the Assembly, to meet at Knoxville, Tenn., on the *third Thursday in May*, 1858, for the purpose of organizing a general Synod, under the name of "The United Synod of the Presbyterian Church in the United States of America."

*Resolved*, That the members of this convention adhere to and abide by the Confession of Faith of the Presbyterian Church, as containing the system of doctrine taught in the Holy Scriptures; and that we adhere to the Form of Government and Book of Discipline of said Church.

The following also was adopted:

*Resolved*, That a union between us and our Old School brethren, could it be effected on terms acceptable to both sides, would be conducive to the best interests of the Church of Christ; and this convention, after a free and full interchange of views and opinions on this subject, do now recommend that the United Synod,

when formed and duly organized, shall invite the General Assembly (O. S.) to a fraternal conference with us in reference to such union.

In pursuance of the recommendation of this convention, commissioners appointed by a number of Presbyteries met in the Second Presbyterian church of Knoxville, on April 1, 1858, and after a sermon by Rev. J. D. Mitchell, D. D., of Lynchburg, Va., proceeded to constitute the United Synod of the Presbyterian Church. The number of commissioners in attendance was twenty-one, from twelve Presbyteries, located in four different States.

A declaration of principles was adopted, setting forth the reasons for withdrawing from the Assembly and forming a separate ecclesiastical judicatory, and as being, in their judgment, in accordance with the Word of God and the constitution of the Presbyterian Church, and as essential to the peace, unity, and permanent prosperity of the Presbyterian Church in this land. This statement, in substance, is as follows: 1. They declare their agreement in, and approbation of, the standards of the Church, and state in what sense they adopt the Confession of Faith. 2. No judicatory, minister, or member can be censured, condemned, or excluded from Church privileges without a process of trial, such as is prescribed in the constitution. 3. The General Assembly is an advisory and judicial body, but not a legislative body. 4. Discriminates between the testifying and judicial powers of judicatories. 5. Nothing can be made the basis of discipline which is not specifically referred to in the constitution of the Church as crime or heresy. 6. Slave-holding is not referred to in the Confession of Faith, and cannot, therefore, in itself considered, in any case be made the basis of discipline. 7. It is a usurpation of authority to make slave-holding a bar to communion. 8. The discussion or agitation of slavery in the judicatories of the Church, except so far as respects the moral and religious duties growing out of the relation of master and slave, is inappropriate to said judicatories. 9. Presbyteries from every section of the Union, which can endorse this platform, are invited to cast in their lot with the United Synod.

This Synod also appointed a committee, consisting of Rev. C. H. Read, D. D., and Rev. M. M. Marshall, to visit New Orleans, and confer with a committee of the Old School Assembly, in the event of that body appointing one for the purpose, with reference to a union of the two bodies. This committee was directed to propose certain terms of union as indispensable to an honorable union on the part of the United Synod. These terms were seven in number, being in the main a repetition of the positions above given in the "Declaration of Principles." One term asked was, that both bodies agree that it is consistent with the requirements of the Westminster Confession to receive said confession according to the adopting act of 1729. Another was, that the examination rule should be relaxed in the reception of ministers from the United Synod.

The Assembly appointed Rev. C. Van Rensselaer, D. D., Rev. B. M. Palmer, D. D., and Rev. Mr. Cunningham, a committee to meet and confer with the above committee.

This committee of the Assembly laid before that body the "terms of union" submitted by the United Synod; also the proposal to establish mutual correspondence between the two bodies in case union be not determined upon, with a simple recommendation that they should be put on the docket, which was done. When the matter was called up, Rev. Dr. R. J. Breckinridge submitted a paper, which was passed unanimously, in which the Assembly says that these official papers do not afford a basis of conference upon which it is able to see that there is any prospect of advancing the interests of Christ's kingdom in general, or those of the Presbyterian Church in the United States, or those of the United Synod in particular. The Assembly furthermore seemed to think that acceptance of the terms proposed would "appear to us to involve a condemnation of ourselves and a renunciation of the rich and peculiar favor of God upon us in the very matters which led to their secession from our Church twenty years ago."

Rev. T. D. Bell, of Harrisonburg, Va., was stated clerk, and Rev. J. H. Martin, of Knoxville, Tenn., was permanent clerk of the United Synod.

The Synods and Presbyteries embraced in this body in 1861 were as follows:

I. *Synod of Virginia*.—Presbyteries: Winchester, Hanover, Piedmont, and District of Columbia.—4.

II. *Synod of Tennessee*.—Presbyteries: Union, Holston, Kingston, and New River.—4.

III. *Synod of Mississippi*.—Presbyteries: North Alabama, Clinton, Lexington South, Newton, Texas, Osage, and Lexington.—7.

The Board of Missions was located in Richmond. It had supervision of both domestic and foreign work. Rev. P. B. Price was its secretary and treasurer, and

Peachy R. Grattan its president. The Board of Education was located in Lynchburg, Va., and had Rev. Dr. J. D. Mitchell for secretary, and P. Seabury for treasurer. The treasurer of the Assembly was D. B. Payne, Lynchburg. The Board of Trustees, W. R. Caswell, president, was chartered under the laws of the State of Tennessee, and had its residence in Knoxville. In 1861 the United Synod embraced 121 ministers and 199 churches, and had under its care 4 licentiates, 18 candidates for the ministry, and 11,581 communicants. The following is the succession of their Synods:

Date.	Place.	Moderator.
1858,	Knoxville,	Rev. C. H. Read, D. D.
1859,	Lynchburg,	Rev. J. J. Robinson, D. D.
1860,	Huntsville,	Rev. C. M. Atkinson.
1861,	Richmond,	Rev. E. H. Cumpston.
1862,	Chattanooga,	_____.
1863,	Knoxville,	Rev. Fielding Pope.
1864,	Lynchburg,	Rev. Amasa Converse, D. D.

There was not a quorum at Chattanooga in 1862. After electing Rev. Fielding Pope temporary moderator, those present adjourned, designating Knoxville as the place, and May 1, 1863, as the time, for the next meeting. It actually met, however, on the 21st of May, 1863. On an overture from North Alabama Presbytery and a memorial from Rev. P. B. Price reciting the recent action of the Assembly relative to union, Synod appointed a committee "to arrange for such a formal union of the Presbyterian churches at the South, upon the basis of the Confession of Faith, as in its spirit and terms shall be honorable and acceptable to both parties, and as in its provisions and arrangements shall promise the enlarged prosperity of Christ's kingdom within our respective bounds," and to report to the Synod the results of the fraternal conference at its next annual meeting.

The meeting for 1864 was to have been held in May, at New Dublin church, Pulaski county, Va., but proved a failure, the commissioners being unable to attend, owing to a Federal raid in that county at the time. The stated clerk thereupon called for a meeting of the Synod in Lynchburg, on the last Thursday of August, 1864. The conference committee (which consisted of the names given above in section 627 of this Digest, together with Elder John Randolph Tucker) submitted at that meeting the plan of union drawn up by the joint committees, in its recent sitting at Lynchburg. This plan of union, as amended and adopted by the General Assembly, in May, 1864, was unanimously adopted August 26, 1864, after which the Synod ceased to exist as a separate body.

Maryville College was turned over to the United Synod of Tennessee in 1859. Rev. J. J. Robinson, D. D., its president, was appointed financial agent in 1860. At the union the control was transferred to the Synod of Nashville. Steps were taken for the founding of a Theological Seminary. In 1860 over \$70,000 were subscribed and partly paid in for this purpose. Rev. Joseph C. Stiles, D. D., was chosen professor of theology.—A.

### 629. *Relations with the Associate Reformed Church.*

1861, pp. 7, 10. Rev. Henry Quigg, delegate from the Associate Reformed Synod of the South, bore the fraternal greetings of that body of Christians.

P. 9. A paper introduced by Judge Swayne, on the subject of a union between the Presbyterian Church in the Confederate States of America and other churches of like faith and order, was referred to a special committee, consisting of one minister and one elder from each Synod in connection with this Assembly.

Dr. McMullen, Dr. Ramsay, Dr. Chapman, Dr. Adger, Dr. Pratt, A. B. McCorkle, R. McInnis, A. H. Caldwell, T. R. Welch, R. F. Bunting, ministers; with W. F. C. Gregory, J. H. Dickson, L. B. Thornton, T. C. Perrin, W. Ardis, James Montgomery, W. H. Simpson, D. Hadden, J. T. Swayne, and E. T. Wright, ruling elders, were appointed on this committee.

P. 35. The report of this committee, after being amended, was cordially and unanimously adopted, and is as follows:

The committee to whom was referred the paper in reference to closer union and communion amongst Christians in the Confederate States, beg leave to submit the following report:

As the children of God compose the body of Christ, he being the Head, it is highly desirable that all who have the Head, having the same Lord Jesus for their elder brother, the same saving faith in that Lord, the same Holy Spirit baptizing and comforting them, the same God and Father, and the same calling and hope, should, as far as practicable, be the same in all things in Christ. This Assembly expresses, also, its earnest desire for a cordial union of all those who agree with them in doctrinal principles and church polity. To the Associate Reformed Synod of the South, who have several times heretofore conferred with us, and who have so kindly and fraternally greeted us on the present occasion, the Assembly feels drawn with the strongest cords of brotherly love. Theirs is a precious ancestry, who gave a noble testimony for truth, lifting up a glorious banner against error, and battling faithfully for Christ and his crown. Towards them our hearts go out in cordial affection; and the Assembly feels that at the present time, and under the present afflictive circumstances that surround both denominations, no ordinary difficulties should be allowed to keep them asunder.

Both have the same faith and polity, the same Heavenly Father, and precious Jesus, and Holy Comforter: with one heart and hope: bearing substantially the same name, contending against the same enemy, and having the same symbols. Why, then, should they compose two denominations?

In regard to psalmody which separates us, this Assembly already have fifty-two of the psalms used by the Associate Reformed Church in our book of praise, and now propose that, when another edition is published, which must of necessity be at an early day, they will publish the entire one hundred and fifty psalms at the beginning of the book, if that will be satisfactory to that sister Church. This action will bring both bodies nearer to the practice of the good old mother Church of Scotland and Ireland, from which both churches have descended, as she uses the one hundred and fifty psalms, together with paraphrases and hymns.

This Assembly now cordially greets her sister, and makes her this offer of amity and union. And that the subject may be brought to the consideration of that entire body as soon as practicable, the stated clerk of this Assembly is hereby directed to forward a copy of this paper to the stated clerk of each Presbytery of the Associate Reformed Church at an early day.

1863, p. 141. The Committee on Foreign Correspondence beg leave to report: That the address of the delegate from the Associate Reformed Synod of the South presented the fact that two interpretations had been given to the overture for union made by the General Assembly in 1861. Your committee recommend that this Assembly declare that said overture was made in good faith: that in proposing to make all of the Psalms dear to our Associate Reformed brethren a part of our book of praise, we make the proposition expecting that these Psalms will be used in public worship as well as the other Psalms and hymns, according to the judgment and discretion of the minister; that in proposing to make them a part of our book of praise, we propose to place them on an equal footing, in all respects, with the rest of the book. Adopted.

1864, p. 260. The following paper from the Associate Reformed Synod was read, and referred to the Standing Committee on Foreign Correspondence:

FAIRFIELD DISTRICT, S. C., *February 3, 1864.*

REV. AND DEAR SIR: I furnish you a copy of the resolutions of the Associate Reformed Synod in reference to union with the General Assembly.

"The subject of union with the General Assembly having been brought up, on motion of Mr. Murphy, it was—

"*Resolved, 1st,* That we defer action for the present, in consideration of the smallness of this meeting, and of the want of information in reference to the wishes of three of the Presbyteries.

"*Resolved, 2nd,* That from the facts elicited in the progress of these negotiations, we are encouraged to hope that this union will be eventually consummated."

These resolutions were adopted at our last meeting in September, 1863, at Ebenezer, Jefferson county, Ga.

Yours truly,

J. BOYCE.

REV. J. R. WILSON, D. D.

This committee replied that no further action was necessary at this time. (P. 280.)

1866, p. 30. The Associate Reformed Synod, at its last sessions, terminated the negotiations for an organic union with this Assembly.

P. 30. The Assembly, laying aside ecclesiastical etiquette, would affectionately say to their brethren of the Associate Reformed Synod, that they may pull the latch-string of our dwelling whenever they may choose, and may be incorporated with us, upon the simple adoption of our standards wherever they may happen to differ from their own.

### 630. *Alabama Presbytery of the Associate Reformed Church.*

1866, p. 16. The Committee on Bills and Overtures reported Overture No. 9, with an answer, which was adopted, and is as follows:

Overture No. 9, resolutions of the Alabama Presbytery of the Associate Reformed Church, seeking a union with this body, and the resolutions of the Presbytery of South Alabama in response.

The resolutions are as follows:

*To the Moderator of the General Assembly of the Presbyterian Church in the United States, in session at Memphis, Tennessee:*

DEAR BROTHER: The Presbytery of South Alabama has instructed me to forward to the General Assembly the following papers:

I. Action of the Alabama Presbytery of the Associate Reformed Presbyterian Church on the subject of union with the South Alabama Presbytery.

"On the subject of union with the South Alabama Presbytery, the following resolutions were moved and adopted:

"1. That we dissent from and much regret the action of our late Synod in suspending negotiations with the Old School Presbyterian Church, South, looking toward a union with that body.

"2. That we greatly desire, and will continue to make efforts, to accomplish an organic union with that body.

"3. That having committed ourselves to the union, in Synod and Presbytery, we will persevere in the fear of God to its final accomplishment.

"Certified copy from Minutes.

JOHN MILLER, *Clerk.*"

II. Resolutions in response by the Presbytery of South Alabama :

*Resolved*, 1, That we have heard with satisfaction and joy the resolutions of the Associate Reformed Presbytery of Alabama, looking to an organic union with this body; and we do most heartily reciprocate the feelings of love and Christian regard expressed to us by their delegate, the Rev. J. M. Young; and we hope the day is not far distant when this union, so devoutly to be desired, may be consummated to the entire satisfaction of all concerned.

2. That we overture the next General Assembly to authorize us to consummate this union, as soon as God in his providence may open the way, with this understanding, that we come together as Presbyteries—co-ordinate Presbyteries—and that the churches shall be indulged and protected in the use of their time-honored psalmody.

By order of the Presbytery of South Alabama.

H. R. RAYMOND, *Stated Clerk*.

It would be accordant with the wishes of this Assembly if it could immediately consummate, by its own act, the union which these Presbyteries earnestly desire. But in the written constitution of our Church, the erecting, uniting, and dividing of Presbyteries is enumerated among the prerogatives of Synods. This Assembly does, therefore, 1st, authorize the Synod of Alabama to receive into union with itself the Alabama Presbytery of the Associate Reformed Presbyterian Church, provided it shall adopt the Form of Government and Rules of Discipline of our own Church, wherein they may differ from theirs; that this Presbytery be received as co-ordinate with the Presbytery of South Alabama; that the Synod, after this reception, proceed to dissolve the two Presbyteries, which, if continued, will cover one and the same territory; that out of the constituents of these bodies they form a new Presbytery, the ministers of which shall be enrolled according to their seniority in their ordination.

2. This Assembly recognizes, as preceding Assemblies have done, the right of our members to use the old psalmody, commonly known as Rouse's Version, if they prefer it, and will protect the ministers and churches thus received into connection with us from the Associate Reformed Church in the use of that psalmody, to which they have so long been accustomed.

3. That the same order may be observed by other Synods, in the reception of organized Presbyteries of the Associate Reformed Church within their bounds, if need so require, without further action of this body.

631. *Associate Reformed Presbytery of Kentucky.*

1870, p. 521. The following was adopted :

The Committee on Bills and Overtures have considered the request of the committee of the Synod of Kentucky, that the Assembly will express its judgment concerning the propriety and expediency of organic union with the Associate Reformed Presbytery of Kentucky, and beg leave to report to the Assembly for its adoption the following resolutions :

*Resolved*, That this Assembly does hereby express its hearty approbation of the action of the Synod in this matter of organic union with the Associate Reformed Presbytery of Kentucky, on the following terms, viz. :

The Committee of Conference on Union, recognizing the fact that the

bodies are one in doctrine, government and discipline, and that the difference between them on the subject of psalmody is a proper matter of forbearance, agree to the following propositions:

1st, That the Associate Reformed churches, in their worship and in the ministration of the gospel, shall be undisturbed in their usages.

2d, That the Synod will secure, as soon as practicable, the insertion of an acceptable version of the Psalms in the general book of praise.

3d, That on the acceptance of these terms by each body, the Associate Reformed congregations and ministers, being received as a Presbytery, shall become connected with the Presbyteries of Synod most convenient to them.

The following explanatory resolution was adopted:

*Resolved*, 4th, By the terms of the second proposition in the basis of union is meant, that Synod will secure, as soon as practicable, the insertion in the general book of praise of that edition of Rouse's Version now in use in the Associate Reformed Church, for the accommodation of those churches in our connection that may desire to use it. (See minutes of the Synod of Kentucky, 1869, p. 7.)

The Assembly, in this connection, adopted the resolution, found elsewhere, instructing the Committee of Publication to insert Rouse's Version of the Psalms in the book of praise, as a part of the authorized psalmody of the Church.—A.

### 632. *Union with the Independent Presbyterian Church.*

1863, p. 141. Intimations have reached your committee that there exists a willingness on the part of the Independent Presbyterian Church to unite with us, if a satisfactory basis of union can be agreed upon. Your committee recommend that the whole subject of a union with these brethren be referred to the Synod of South Carolina, for their consideration and action, should they deem it expedient. Adopted.

The Assembly appointed Rev. J. E. White delegate, to convey its fraternal greetings to the convention of this Church. This brother reported:

1864, p. 282. According to the appointment of the last Assembly, it was my privilege to convey to the convention of the Independent Presbyterian Church the salutations of our Church. The Assembly will be pleased to learn that our mission has resulted in the union of that body of the Presbyterian family with our own Church, on the basis proposed by the Synod of South Carolina, to whom the subject was referred by the last Assembly.

We append the following historical matter as explanatory of the above act of union, giving the steps by which it was effected:

*Minutes of the Synod of South Carolina, November 5, 1863.*

“Rev. J. E. White, delegate of General Assembly to the Independent Presbyterian Church, presented to Synod the following paper, adopted by said Church at their recent meeting, contemplating a union betwixt themselves and the Assembly, and also the action of the Presbytery of Bethel in relation thereto:

“HOPEWELL CHURCH, YORK DISTRICT, S. C., *August 14th, 1863.*

“The committee appointed to consider the subject of union with the Presbyterian Church offered for consideration and action of the convention the following resolutions, which . . . were unanimously adopted, viz.:

“*Resolved*, 1st, That, in our opinion, the time has now fully come when, laying aside all prejudices and party feelings, and with an earnest desire, by united counsel and effort, to advance the interests of our common Lord, the Independent Church and the Presbyterian Church in the Confederate States of America ought to be more closely in Christian fellowship and in ecclesiastical bonds.

“*Resolved, 2d*, That, as a basis of union, the committee recommend the adoption of the following articles:

“ARTICLE I. We, the Independent Presbyterians, do consent to transfer our membership to the Presbyterian Church, in the capacity of regular churches of Christ, with our ministers, elders, and deacons, recognized and received in the character and office which pertain to them severally, we having adopted the Presbyterian systems of faith and government, to be henceforward subject to the laws and regulations of the Presbyterian Church.

“ARTICLE II. All the lands, church edifices, and the appurtenances, books, libraries, and funds belonging to the Independent Presbyterian Church to be disposed of in such way as the Church may enact previous to her transition into the connection herein contemplated.

“ARTICLE III. In virtue of the rights and privileges guaranteed in the above articles, we, the ministers of the gospel, with the churches and their officers in the Independent Presbyterian body, viz.: Rev. R. Y. Russel, Rev. W. W. Carothers, Rev. J. S. Bailey, and Rev. W. W. Ratchford, and Mr. C. E. Wendenhall, licentiate, with the following churches: Bullock's Creek, Hopewell, Harmony, Yorkville, Beth Shiloh, and Olivet, in York District, S. C.; Tabor and Salem, in Union District, S. C.; Olney, Union, and Hephzibah, in Gaston county, N. C., do hereby consent to receive and adopt the Confession of Faith of the Presbyterian Church as containing the general system of doctrines taught in the Holy Scriptures, and the Form of Government and Book of Discipline of said Church as in accordance with Scripture and the general dictates of justice and prudence.

“On motion, it was—

“*Resolved*, That a copy of these resolutions and articles be furnished to Rev. J. E. White, the delegate of the General Assembly present, to be by him laid before Bethel Presbytery at its meeting in October next, and also before the Synod of South Carolina at its meeting in November next. R. Y. RUSSEL, *Moderator*.

“S. ALEXANDER, *Clerk*.

“The Presbytery of Bethel having been officially informed of the recent action of the Independent Presbyterian Church, in convention at Hopewell Church, York District, August 5th, 1863, would convey to the Synod of South Carolina their unreserved confidence in the brethren of that Church, from whom we have been separated for half a century. To perpetuate such a division in our Presbyterian family would do violence to all our past history, which has always honored every application for union with us, based on the subscription to our Confession of Faith. Since every obstacle is now removed, most earnestly would we overture the Synod of South Carolina that they would receive as a body into their ecclesiastical relations the Independent Presbyterian Church, whose proposal for union, based on their subscription to our confession, is before them at their present sessions. To escape any approach to an ‘elective affinity,’ we would also invoke the amalgamation of the Independent Presbyterian Church with the Bethel Presbytery, and to appoint a time and place for the early consummation of the union.

“WM. BANKS, *Stated Clerk*.

P. W. ERWIN, *Moderator*.”

Whereupon it was—

“*Resolved*, That these papers be referred to a committee of one minister and one elder from each Presbytery; and Rev. Messrs. Buist, J. L. Wilson, Cunningham and Saye, and Elders Simpson, Wardlaw, Aiken and Wylie were appointed.

This committee, on the following evening, submitted a report, which was amended and adopted, and is as follows:

“The committee appointed to consider the papers from the Independent Presbyterian Church on the subject of uniting with our body have given it a careful and deliberate examination, and cannot but express the satisfaction it gives them to find such a willingness as that body expresses to unite with us by the adoption of our Confession of Faith. The committee feel that a cordial and hearty adoption of our confession is the only true ground on which we can receive any ecclesiastical body, and they are assured that this is what that body is ready to do.

“To heal schism and division in the Church is not only a delightful, but a holy and heavenly work; and we feel that the smile of our Master is upon us when we can thus build up his kingdom, and thus we meet our Independent Presbyterian brethren with open arms and hearty welcome. After a long separation, we, one great Presbyterian family, thus come to walk in the old ways of our fathers, and rejoice in the glorious system of doctrines and church order which our common ancestors sustained with their testimony even unto death; therefore,

“*Resolved, 1st*, That the Synod praise and bless God with thankful hearts for

the prospect of a union with our brethren of the Independent Presbyterian Church, and express their confidence in them as true and genuine Presbyterians.

“*Resolved, 2d*, That Bethel Presbytery be directed to meet on Friday after the first Sabbath of December, at eleven o'clock A. M., at Yorkville, and receive these ministers and churches to their body as soon as they shall receive and adopt the Confession of Faith of the Presbyterian Church in the Confederate States as containing the system of doctrines taught in the Holy Scriptures.

“*Resolved, 3d*, That a copy of this report be forwarded to the convention of the Independent Presbyterian Church by our stated clerk.”

The Presbytery of Bethel met as thus ordered, and effected the union with the convention, whose moderator at the time was Rev. W. W. Carothers.

This Church had its origin about the year 1810, when Rev. W. C. Davis withdrew from connection with the Presbyterian Church. Its membership was confined to the upper parts of the State of South Carolina and adjacent parts of North Carolina.

In the spring of 1856, a basis of union between Bethel Presbytery and the convention of Independents was agreed upon, and that Presbytery sent Rev. W. J. McCormick as a delegate to the Assembly, to urge that body to ratify the agreement and articles of union. This the Assembly declined to do.—A.

### 633. *Union with the Synod of Kentucky.*

1867, p. 133. The Rev. Dr. J. R. Wilson announced to the Assembly that a delegation to this body from the Synod of Kentucky was present; whereupon it was resolved that this delegation be immediately introduced and heard. The following commissioners from that Synod then appeared, bearing a communication to the Assembly, viz.: Rev. J. T. Hendrick, D. D., Rev. J. D. Matthews, D. D., Rev. Stuart Robinson, D. D., Rev. D. O. Davies, Rev. G. O. Barnes, and Ruling Elders Samuel Casseday, E. S. Edmonds, and Glass Marshall.

The Rev. Stuart Robinson proceeded, in behalf of these commissioners, to address the General Assembly, presenting the views and purposes under which they had been delegated by their Synod.

At the close of this address, it was resolved that the subject presented, together with the communications handed in by the commissioners, be referred to a special committee of nine. This committee was appointed, to consist of the Rev. James A. Lyon, D. D., Rev. R. Hett Chapman, D. D., Rev. J. R. Wilson, D. D., Rev. John Jones, Rev. T. R. Markham, Rev. J. A. Lefevre, with Ruling Elders P. P. Batte, James Hemphill, and John A. Leland. It was also resolved that the commissioners from the Synod of Kentucky be requested to meet with this committee for conference.

P. 143. The report of the committee concerning the letter from the Synod of Kentucky was taken up, and the members of the delegation from that Synod were invited to participate in the discussion.

The paper reported by the committee concerning the Synod of Kentucky was unanimously adopted. After its adoption, deeply interesting addresses were made by Rev. Dr. Stuart Robinson, Rev. Dr. J. D. Matthews, Rev. G. O. Barnes, and Rev. D. O. Davies; to which the moderator made a suitable response. At the close of these addresses, the Rev. G. O. Barnes, at the request of the moderator, led the Assembly in thanksgiving to God for the happy result which had been reached; and then all present arose and sang the hymn, “Blest be the tie that binds,” etc.

The following is the paper:

P. 144. The committee to which was referred the letter of the Synod of Kentucky, having given it a careful consideration, beg leave to submit the following report:

The letter contains a statement of the doctrines and principles for which this Synod and its Presbyteries have been contending for the last seven years, and lays this statement before the General Assembly as the basis of a covenant upon which this Synod may form an organic union with us. It is, of course, not desired by this Synod that this paper should constitute any part of our doctrinal symbols or our written constitution, these being already established in such a form as the Assembly have, in other cases of union, either formed or proposed, distinctly declared its unwillingness to disturb. Nor is it desired, we presume, by the Synod, that the Assembly should enter into the controversies that have disturbed this body during the past seven years, or pronounce upon them in detail. The desire of the Synod, as we apprehend it, is the very natural and proper desire, to be assured that we are in such substantial agreement with them in the principles and doctrines for which they have been contending, that they will not be likely to have a recurrence of the difficulties from which they have already suffered so much. This agreement the Assembly can declare without any difficulty, since the whole existence of our Church as a separate organization has been an assertion of these principles, and a protest against those acts and doctrines that tend to subvert them. In the first official announcement, at Augusta, of our ecclesiastical existence, in the pastoral letter issued by the Assembly at Macon, and in the action of the last Assembly at Memphis, these great principles have been declared in the most solemn and emphatic manner, as among the fundamental principles of our ecclesiastical organization. And we have looked on the struggles of our brethren in Kentucky with a deeper sympathy and a livelier interest, because we felt that they were contending substantially for the grand principles which have ever been the rallying cry of our Presbyterian ancestry in the best days of the Church's history—the supremacy of Christ's crown and covenant. And we are sure that should our brethren see fit to enter into organic relations with us, they will find that substantial agreement in all these great doctrines and principles which is necessary to a cordial and a happy union. We therefore recommend the adoption of the following resolutions, viz.:

*Resolved, 1,* That this Assembly express its deep sympathy with our brethren in Kentucky in the troubles through which they have been passing during the last seven years, and its admiration of the firm stand which they have taken for the spiritual independence of the Church of Christ.

2. That this General Assembly declines now, as heretofore, to make any utterance concerning the acts of the body against which the Synod protests. Yet the Assembly feels free solemnly to assure the Synod of Kentucky not only of our cordial approval of, and sincere concurrence substantially in, the Synod's statement of doctrine and constitutional principles, as contained under the four heads of the third division of their letter, but of our sincere joy to find our brethren of Kentucky so ready to unite with us in solemn covenant, with a view, among other things, to the advancement and maintenance of these doctrines and principles as against the apparent Erastian tendencies of our American Protestantism.

3. That the letter of the Synod of Kentucky be admitted to record, as they suggest, as a part of the historical acts and monuments of the

Church, by publishing it in the Appendix to the minutes of this Assembly.

4. That this Assembly cordially approves of the determination of the Synod of Kentucky, as expressed in the fourth resolution of its minutes of June 28, 1867, communicated by its commissioners to this Assembly, to assert fully all its legal claims as a part of the "Presbyterian Church of the United States of America," and to reserve all its legal rights of property as a Synod in any union which may be formed with this body.

5. That this Assembly assures the Synod of Kentucky of a cordial welcome. And its Standing Committee on Commissions is hereby instructed to receive and enroll, without further order, commissioners properly accredited from the Presbyteries of Ebenezer, Louisville, Muhlenburg, Paducah, Transylvania and West Lexington.

1868, p. 264. The Rev. Robert L. Breck was introduced to the Assembly as a delegate from the Synod of Kentucky, and delivered an address conveying the assurance of the kind feeling, sympathy and confidence of that body, and explaining its present position in regard to an organic connection with this Assembly. To this address an appropriate response was made by the moderator.

P. 281. Rev. J. A. Lefevre was appointed principal, and Rev. E. W. Bedinger alternate commissioner, to convey to the Synod of Kentucky the salutations of this body.

1869, p. 369. The stated clerk reported that the Committee on Commissions have enrolled commissioners from the Presbyteries of the Synod of Kentucky, in accordance with the order of the Assembly of 1867.

#### 634. *Letter from Synod of Kentucky.*

1867, p. 178. Letter of the Synod of Kentucky to the General Assembly at Nashville:

*The Synod of Kentucky to the General Assembly of the Presbyterian Church in the United States, to meet in Nashville on the 21st day of November, A. D. 1867: Grace, mercy and peace be multiplied unto you.*

FATHERS AND BRETHREN, BELOVED IN THE LORD: It is probably known to most of you, that for the space of seven years past, even from the period of the separation of the Southern churches from the churches of the North, the Synod of Kentucky and its Presbyteries have been disturbed with controversies upon issues raised by a series of acts of the residual Assembly, all, more or less, growing out of the deliverance which was prominent among the causes of the separation of the Southern from the Northern churches.

As a final result of these controversies, but with immediate reference to the act of the Assembly of 1867, declaring this Synod and its Presbyteries no longer a true Synod and Presbyteries of the Presbyterian Church, the Synod of Kentucky, at its sessions held in Lexington on the 28th day of June last, made the following among other declarations:

1. That the acts above recited, being in their nature schismatical, revolutionary, and despotic, and in violation of all the covenants of the constitution, and destructive of the constitution itself, are null and void, and of no binding force upon the Presbyteries and churches; neither do they have any valid effect in depriving those who refuse to submit to them of any of their rights, either ecclesiastical or civil, as guaranteed in the constitution.

2. That from the moment of the passage, by the late Assembly, of that act, by which the constitutional representatives of twelve Presbyteries—composing two large Synods, and covering the whole of the States of Kentucky and Missouri, embracing some one hundred and fifty ministers, two hundred and fifty churches, five hundred ruling elders, and fifteen thousand communicants—were excluded from their seats in the Assembly, and certain persons admitted to those seats com-

ing from bodies unknown to the constitution of the Church, unprecedented in her history, and under the operation of an act (the *ipso facto* order of 1866) utterly subversive of the fundamental principles of Presbyterian government as laid down in the Word of God; and all this manifestly and avowedly for the accomplishment of an unlawful and cruel purpose against certain ministers and elders in the Church,—that body ceased any longer to be a constitutional General Assembly of the Presbyterian Church in the United States, and became a schismatical and revolutionary body, no longer governed by, or representative of, the constitution, but controlled simply by the will of the majority.

3. That the General Assembly having thus abandoned the constitution and broken its covenants, and having assumed to itself the character and powers of a hierarchical autocracy, and having thus, by its own acts, separated itself from the Synod and Presbyteries which compose it, and those who with us are standing fast by the Word of God and the constitution of the Presbyterian Church, this Synod now makes solemn declaration of this fact upon its records, and further declares that in its future action it will be governed by this recognized sundering of all its relations to the aforesaid body by the acts of that body itself.

4. That, nevertheless, this Synod, with its Presbyteries, churches and people, still true to the native instincts of a genuine Presbyterianism, and unwilling to stand isolated from their brethren, desires still to be in communion and organic union with all who maintain the principles of church order so dear to our fathers and so dear to us; and it becomes a first duty to ascertain whether such union can be formed, and to what extent.

5. That there is doubtless a remnant scattered throughout the bounds of the Northern General Assembly itself which will in due time avail itself of the opportunity of uniting with the excluded Synods of Kentucky and Missouri in a common alliance with all who maintain the non-political sphere of the Church, and the supremacy of the constitution, in the work of extending once more the true Old School Presbyterian Assembly over the whole country.

6. That the Synod rejoices in the belief that the Southern Presbyterian churches and church courts have, in a good degree, preserved pure and unimpaired the constitutional Presbyterianism of the undivided Church from 1837 to 1861, as appears from the official acts of the Southern Assembly in 1861, and again in 1865 and 1866; in the latter deliverance, proposing the very principles for which this Synod has contended as the platform upon which to unite all of like principles against the Erastian tendencies of the Protestantism of these times. And, in the judgment of this Synod, this state of facts suggests the inquiry whether this large and completely organized body of Southern Presbyterians does not present the proper and desirable nucleus around which may rally all the true Old School Presbyterianism of the country, and whether immediate steps should not be taken to bring about this general alliance of the several portions of true Presbyterians, if they are satisfied that the Southern churches are standing fast to these great principles, as speedily as their circumstances severally will permit.

7. That it is our desire to unite and co-operate with the Presbyteries and Synod of Missouri in maintaining the constitution of the Church and our joint rights covenanted therein, and of perpetuating the Old School Presbyterian Church in the United States, as that Church existed from 1837 to 1861 inclusive.

8. That a committee be appointed to take into consideration this whole subject, and prepare and report for the consideration of Synod at its stated meeting in October next, a carefully considered statement of the doctrines and principles for which this Synod and its Presbyteries have been contending in the controversies with the General Assembly during seven years past, particularly the principles maintained by this Synod in the interpretation of our standards touching the spiritual and non-political nature and functions of the Church, the limitation of the powers of the General Assembly, and the incompetency of any court of the Church to add to or subtract from the terms of ministerial and Christian communion therein, with a view to lay the same before the General Assembly to be holden in Nashville in November next, as the basis of a covenant upon which this Synod may form an organic union with that body.

9. That at its stated meeting in October next, this Synod will appoint delegates to attend upon the sessions of the General Assembly of the Presbyterian Church, to meet at Nashville in November next, for the purpose of expressing to that body our fraternal greetings, and opening with them a correspondence. And we invite the Synod of Missouri to unite with us in sending similar delegates to that body, to the end that the way may be prepared for an organic union between these Synods and that General Assembly of the Presbyterian Church in the United States, at as

early a day as such union can be effected without detriment to any of the interests of the several parties.

In accordance with the spirit and tenor of the foregoing declarations, and in obedience to the specific instructions of the Synod, the committee appointed under the eighth of the foregoing declarations have prepared and reported, and this Synod, after due consideration, has solemnly adopted, the following statement of the acts of the Assembly upon which the issues have been raised, and of the doctrines and principles maintained by this Synod and its Presbyteries, and which they desire to stand as their testimony for the truth and order of Christ's house, and to be substantially the basis of a covenant upon which the Synod of Kentucky may form an organic union with the General Assembly of the Presbyterian Church in the United States.

We deem it scarcely necessary, fathers and brethren, in view of the sixth of the foregoing declarations made in June last, to assure you that it is not because of any distrust of your faithfulness to those doctrines and principles that we have thought of this method of forming an organic union with you on the basis of a solemn covenant agreement to maintain the doctrines and constitutional principles set forth in this paper. But having been called in the providence of God to testify specially for these great doctrines and principles, even to the final sundering of the ecclesiastical ties that bound us to our brethren of the North, we deem it but a proper attestation of our earnestness and sincerity in bearing this testimony to claim for it record and acknowledgment as a part of the acts and monuments whereby, historically, the Church interprets its standards. Nor do we doubt for a moment that, on solemn consideration of the signs of the times, and of the Erastian tendencies of our Presbyterianism both in the United States and Great Britain, you will gladly embrace the opportunity offered by so peculiar an occasion to join with us, should a union be formed, in a solemn covenanted testimonial to the truths for which in common we have been "contending earnestly as the faith once delivered to the saints;" and to erect in the historical records of the Church a monument which shall at once declare to those that come after us our appreciation of the inestimable value of these principles as the bulwark of the Christian liberty where-with Christ sets his people free, and a definitely expressed statute testimony, to which ready appeal may be made hereafter as direct authority in support of those who stand for the truth as it is in Jesus against those who again may treacherously attempt to subvert the doctrine and order of Christ's house.

Of course we shall rejoice if, in your consideration of this important matter, the Lord shall give you light and wisdom largely to improve upon the statement of the true doctrine as against the contrary errors which we here submit. It is far from our purpose to come to you submitting the terms of a covenant to be subscribed. We come to lay before you simply, in brief outline, the substance in the testimony, which our circumstances and the practical issues raised with us have compelled us to bear. We have no desire to procure the enactment *in thesi* of abstract statements of principles independent of any case arising to call for such deliverance; for we have ever recognized the wisdom of the general rule, that, having once accepted a constitution as fundamental law, it is incumbent upon the courts of the Church to attempt the determination only of such issues as may practically arise in the overworking of the system, and *in thesi* as few cases as possible.

With this preliminary explanation of its origin and purpose, we lay before you the following:

STATEMENT OF THE DOCTRINES AND PRINCIPLES FOR WHICH THE SYNOD OF KENTUCKY AND ITS PRESBYTERIES HAVE BEEN CONTENDING IN THE CONTROVERSIES WITH THE GENERAL ASSEMBLY DURING THE PAST SEVEN YEARS.

I. To the end that the testimony of this Synod and its Presbyteries for doctrine and order may be more clearly understood, the following recital is made, specifically, of the more significant acts and deliverances of the General Assembly to which they have taken exception, and in reference to which their testimonies have been uttered.

1. The act of Assembly in 1861, known as the "Spring Resolutions," setting forth that "in the spirit of Christian patriotism which the Scripture enjoins," the Assembly declares its obligation to promote and perpetuate the integrity of the United States; to uphold and strengthen the Federal Government, and the *loyalty* of the Assembly to the Constitution. (Minutes, 1861, pp. 329, 330.)

2. The act of Assembly in 1862, known as the "Breckinridge Paper," declaring the wickedness of the rebellion in the southern portion of the Union, and denouncing the traitorous attempt to overthrow the National Government as contrary to the *revealed will of God*; affirming that this is done contrary to the wishes of the

immense majority of the people in whom the local sovereignty in the Southern States resided; affirming that it is the duty of the National Government to crush force by force, and of the people to uphold the Federal Government therein; denouncing, without naming, certain office-bearers and members of churches in loyal Synods and Presbyteries as "faithless to all authority, human or divine;" and enjoining obedience to the civil government, not only in overt act, but "in heart, temper, and motives, (as God's law is to be obeyed,) and as they shall answer at the judgment seat."

3. The elaborate minute of the Assembly of 1863, upon the subject of raising the United States flag over the church building in which the Assembly sat; re-affirming the doctrine of the obligation of the Church, as such, to proclaim her loyalty to the civil government. (Minutes, 1863, pp. 26 and 57.)

4. The various acts of 1864:

*First*, The refusal to appoint a fast which providential circumstances seemed to call for, and the appointment of a thanksgiving instead, on the ground, as assigned by the mover and advocates of the substitute, that a fast-day appointment "will produce an unfavorable impression in Europe, and distress the Executive and his advisers at Washington." (Minutes, 1864, pp. 267, 270.)

*Second*, The enjoining of fasting, humiliation, and prayer, just on the eve of a Presidential election, for the special remembrance and repentance, among other things, of the sin of having voted for candidates of bad character against "candidates having every mental and moral qualification." (Minutes, 1864, p. 316.)

*Third*, The injunction to the congregations to petition the national Congress, as a means of getting an answer to prayer for deliverance from the assaults of a most groundless and wicked rebellion, to amend the Federal constitution so as not only to acknowledge "God the supreme Lord and King over all the world," but the "Lord Jesus Christ as governor among the nations, and his revealed will as the supreme law of the land." (Minutes, 1864, p. 315.)

*Fourth*, The minute known as the "Stanley Matthews Paper," adopting the naturalistic views of the slavery question, and declaring the political occurrences of the time to be providential revelations of the will of God that every vestige of slavery should be effaced; that the motive for the longer continuance of slavery has been taken away by the war of the slaveholding States in order to found an empire upon the corner-stone of slavery; expressing gratitude to God for overruling the wickedness and calamities of the rebellion, to work out the deliverance of the country from the evil and guilt of slavery, and the desire for the extirpation of slavery; and recommending all in our communion "to labor earnestly and unweariedly for this glorious consummation, to which human justice and Christian love combine to pledge them." (Minutes, 1864, pp. 298, 299.)

*Fifth*, The decisions in the cases of the Rev. Dr. McPheeters and the Pine-street church, St. Louis, and of the Rev. Mr. Farris and Ruling Elder Watson and the St. Charles church, Missouri (Minutes, 1864, pp. 311, 312), in connection with subsequent action in 1866, in reference to the proceedings of the Synod of Missouri in 1865 (Minutes, 1865, pp. 576, 577); and also in 1866, giving the full sanction of the Assembly to the persecution of Christ's ministers who could not in conscience consent to pervert their office and position to the support of a political party; and formally sanctioning the principle that a Presbytery and Synod organized under a provost marshal, and its members forbidden to take seats till qualified by a military oath, is a free and lawful court of Jesus Christ.

5. The acts of Assembly in 1865, enforcing the principles of all the foregoing acts as a part of the standing law of the Church, thus:

*First*, Condemning the Synod of Kentucky for taking exception to the Assembly's paper on slavery in 1864, and because the Synod "had wholly failed to make any deliverance calculated to sustain and encourage our government in its efforts to suppress a wanton and wicked rebellion." (Minutes, 1865, p. 541.)

*Second*, The order to the Board of Missions to appoint as missionaries "none but those that give satisfactory evidence of their loyalty to the National Government, and that they are in cordial sympathy with the General Assembly in its testimony on doctrine, loyalty, and freedom." (Minutes, 1865, p. 554; compare pp. 586, 590.)

*Third*, The order to all the lower church courts, requiring the examination of ministers and church members coming from any of the Southern States, and making it a condition precedent to admission to the church courts and churches that they confess as sinful certain opinions before held touching "State Rights," rebellion, and slavery, not in harmony with the previous political utterances of the Assembly. (Minutes, 1865, p. 566.)

*Fourth*, The minute of the same Assembly, declaring untruly that the Southern churches had organized a General Assembly "in order to render their aid in the attempt to establish, by means of the rebellion, a separate national existence, to conserve and perpetuate the system of slavery—a great crime against the government and against God,"—and therefore declaring the Assembly's purpose to ignore the existence of any Presbyterian Church in the Southern States, except such churches and Presbyteries as are loyal to the government of the United States and to the Northern Presbyterian Church, and whose views are in harmony with its views on the subject of domestic slavery. (Minutes, 1865, p. 506.)

6. The acts and deliverances of the General Assembly of 1866, ordaining the execution of the orders of 1865:

*First*, The exclusion of the commissioners of the Presbytery at Louisville from their seats in the Assembly by simple resolution, without hearing, and on premises whose statements were utterly false, and one of them defamatory of a minister in good standing. (Minutes, 1866, p. 12.)

*Second*, The act ordering certain persons—some of them under process before the church session, and their case under careful consideration before the Presbytery—to be recognized as elders of the Walnut-street church, without the possibility of any knowledge on the part of the Assembly whether they had been duly elected and were lawful ruling elders or not. (Minutes, 1866, p. 54.)

*Third*, The peremptory expulsion of the commissioner of another Presbytery from a seat in the Assembly, by a mere resolution, on the ground that he had, as a reporter of proceedings, written a letter offensive to another member. (Minutes 1866, p. 58.)

*Fourth*, The resolution and proceedings initiating steps for organic re-union with the New School body, in utter disregard of the testimonies of 1837-'8, against errors which not only the New School body had not by any public act renounced, but, on the contrary, had added to largely, by its monstrous Erastian deliverances on the state of the country in 1863, '64, and '65, and the monstrous deliverance just then made, endorsing the civil rights bill and negro suffrage as against the President, and calling for more blood in "the condign punishment of the chief fomenters of the rebellion." (Proceedings of May 25, 1866.) And the further proceedings toward the consummation of the re-union in acts of Assembly of 1867.

*Fifth*, The action of the same Assembly known as "the Gurley *ipso facto* Order," declaring, first, the Declaration and Testimony to be slanderous and schismatical, then summoning its signers directly to the bar of the next Assembly for trial, without other citation or other tabling of charges; devising penalties unknown to the constitution, and utterly incongruous to the Presbyterian theory of the teaching-rulers, for the signers of the Declaration and Testimony; and declaring the *ipso facto* dissolution of Presbyteries which refused to execute this unlawful penalty; also, the pastoral letter and the memorial adopted by the Assembly in reference to the same general subjects. (Minutes, 1866, pp. 60, 61.)

7. The action of the Assembly of 1867 in executing a penalty of disobedience to the orders of 1865:

*First*, The adoption of the Encyclopædic Act of the Assembly, known as the "Report of the Committee of Ten," whereby were crowded into one indistinguishable mass the judicial cases of near two hundred men, formally summoned to the Assembly; cases of appeal referred to this by the preceding Assembly; cases of irregularities and revolutionary proceedings in Presbyteries and Synods; cases of contested seats in the Assembly; solemn memorials and remonstrances of Presbyteries and individuals; all these passed upon without any of the usual forms of hearing and trial, by one sweeping sentence of outlawry of two Synods and twelve Presbyteries of the Church.

*Second*, The several actions, in accordance with the foregoing, for depriving the churches of Kentucky of their property and the control of the schools which their piety and liberality had founded, to all of which acts reference has already been made, with its judgment concerning them, in the Synod's action in June last.

STATEMENT OF DOCTRINES AND PRINCIPLES FOR WHICH THE SYNOD OF KENTUCKY AND ITS PRESBYTERIES HAVE CONTENDED IN THE CONTROVERSIES WITH THE GENERAL ASSEMBLY, AS ADOPTED BY THE SYNOD, OCTOBER 11, 1867.

II. Still further to the end that the testimony of this Synod and its Presbyteries may be more clearly understood, and to guard it from the perversions and misrepresentations of their adversaries, it is hereby declared, once for all, that in their various protests and testimonies against the acts and deliverances of Assembly just

recited, the Synods and Presbyteries of Kentucky have not meant, "as they be slanderously reported," to deny any of the following propositions:

Either, *First*, To deny that civil government is the ordinance of God, and the magistrate God's minister, in the natural order, as are the church officers in the spiritual order, for the protection of the good and the repressing of the lawless and wicked.

Or, *Second*, To deny that the Church may not properly enjoin obedience in the discharge of their duties, as citizens and subjects, to the civil government within its sphere.

Or, *Third*, To deny that the state, as a *natural institute*, should acknowledge "God the King and Ruler," as he makes himself known to the state in the natural order, and to man as his creature, "showing the work of the law written in his heart, his conscience also bearing witness, and who may clearly see his eternal power and Godhead by the things that are made."

Or, *Fourth*, That the state may enforce the law of God as made known in the natural order through the impressions of man's moral nature, and the ethical truths clearly deducible from the acknowledged existence of God the Creator, and the relations to him of man the creature, whom "the light of nature sheweth that there is a God who hath lordship and sovereignty over all."

Or, *Fifth*, That the Church should have cognizance of crimes against the law of the state, as they may be sins against God, which affect spiritually the subjects of her spiritual discipline; the Church having in view to restore such a one in the spirit of meekness.

Or, *Sixth*, To deny that the Church may properly appeal to the civil courts, whose business it is to protect life, liberty, and property, for the protection against the lawless and unjust of property given in trust to her, as they protect any other property; or that the Church should protest against any intrusion of the civil government into the sphere of the spiritual, which has been assigned by her Head to her jurisdiction.

Neither, again, in respect of the interpretation of the constitution of the Presbyterian Church, have this Synod and its Presbyteries intended to deny any of the following propositions:

Either, *First*, To deny that the power of the supreme court, representing the power of the whole Church, is, within the limit of Christ's laws, over the power of the lower courts representing a part.

Or, *Second*, To deny that individual members and lower courts should "receive with reverence and submission" the decrees and determinations of superior councils, "if consonant to the Word of God," "not only for their agreement with the Word, but also for the power whereby they are made, as being an ordinance of God appointed thereunto in his Word."

Or, *Third*, To deny that the power of the General Assembly, as the power of all other courts and office-bearers, is primarily from Jesus Christ, the Head of the Church, and only in a secondary sense derived from the constitution; and that only as it is a delegated body are the Presbyteries the fountain of power to the General Assembly.

Neither, again, in respect of the questions which have given occasion for the foregoing acts and utterances of the General Assembly, has this Synod and its Presbyteries felt called upon either to affirm or deny any one of the following propositions:

Either, *First*, That the political acts of the Southern States were right, or the contrary.

Or, *Second*, That the course of the Federal Government was just, wise, and magnanimous, or the contrary.

Or, *Third*, That the political theory of State rights is the true theory of the Federal Constitution, or the contrary.

Or, *Fourth*, That the institution of slavery was in accordance with natural justice and in itself desirable, or the contrary.

III. But, as against certain errors involved in the above recited acts and deliverances of the General Assembly—in part errors of doctrine concerning the nature and functions of the Church, as related to Christ, her Lawgiver and King, on the one hand, and to the civil government on the other; in part errors of interpretation of the constitution of the Presbyterian Church in the United States; in part acts of usurpation, and claims of prerogatives dangerous to the liberty of the Church and liberty of conscience—as against these errors the Synod of Kentucky and its Presbyteries have affirmed, and now desire to have solemnly recorded, as part of the accepted historical interpretations of the doctrine and order of the Pres-

byterian Church, the following statements, substantially, concerning the doctrine of the Church of God and the constitutional principles of the Presbyterian Church.

As against what they deem to be latitudinarian, or, at least, inadequate views of the nature of church power, which rests directly upon the doctrine that Jesus Christ is now actually ruling in his visible Church, and acting through his appointed office-bearers, they have maintained:

1. CONCERNING THE DOCTRINE OF THE KINGSHIP OF CHRIST, AND THE MANNER IN WHICH CHRIST EXECUTETH THE OFFICE OF A KING IN HIS VISIBLE CHURCH:

That our standards declare, in accordance with the Word of God:

“Christ executeth the office of a king in calling out of the world a people to himself, and giving them *officers, laws, and censures*, by which he visibly governs them.” (Larger Catechism, Q. 45.)

And that this very clear and explicit statement of the *jure divino* character of all that essentially pertains to the government and discipline of the Church is the true key to all the more detailed statements of our standards concerning Church government, viz.:

That “the Lord Jesus, as King and Head of his Church, hath therein appointed a government in the hand of Church officers, distinct from the civil magistrate.” And “to these officers the keys of the kingdom of heaven are committed.” (Conf., Chap. XXX. 1, 2.)

That “it belongeth to the overseers and other rulers of the particular churches, by virtue of their office and the power which Christ hath given them for edification, and not for destruction, to appoint such assemblies and to convene together in them.” That of these assemblies the “decrees and determinations, if consonant to the Word of God, are to be received with reverence and submission—not only for their agreement with the Word, but also for the power whereby they are made, as being an ordinance of God appointed thereto.” (Conf., Chap. XXXI. 1, 2.)

Which several statements, substantially, are more summarily presented in the ancient Confession of the Church, in these and like statements:

“This power ecclesiastical is an authority granted by God the Father through the Mediator Jesus Christ to his Church gathered, and having its ground in the Word of God.”

“The policy of the Church flowing from this power is an order or form of spiritual government which is exercised by the members appointed thereto by the Word of God.”

In the light of these doctrinal statements, and as necessary inferences from them, this Synod and its Presbyteries have maintained:

That the doctrine of the kingly office of Christ is no abstract theory of theology, but of the very first practical importance in the gospel system, since to his office as a king his prophetic and priestly offices stand related as means to an end. He is a teaching prophet and an atoning priest that he may be a reigning king. And his kingly office stands related to the government and discipline of the Church as his prophetic and priestly offices to the ordinances of the Word and sacraments. While, indeed, the acceptance of the doctrine of his kingly office is not essential to the faith that is unto salvation in the sense in which the acceptance of the doctrine of his priestly office as exhibiting our justifying righteousness is essential, yet the obligation to present truly the doctrine of Christ's kingly office in the government and discipline of the Church to the faith of his people is of like force with the obligation to present truly the doctrine of his prophetic and priestly offices in the Word and sacraments.

That, therefore, the avoidance of all admixture of human maxims, policies and expediences in the administration of the government and discipline of the Church is a duty of the same obligation as to avoid the admixture of human philosophies and theories with the dispensation of the Word, or of human fancies with the dispensation of the sacraments.

That it is therefore not only incompetent to the church courts, but positively a perversion of the truth, that they shall assume to consider and determine any other questions than those which relate to the government, order, and discipline of Christ's visible kingdom, or to determine these on grounds aside from the Word of God; or to speak in Christ's name and by his authority, otherwise than to the faith and conscience of his people concerning things to be obeyed, as enjoined by the law of Christ. Since, according to our standards, even though “there are some circumstances concerning the worship of God and government of the Church common to human actions and societies, which are to be ordered by the light of nature and

Christian prudence," yet even these must "be ordered according to the general rules of the Word, *which are always to be observed.*" (Conf., Chap. I. 6.)

That, therefore, the attempt on the part of tribunals of the Church to exercise the authority thus delegated to them by Christ in determining questions merely secular, concerning which his Word makes no such determination, is "to usurp the prerogatives of the Church's Divine Master," and practically to obscure to the faith of his people the doctrine of his kingly office; just as the attempt to determine by the spiritual authority questions of Christian faith and practice on the ground of human opinions and theories of human expediences is practically to obscure to the faith of his people Christ's prophetic office. For, precisely in harmony with their view of his kingly office in the Church, our standards declare: "Christ executeth the office of a prophet in revealing to the Church in all ages, by his Spirit and Word, in divers ways of administration, the whole will of God in all things concerning their edification and salvation." (Larger Catechism, Q. 43.)

In full accordance with these views of the doctrine of Christ's kingly office in his Church, this Synod and its Presbyteries have maintained:

## 2. CONCERNING THE ORIGIN, NATURE, AND FUNCTIONS OF CHURCH GOVERNMENT, AS CONTRASTED WITH, AND RELATED TO, THE CIVIL GOVERNMENT.

That, according to our standards, "the visible Church consists of all those throughout the world that profess the true religion, together with their children, and is the kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation. Unto this catholic visible Church Christ hath given the ministry, oracles, and ordinances of God, for the gathering and perfecting of the saints in this life, to the end of the world, and doth by his own presence and Spirit, according to his promise, make them effectual thereunto. There is no other head of the Church but the Lord Jesus Christ." (Conf., Chap. XXV. 2, 3, 6.) "And the Lord Jesus, as King and Head of his Church, hath appointed a government in the hand of church officers, distinct from the civil magistrate." (Conf., Chap. XXX. 1.) "These assemblies ought not to possess any civil jurisdiction. Their power is wholly moral or spiritual, and that only ministerial and declarative." (Form of Government, Chap. VIII. 2.) And these "Synods and councils are to handle or conclude nothing but that which is ecclesiastical, and are not to intermeddle with civil affairs, which concern the commonwealth." (Conf., Chap. XXXI. 4.)

And as it is the Lord Christ who, in the execution of his mediatorial office of king, "in calling out of the world a people to himself, and giving them officers, laws, and censures, whereby he visibly governs them," gives the Church power, so, on the other hand, according to our standards:

It is "God, as the supreme Lord and King of the world, who hath ordained civil magistrates to be under him over the people for his own glory and the public good, and to this end hath armed them with the power of the sword for the defense and encouragement of them that are good, and for the punishment of evil-doers."

But "civil magistrates may not assume to themselves the administration of the Word and sacraments, or the power of the keys of the kingdom of heaven, or in the least interfere in matters of faith." And, as the rule for guidance in this government is, primarily, not the revealed Word, but the light of nature, so "infidelity or difference in religion doth not make void the magistrate's just and legal authority, nor free the people from their due obedience to him." (Conf., Chap. XXIII. 3, 4.)

This account of these two separate ordinances of government for men, as differing fundamentally in that the one is from Christ, as mediatorial King and Head of his elect people, the other from "God, the supreme King and Ruler of the world;" and in that the one contemplates men as sinners related to God the Saviour; the other, men as creatures, related to God the Creator—is thus summarily expressed in the ancient Confession:

"This power and policy ecclesiastical is different and distinct in its own nature from that power and policy which is called the civil power, and appertains to the civil government of the commonwealth."

"For this power ecclesiastical flows immediately from God and the Mediator Jesus Christ, and is spiritual."

Furthermore, as these two governments thus differ in their origin, nature, and purpose, so, according to our standards, they have, as already intimated, primarily, a different rule to guide their action. As to the rule to guide the Church, it has already been said, "Christ executeth the office of a prophet in revealing to the Church in all ages, by his Spirit and Word, in divers ways of administration, the

whole will of God, in all that concerns their edification and salvation." (Larger Catechism, Q. 43.)

So, again, "God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men which are in anything contrary to his Word, or beside it in matters of faith or worship." (Conf., Chap. XX. 2.)

So, again, "The Supreme Judge, by which all controversies of religion are to be determined, and *all decrees of councils, opinions of ancient writers, doctrines of men and private spirits* are to be examined, *and in whose sentence we are to rest*, can be no other but the Holy Spirit speaking in the Scripture." (Conf., I. 10.)

On the other hand, touching the light which all men have, as a rule, to guide in the administration of civil government, our standards teach, in accordance with the express declaration of Scripture, that:

"*The light of nature* shows that there is a God, who hath lordship and sovereignty over all; is good and doeth good unto all; and is, therefore, to be feared, loved, praised, trusted in, and served with all the heart." (Conf., XXI. 1.)

"*The light of nature*, and the works of creation and providence, do so far manifest the goodness, wisdom, and power of God as to leave men inexcusable." (Conf.; I. 1.)

"The Gentiles having not the law, are a law unto themselves, which show the work of the law written in their hearts, their conscience also bearing witness. (Rom. ii. 14, 15.) Because that which may be known of God is manifest in them, for God hath showed it unto them (Rom. i. 19); so that they are without excuse." (Rom. i. 20.)

"Some circumstances concerning the worship of God and government of the Church, *common to human actions and societies, are to be ordered by the light of nature.*" (Conf., I. 6.)

"Infidelity or difference doth not make void the magistrate's just and legal authority, nor free the people from their due obedience to him." (Conf., Chap. XXIII. 4.)

This difference in the rule and the subject-matter of the two orders of government, the ancient Confession expresses summarily thus:

"Therefore this power and policy of the Kirk should lean upon the Word immediately as the only ground thereof."

"The magistrate commands external things for external peace and quietness amongst the subjects. The minister handles external things only for conscience sake. The magistrate handles external things only, *and actions done before men*; but the spiritual ruler both inward affections and external actions *in respect of conscience* by the Word of God."

"The magistrate claims and gets obedience by the sword and other external means, but the minister by the spiritual sword and spiritual means."

From these teachings of our standards, touching the fundamental difference, in origin, rule of guidance, nature, functions, and design, between the spiritual and the temporal power, this Synod and its Presbyteries have maintained, as against the assumption of the Church courts, on the one hand, to entertain and determine questions of civil policy, and of the civil government, on the other hand, to determine questions of worship and the qualifications of members of Church courts:

That, though both governments are of Divine institution, one immediately, the other mediately, and both may exercise their authority severally over the same persons in different capacities, and both have in view, as their end, the glory of God; yet they move in spheres altogether extrinsic to each other.

That the Church of God is a *supernatural institute*, immediately of supernatural origin and authority; whereas the state is a *natural institute*, only mediately of Divine authority, and growing out of the social constitution for which man was created and fitted.

That the laws and ordinances of the Church are all in the *supernatural* order, directly revealed by the Spirit and Word of Christ to his kingdom; whereas the laws and ordinances of the state are in the *natural order*, framed and fashioned by the natural intelligence of men, as guided by the light of nature.

That the Church is a supernatural agency for the spiritual interests of man as immortal, here and hereafter; whereas the state is a natural agency for the promotion of man's temporal interests of life, liberty, and property.

That the Church's Lawgiver and Head, speaking through these ordinances and laws by the men whom he calls, qualifies, and commissions, is the Lord Jesus Christ; whereas the head and lawgivers of the state are men—such rulers as the people clothe with authority to represent and rule over them, and who speak in the name of the people.

That the subject of church government is man contemplated as a sinner; whereas the subject of civil government is man contemplated as a creature.

That the constituent elements of the spiritual commonwealth are the elect of God, the families that call upon the name of the Lord, whom Christ covenants to redeem; whereas the constituent elements of the civil commonwealth are the families of men as citizens indiscriminately, which it aims to protect in their rights by repressing the lawless and wicked.

That the efficient power of the Church is the power of the keys, the ministry of the Word and ordinances, aiming to gain a voluntary obedience by moral suasion; whereas the efficient power of the state is the power of the sword to enforce a compulsory obedience, having special reference to the repression of the lawless.

That these laws and ordinances of the Church deal with the wrong actions of men as *sins* against God; whereas the laws and ordinances of the state deal with the wrong actions of men as misdemeanors and crimes against men.

That the laws and ordinances of the Church are in their nature *disciplinary*, a means of grace, and designed to realize the idea of grace; whereas the laws of the state are in their nature *vindictory*, for the suppression of wickedness by an appeal to fear, and are designed to realize the idea of justice.

That, therefore, the Church has manifestly no commission either to discharge any functions of the state, or to direct, advise, or assist the state; nor has the Church any light in regard to the affairs of the state which the state has not already; nor, since her authority is spiritual, and resting on moral suasion only, has it any adaptation for the purposes of a government of force. Neither can the state have any commission from God to discharge the functions of the Church, nor the ability to do so, since, aside from the fact that its compulsory power is inapplicable to things of religion, even though the state may have the advantage of the inspired Word of God current among its citizens, to give additional clearness and force to the teachings of nature and reason, yet the state has not the special illumination of the Holy Spirit, which alone can interpret the Word for the purposes of the Church. Nor is anything plainer from experience than that the unconverted statesman, accepting the Word of God intellectually merely, however he may thereby be made wiser as to natural things, is not made more competent to legislate for the Church than though he were merely a refined and enlightened pagan. Nor has anything more certainly tended to enfeeble the spiritual life of the Church than the mistake of courting the favor and seeking the alliance of rulers and statesmen who merely accept intellectually, and therefore treat respectfully, the Word of Christ and his ordinances, as though thereby the kingdom of Christ can be strengthened.

Hence this Synod and its Presbyteries have steadfastly protested against and resisted the assumption of authority by the church courts to advise, direct, and assist the civil government in its policy by the exercise of their spiritual authority, or to interpose the power of the spiritual sword for enforcing any theories of social organization, or theories of labor, or political theories, or to direct men as citizens in the choice of their civil policy.

And, on the other hand, they have protested against and resisted every invitation by the church courts to the state to assume, and every assumption by the state to direct, the ordinances of worship in God's house, or to interfere with the conscientious convictions of men, so long as those convictions did not develop themselves in overt acts. For our great civil "Act establishing religious freedom" nobly declares, as defining the limits of the civil power, "It is time enough for the rightful purposes of civil government for its officers to interfere when principles break out into *overt acts* against peace and good order."

In full accordance also with the foregoing views of the doctrine concerning the kingly office of Christ in his Church, this Synod and its Presbyteries have maintained :

### 3. CONCERNING THE POWERS OF THE SEVERAL COURTS OF THE CHURCH, THEIR RELATIONS TO EACH OTHER AND TO THE OFFICE-BEARERS AND PEOPLE.

That, while "it is lawful and agreeable to the Word of God that the Church be governed by several sorts of assemblies, congregational, classical and synodical;" and that "there should be a subordination of congregational, classical, provincial and national assemblies, for the government of the Church;" and this for the reason "that the several different congregations of believers, taken collectively, constitute one Church of Christ, called, emphatically, the Church; that a large part of the Church, or a representation of it, should govern a smaller, and determine matters of controversy which arise therein." (Form of Government, Chap. XII., note.) That is, that the power of the assembly representing the whole should be over the

power of the assembly representing a part, yet not so over it as claiming concurrent jurisdiction with it, but simply as appellate and corrective of the exercise of its power. Since the power of the whole is also in every part, and the same promise of the special presence of the Lord Christ is made to the "two or three" gathered to determine the case of the offending brother, as to the apostolic college representing the whole Church. (Compare Matt. xviii. 15-20 with Matt. xxviii. 20.)

And they have maintained also, that "all church power, whether exercised by the body in general, or in the way of representation by delegated authority, is only ministerial and declarative, and that all their decisions should be founded upon the revealed will of God;" and that "there is much greater danger from usurped claim of making laws than from the right of judging upon laws already made (in the Scriptures), and common to all who profess the gospel." (Form of Government, Chap. I. 7.)

That "the Supreme Judge, by which all controversies of religion are to be determined, and all decrees of councils are to be examined, and *in whose sentence are to rest*, can be no other but the Holy Spirit speaking in the Scripture." (Confession, Chap. I. 10.)

That "God alone is Lord of the conscience, and hath left it free from the commandments of men which are in anything contrary to his Word, or beside it in matters of faith and worship. So that to believe such doctrines, or to obey such commandments out of conscience, is to betray the true liberty of conscience; and the requiring an implicit faith, and an absolute and blind obedience, is to destroy liberty of conscience and reason also." (Confession, Chap. XX. 2.)

In the light of these declarations of our standards, taken in connection with those before cited touching the execution of the kingly and prophetic offices of Christ in his visible Church, this Synod and its Presbyteries have maintained, in regard to the acts of the General Assembly against which they have protested:

*First*, That any acts and deliverances of the Assembly which involve a usurpation of powers by that body not assigned to the General Assembly in the constitution, which constitution we hold to be consonant to the Word of God, and therefore that to transcend the constitution is to do also what is contrary to the Word of God, or any acts and deliverances of the Assembly concerning questions of national or other civil policy, these being questions in the natural order which "God, the Supreme Ruler," hath appointed to be determined by the civil magistrate, and questions which the Lord Christ, as King and Prophet of the Church, hath not determined in his Word, except as questions of sin and of duty that concern the conscience, all such acts and deliverances are not only in themselves errors, as transcending the powers of the Assembly and the sphere of the Church, but also as tending to obscure the great doctrine of the kingly and prophetic offices of Christ as still executed in his visible Church.

That, therefore, while it is a duty to receive, with reverence and submission, all such decrees as are consonant to the Word, yet such dangerous errors are not only to be silently disregarded as mere "commandments of men, to obey which would be to betray liberty of conscience," but are to be testified against; and all claim of authority resting upon them is to be resisted, and this for the following considerations, to-wit:

That "the Supreme Judge by which all controversies of religion are to be decided, and in whose decision we are to rest," is not the supreme court, but "the Holy Spirit speaking in the Scripture."

That it is the duty more especially of every office-bearer and court of the Church alike to bear witness to the truth as against error, since to this obligation every office-bearer is held by his ordination vow to study the *purity* as well as the peace of the Church.

That it is expressly enjoined upon the Presbyteries, in the constitution itself, thus to bear witness for the truth, being required to "resolve questions of doctrine and discipline, and to *condemn erroneous opinions*." Nor is there any limitation to the requirement excluding from consideration any erroneous opinions because uttered by the General Assembly. On the contrary, they must for that very reason condemn the errors, since errors of the General Assembly more directly affect the purity and peace of their churches than the errors of any other.

That not only does the constitution enjoin it, but the Lord Christ, as we have seen, gives his special promise to be present with the lower court in its act not less than to be present "always" with those representing the whole Church. And there is every reason to hope that the Holy Spirit will use the faithful testimony of the lower court as the means whereby to extend in the Church a revival of love for the truth, and thereby restore it from error.

That, therefore, nothing is more absurd and dangerous to Christian liberty than the conception, by an utterly false analogy, that the office-bearers and lower courts are bound to obey as law, until repealed, an act that is unconstitutional, and therefore not consonant to the Word of God, as citizens obey civil acts until repealed. Such a conception could occur only by reason of utter forgetfulness of all that our standards teach concerning liberty of conscience, and the non-obligatory character of decrees of councils that are not according to the Word.

That it is an argument of no real force which urges, to the contrary of these views, that they open the door to the constant acts of disobedience, resistance and schism in the Church, and make church government impossible. Since, on the one hand, Christ the King reigns still in his visible Church, though his representatives may be unfaithful, and by his Spirit enlightening the minds of his people, he will in his own way and time heal the declensions and dissensions of his Church. And on the other hand, still more is it true in ecclesiastical than in political governments, that "all experience hath shown that mankind are more disposed to suffer while evils are sufferable than to right themselves by abolishing forms of government to which they have long been accustomed." The long-suffering of this Synod for seven years past fully confirms this declaration; and the apparent unwillingness to resist even yet, on the part of many who are believed to concur with this Synod, and who at the beginning protested with it against the acts of the General Assembly as violations of the constitution and a usurpation of the prerogatives of the Church's Divine Master, afford still further melancholy proof of the long-suffering of Christian men in bearing with error and usurpation.

And, finally, while maintaining a steadfast opposition to the acts and deliverances of the Assembly already recited, as their testimony for the foregoing general doctrines concerning the Church, this Synod and its Presbyteries have, in the light of these doctrines, maintained the following principles:

#### 4. CONCERNING THE INTERPRETATION OF OUR FORM OF GOVERNMENT AND DISCIPLINE WITH REFERENCE TO THE FUNCTIONS, POWERS, AND MUTUAL RELATIONS OF THE COURTS OF THE CHURCH.

*First*, As to the functions and sphere of the General Assembly and other courts, they have maintained, and desire to have it recognized as the accepted interpretation, that the constitution of the Church assigns to the General Assembly no pretension to the end that it may counsel, direct, or assist the civil government.

That neither does the constitution assign to the Assembly any authority to consider and determine—as in the deliverances of 1861, 1862, 1863, and 1864, on the "State of the Country," the Assembly appears, and is understood, to have considered and determined—either:

Questions of the policy of the state touching its citizens, or of the duties of citizens as such, in respect of the policy of the state;

Or, Questions between different interpretations of the Federal Constitution;

Or, Questions, not of duties towards the recognized Cæsar, but of deciding between rival Cæsars;

Or, Questions as between different theories of allegiance to the civil government;

Or, Questions concerning the social structure of different political communities and their systems of labor;

Or, Questions touching the military duties and policy of the national government, and the duties of citizens to uphold the government in its policy.

Nor can they regard the pretence set up as a reason for considering and determining such questions, viz.: "That certain civil acts rise up into the region of morals," otherwise than as an utter denial, in the face of our standards, that the state is competent to determine concerning the moral acts of its citizens, and a denial that the state has, in the natural order, any code of morals given of God, the Supreme Ruler, through reason and the light of nature, for the judgment of the moral acts of its citizens.

*Second*, They have maintained that the General Assembly committed direct acts of usurpation, more particularly in its enactments of 1865, 1866, and 1867:

In ordaining additional tests of ministerial and Christian communion in the acts of 1865; the more monstrous in that the tests to be applied relate to the sinfulness of certain political opinions; and still more monstrous, again, in that they are to be applied to ministers and church members of one geographical section of the Church, and not to those of like opinions in another.

In ordaining tests of ministerial qualification to missionaries not set forth in the constitution or in the Word of God, and conferring inquisitorial powers for the application of the test upon a body unknown to the institution.

In the arbitrary exclusion from their seats in the Assembly of the commissioners of a Presbytery, not only without hearing, but on statements as the premises of the action wholly untrue and defamatory of a minister in good standing. And also in making the exclusion on a ground that puts the Assembly itself and the constitution at the mercy of a factious majority at any time; and on the assumption that the right of representation in the Assembly is not inherent in the Presbyteries, but derived, by grant of prerogative, from the Assembly, and held at its pleasure.

In assuming to order certain men to be recognized as ruling elders in a congregation, not only indirectly in contempt of the congregation, but directly in contempt of the Presbytery and the Synod, before which courts their cases were pending and under careful consideration.

In assuming first to pronounce sentence upon a protest as a slander, and then to summon its signers individually to the bar of the next Assembly for trial, without form of citation or charges, in form, brought against them. In assuming to annex to the sentence thus pronounced without hearing a penalty unknown to the constitution, and directly at variance with the fundamental conception of the ministerial office in our Church, as a double office of teaching and ruling in the church courts, in ordering them to be stripped of a part of the inherent functions of their office by excluding them from Presbytery and Synod, and thus creating a nondescript semi-office-bearer in the Church—a presbyter disqualified to sit in a Presbytery, and yet a teacher and ruler of the congregation.

In ordaining a self-inflicting penalty of dissolution upon the Presbytery which shall decline to be the executioner of the foregoing anomalous sentence, which, if obeyed, on the other hand, must operate a reconstruction of the Presbytery, with a view to future use as both judge and executioner—a form of penalty utterly eschewed by all free civil governments, and associated historically with the rule of tyrants only.

And as the final result of all these usurpations, and without hearing or form of trial, first excluding twelve Presbyteries, as before excluding the one, from representation in the Assembly, and next declaring two Synods, with their twelve Presbyteries—Synods and Presbyteries whose constitutional rights as part of the Church had never been questioned—to be no true Synods and Presbyteries.

This Synod and its Presbyteries have maintained that the claim set up by the General Assembly, incidentally in these cases of usurpation, and directly in other acts and deliverances, of the right to concurrent jurisdiction with the lower courts and of general powers, under that to “decide all controversies of doctrine and discipline, and the suppression of schismatical contentions,” to be exercised at discretion, and not according to the provisions of the Book of Discipline, are utterly subversive of our whole constitutional system. That the power of the Assembly, particularly, is over the exercises of the power of the lower courts, and not over the subjects of their jurisdiction. That it is only appellate, corrective, and reformatory of the exercises of their power by the lower courts; and that the exercise of this power is to be only according to the provisions of the Book of Discipline, which fully provides for every possible case in which it may be needful for the Assembly to take up and decide controversies or suppress schismatical contentions, since by the provision for general control, in cases wherein the lower courts prove unfaithful to duty, by the substitution of “common fame,” as appellant, complainant, or prosecutor, the cases of controversies and schismatical contentions may be brought before the Assembly precisely as appeals come, and thus be brought under all the provisions made for the exercise of the Assembly’s appellate power. No such anti-constitutional principle can be tolerated by Presbyterianism, as the exercise of powers at discretion, and not directed by the constitution.

In like manner, this Synod and its Presbyteries have maintained that all theories of power, by prerogative or otherwise descending by grant from the General Assembly to the lower courts, as well as all theories of the spiritual, like the civil power, being granted by the people, are utterly inconsistent with the great truth, that the source of all spiritual power is in the Lord Christ, who visibly rules in the Church, and therefore in the tribunals, in which, both inferior and supreme, he hath vested the power by that promise, made alike to the church session and the Assembly—his promise, “I am with you.”

This Synod and its Presbyteries have maintained, however, that while the source of power in all the courts alike is Jesus, the King, who rules in them and through them, yet the constitution of the Presbyterian Church, in accordance with the Word of God, assigns to the courts respectively their several powers and duties, and prescribes the mode in which these powers are to be exercised. In this respect it is a solemn covenant before God between the people, the office-bearers, and the

courts. The claim, by any court, to exercise powers not assigned to it is a breach of the covenant.

In its human aspect this constitution is a charter covenant, under which franchises are enjoyed and property vested for the maintenance of a certain system of doctrine and order. The claim to exercise powers not assigned involves also a breach of contract and dishonest dealing in temporal things with those who have joint interest under the charter. Both divine and human law is therefore infringed by such acts of usurpation as those against which these protests have been uttered. The dishonesty becomes simply monstrous when men are declared to have no longer any interest in the charter, because they have protested against gross violations of it.

Such are substantially the general doctrines concerning the Church and the principles of the constitution for which this Synod and its Presbyteries have testified during the recent struggle with the General Assembly. They are manifestly doctrines and principles fundamental in the system of Presbyterianism. And the fact that they should have been so little regarded under the first exposure of our system to the storms of national revolution would seem to be a providential indication, pointing to the necessity of a re-statement of them—perhaps in a manner fuller, clearer, and more forcible than here presented—to stand as a guide in the future among the historical interpretations of our constitution.

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

J. T. HENDRICK, *Moderator*.

### 635. *History of the schism in the Synod of Kentucky.*

The following outline of the attitude of the Synod of Kentucky to the General Assemblies, North and South, prior to 1868, with a statement of the causes leading to its separation from the Northern Assembly, will be of interest, and is gleaned from the Minutes of the Synod:

When the Southern Synods withdrew from the General Assembly, in 1861, the Synod of Kentucky retained its connection with that body, declaring that "it adheres with unbroken purpose to the Presbyterian Church in the United States of America, and hereby enjoins upon all its members, and upon all under its control and care, to avoid all divisive and schismatical courses, to cultivate the peace of the Church, and to practice great mutual forbearance." At the same time the Synod "regrets that part of the action of the last Assembly touching the order for a day of general prayer, which was liable to be construed, and was construed, into a requisition on all the members and office-bearers of the Church living in the numerous States which had seceded from the United States, and were in a state of war with them, as bound by Christian duty, and by the authority of the Church, to disregard the hostile governments which had been established over them, and, in defiance of the actual authority of those governments, to pray for their overthrow." The subject-matter of this action Synod regarded as purely political and incompetent to a spiritual court. The Synod, furthermore, deplored the schism which had occurred in the Southern States, and in it saw a "sad proof of the want of wisdom in that action of the Assembly which had been the chief pretext for it. At the same time it condemned the schism itself as being without sufficient justification. Synod also withdrew from co-operation with the Boards of Education and Domestic Missions.

The Assembly of 1862, by way of review, condemned the above deliverance of the Synod as to the day of prayer and the so-called schism.

In 1864, the Synod, in reviewing the Minutes of the Assembly of that year, felt constrained to express its disapproval of that Assembly's deliverance on slavery as being unnecessary, unwise, and untimely. Synod regarded it as a political, if not a partisan statement, and caused it to appear as though the Assembly were "casting its influence with one or the other of the political parties which divided the country." While expressing these views Synod again declared that it adhered with unbroken purpose to the Presbyterian Church in the United States of America. The Assembly of 1865 condemned the Synod for thus taking exception to its action on slavery.

In 1865 a paper was offered by Dr. R. J. Breckinridge, calling in question the right of those members of the Presbytery of Louisville and others who have endorsed and adopted the paper styled the "Declaration and Testimony" to sit and act as members of the Synod Kentucky. The paper said that, by such act of signing, these brethren "assume such a state of open rebellion against the Church, and open contempt and defiance of her scriptural authority, and such contempt of her faith and order and acts, as to render each and every one of them unqualified, unfit, and incompetent to sit and act as a member of this or any other court of the Presbyterian Church. This paper was defeated by a vote of 22 to 107.

This same Synod, furthermore, adopted an elaborate paper offered by Judge Sampson, in which it took exception to the Assembly's order to the Board of Missions to appoint as missionaries "none but those who give satisfactory evidence of their loyalty to the national government, and that they are in cordial sympathy with the General Assembly in its testimonies on doctrine, loyalty, and freedom." The Synod judged this act to be unwise, and tending to destroy the peace and harmony of the Church. The vote on this was 76 to 22. But in the same paper, Synod, by a vote of 57 to 35, expressed its judgment that neither this action nor any of the acts and deliverances of the Assembly on the state of the country during the war justify a withdrawal from its connection with the General Assembly; and it again asserted that "we will adhere, with unbroken purpose, to the Presbyterian Church in the United States of America, and will oppose every effort to interrupt our ecclesiastical relations with the General Assembly." Also, by a vote of 54 to 46, it expressed its disapprobation of the terms of the "Declaration and Testimony," and of its spirit and intent, indicated on its face, as looking to the further agitation of the Church, if not its division, at a time when great mutual forbearance is called for among brethren, to the end that we may have quietness and repose.

The Northern Assembly (Old School) adopted, in 1866, what is known as the "Gurley *ipso facto* Order," in which the signers of the "Declaration and Testimony," and the members of the Louisville Presbytery who voted to adopt that paper, were summoned to appear before the next General Assembly, to answer for what they had done in this matter, and by which, further, until their case is decided, they shall not be permitted to sit as members of any Church court higher than a session. That action went on to say that if any Presbytery shall disregard this action of the General Assembly, and at any meeting enroll, as entitled to a seat in the body, one or more of the persons designated in the above resolution and summoned to appear before the next General Assembly, then that Presbytery shall *ipso facto* be dissolved; and that Synods, at their next stated meetings, in making up their rolls, shall be guided and governed by this action of the General Assembly.

Carrying out the letter and spirit of this order, Rev. S. S. McRoberts, stated clerk of the Synod of Kentucky, at its meeting in Henderson, in October, 1866, proceeded to call the roll, omitting the names of a large majority of the members of the first Presbytery selected by him. The moderator, Rev. Robert L. Breck, directed him to call the roll of all the constituent members and churches of the Synod. Declaring his unwillingness to do this, he was ordered by the moderator, in the name of the Synod, to perform this duty, which he again refused to do. The moderator then announced that he was charged with the duty of directing all proceedings to the organization of the house for business; that though the Synod was present, its members were unknown until the roll should be called; he therefore could not relieve himself by the submission to the house of the question as to the mode of procedure; that in the nature of the case, in view of the difficulties of any other course and according to our rules, the first and only thing at that time in order, was the calling of the roll; that, as the stated clerk had refused to call it, and there was nothing in our book making it essential that this should be done by the clerk, since the necessity was put upon him, he would proceed to call it himself; that as it was not competent for him to decide concerning the membership of the Synod as affected by anything that may have transpired in the recess of the body, he could only recognize the Synod as it was and is, unaffected by anything not its own act, and leave the question of membership to be decided by the body when it should be organized. He thereupon proceeded to call the official rolls of the Presbyteries, and requested Dr. Hill to assist him by taking down the names. A motion that the house sustain this action of the moderator was declared out of order. Nevertheless, to avoid all appearance of severe or partial ruling, the moderator declared that, contrary to his clear conviction as to order, he would put the motion and take the vote if there was evidence of a general desire for a test of the sense of those present. There being no further expression of such desire, the vote was not put. The moderator then proceeded to call the roll. Dr. R. J. Breckinridge called on those

agreeing with him and adhering to the General Assembly not to answer to the call. The roll call being completed, the Synod was organized. A number of persons entitled to seats in Synod, including the stated clerk, who retained the records, thereupon withdrew from the house. These organized a separate Synod.

Synod pronounced the Gurley Order an overstretch of power, and said that in the declared contingent dissolution of Presbyteries which that order effects, the Assembly has attributed to its measures and ordinances a force and operation countenanced by no provision or principle of the constitution of the Church. It also declared that it was not the Synod's purpose to make any change of its formal ecclesiastical relations, but to continue to stand in its present position of open protest and resistance to the enforcement of the acts of the General Assemblies of 1861-'66, concerning "doctrine, loyalty, and freedom," as unconstitutional, and therefore null and void.

As to the relative strength of the constitutional and seceding Synods, of 108 ministers, the number who withdrew was 32, taking with them 28 ruling elders, representing a membership of 1,800. The number of churches in the Synod prior to the schism was 163; the number of members, 11,250. Of the seceding ministers 7 were pastors, 9 were stated supplies, 15 without charge, and 1 an evangelist.

A letter was addressed by Synod to the churches and people under its charge, in vindication of its course, which letter is found on page 27 of the printed minutes.

The General Assembly recognized the seceders as the true Synod, and declared the regular Synod which sat in Henderson, and its Presbyteries, no longer a true Synod and Presbyteries of the Presbyterian Church.

Synod, at a called meeting, held in Lexington in June, 1867, declared that this action was null and void, and that the General Assembly had ceased any longer to be a constitutional General Assembly, but a schismatical and revolutionary body, no longer governed by the constitution, but controlled simply by the will of the majority; that the Assembly having, by its own acts, separated from the Synod, the Synod now makes solemn declaration of this fact upon its records, and further declares that it will in the future govern its action by this recognized sundering of all its relations to the Assembly by the acts of that body itself.

Synod, at its session in October, 1867, having sent a deputation to the Nashville Assembly, did, at its meeting in 1868, adopt the following, offered by Rev. J. T. Hendrick, D. D.:

"Whereas, The General Assembly of the Presbyterian Church in the United States received our commissioners with great kindness and cordiality, and approved and published in their Minutes our statement of the doctrines and testimony; and whereas this Synod is perfectly satisfied that an organic union with said Assembly is most desirable, and will ultimately be consummated; and whereas a highly respectable portion of this Synod believe that such an organic union at this time would be greatly injurious to a number of our churches, and perhaps jeopardize other interests in the State; therefore,

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

As the result of this action, delegates appeared in the Assembly of 1869 from all the Presbyteries of the Synod of Kentucky, and were enrolled.—A.

### 636. *Union with the Synod of Missouri.*

1867, p. 143. Rev. A. P. Forman, delegate from the Synod of Missouri, addressed the house, assuring the Assembly of the most cordial sympathy of that venerable Synod, and bearing testimony to their sincere wishes for our prosperity. To this address the moderator made a suitable reply.

The subject presented by the delegate from Missouri was referred to a committee, consisting of the Rev. B. M. Smith, D. D., Rev. John Jones, and J. A. Leland, to bring in a proper minute for adoption by the Assembly.

P. 149. This committee presented a report, which was adopted, and is as follows:

This Assembly has heard with profound interest the communication made by the Rev. A. P. Forman on behalf of the Synod of Missouri,

and desires to place on record its high appreciation of the principles and conduct of that venerable Synod as set forth by Mr. Forman.

The Assembly expresses its deep sympathy for the brethren in Missouri, both officers and members of the Church, in the great fight of affliction through which they have not yet fully passed, though it is hoped they have successfully encountered the greatest trials to which the great Head of the Church has been pleased to call them.

The Assembly feels entire confidence in the full and cordial attachment of the ministers and members of the Presbyterian churches in Missouri, as represented in the Synod, for the principles of doctrine and church order set forth in the time-honored standards of our Church, and is entirely persuaded that, should that Synod be prepared to form an organic union with this Church, no difficulties could arise owing to discrepencies of opinion on any fundamental or important doctrines of the gospel, or any theories of church government which find a practical expression in our standards.

As to the future relations of this Synod, the Assembly does not feel prepared to express any opinion, whatever it may desire. But it is due to us and to them to say, that this Assembly cordially sympathizes with the Synod of Missouri, as represented by Mr. Forman, in expressing a longing desire for the day when throughout our land all who agree with us in the great truths of the "gospel of the grace of God," and especially who fully sympathize in our position as a truly simply spiritual body, ever testifying for the supreme and sole authority of the divine and exalted Head of the Church, shall constitute one organized Christian communion, prepared by the spiritual weapons of her warfare to contend earnestly "for the faith once delivered to the saints," and successful in "casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

1871, p. 21. The Committee on Foreign Correspondence beg leave to make the following additional report:

The General Assembly has been well pleased to receive the Christian and fraternal salutations of the Rev. R. P. Farris, D. D., the Rev. J. L. Yantis, D. D., and Mr. Edward Bredell, delegates from the Synod of Missouri (Old School), and recommend the adoption of the following resolutions:

*Resolved*, 1, That this Assembly gratefully acknowledges and highly appreciates the Christian salutations of the Old School Synod of Missouri as expressed by its delegates, and does hereby cordially invite them to a seat on the floor of the Assembly.

2. That the Assembly hereby expresses its Christian sympathy with the Synod of Missouri in the trials to which it has been subjected during the past as a witnessing Church for Christ's crown and kingdom, and do rejoice in its steadfast faith, success and prosperity.

3. That the Assembly does hereby appoint the Rev. David Wills, D. D., principal, and the Rev. R. McInnis, alternate, commissioners to attend the meeting of the Old School Synod of Missouri, to convene at Cape Girardeau on the second Tuesday in October, 1871, and bear to it the fraternal regards of the Assembly. Adopted.

1873, p. 330. Whereas it has come to the knowledge of this General Assembly that the Old School Synod of Missouri did at its late session in Missouri appoint a Committee of Conference to meet a similar com-

mittee of this Assembly, and a committee of the General Synod of the Reformed Church, should such committee be appointed, to bring about closer relations between this Assembly and that Synod; therefore be it

*Resolved*, That this Assembly appoint the Committee of Conference to meet such committee, and said committee shall be the one already appointed to meet the committee from the General Synod of the Reformed Church. It shall have the same powers, and shall report to the next General Assembly.

*Resolved*, That said committee have full power to fill all vacancies which may occur.

The following were the committee: Rev. B. M. Palmer, D. D., Rev. Joseph R. Wilson, D. D., Rev. William Brown, D. D., Major T. J. Kirkpatrick, William Henry Smith, General A. M. Scales, and R. K. Smoot. (P. 313.)

1874, p. 479. The stated clerk reported that the following delegates from Presbyteries belonging to the Old School Synod of Missouri had presented regular commissions with a view to being connected with this body as constituent parts thereof, viz.: [Here follows a list of commissioners from the six Presbyteries of the Synod.] Whereupon the following resolution, offered by the Rev. Dr. Plumer, was adopted unanimously, the Assembly rising when the vote was taken:

*Resolved*, That it is with peculiar pleasure we welcome among us our brethren from the Synod of Missouri, and that we congratulate them and the churches they represent, and our entire communion, on the happy consummation of our reunion, to which the providence of God has long pointed, and for which the Lord has fully and happily opened the way.

*Resolved*, That all the commissioners now present from Presbyteries in the Synod of Missouri be at once enrolled as members of this body, and that without further action the names of other commissioners from the Synod of Missouri shall in like manner be enrolled when they shall present their commissions.

The moderator then addressed the delegates from Missouri, extending to them a most hearty welcome to seats in this body and a home in the Southern Presbyterian Church. To this address the Rev. Dr. Yantis made an appropriate response.

### 637. *Some account of the schism in Missouri, and of the step that led to union with the Assembly.*

The General Assembly of the Presbyterian Church in the United States of America (Old School) adopted, in 1866, what is popularly known as the *Gurley ipso facto* Order, declaring the dissolution of such Synods and Presbyteries as should allow a signer of the "Declaration and Testimony" to take his seat.

The Synod of Missouri being at the time in connection with that Assembly, met at Booneville, October 12th, 1866. Rev. S. J. Nicolls, D. D., offered the following in that body:

*Resolved*, That the stated clerk be directed to complete the roll in accordance with the order of the General Assembly, excluding signers of the Declaration and Testimony from sitting in any church court higher than a session until their cases have been decided by the General Assembly.

Ruling Elder D. H. Bishop offered the following substitute:

Whereas the standards of the Church are authoritative above the order of any church court, therefore,

*Resolved*, That the signers of the Declaration and Testimony are not slanderers, schismatics, and rebels against ecclesiastical authority, but have simply exercised a great Protestant right, and discharged a solemn duty.

*Resolved*, That the Synod, having no evidence that these brethren are not in good and regular standing in their respective Presbyteries and sessions, cannot, without violating the constitution of the Church, deny them seats.

The Bishop substitute was adopted. Whereupon a number of members of Synod withdrew from the house, announcing a purpose to organize a new Synod. This new Synod has been popularly known as the "Assembly Synod." The Synod from which these brethren withdrew continued to be known as the "Old School Synod of Missouri."

The Assembly of 1867 endorsed the acts and ordinance of the Assembly of 1866, and required the Old School Synod to dissolve their time-honored and constitutional organization, and apply as ministers and churches for admission to the Assembly Synod, founded in 1866 by the secession of a minority of the members, and which the Assembly recognized as the only true and lawful Synod. The Old School Synod, at its meeting in the fall of 1867, declined to do so, and resolved to maintain its organization. The Assembly declared them not to be a true and rightful court of Christ. The Synod said they claimed to be still members of the Old School Presbyterian Church in the United States of America, entitled to participation in all its rights and privileges, and bound by all its duties.

At the Synod in Booneville, in 1866, "it was unanimously resolved that a committee of five, consisting of three ministers and two elders, be appointed to confer with brethren of like mind with us in maintaining the great principles for which we are contending in various parts of the country, with a view to closer Christian fellowship, and to solicit aid in supplying our destitute field with the ministry of the Word, but not with the view of entering into any other ecclesiastical organization, it being our purpose to stand where we have always stood—as the 'Synod of Missouri in connection with the Old School Presbyterian Church in the United States of America.'"

The Assembly of 1867 admitted members of the "Assembly Synod" Presbyteries to seats, and ordered signers of the Declaration and Testimony, and those who acted with them, to repair to those Presbyteries and Synods which had separated, and sign a paper, disowning any intention of disrespect to the Assembly, or of rebellion against its authority, in all that had been done by them during the controversy. But the Synod, both at Booneville, in 1866, and at Lexington, in 1867, refused to obey the Assembly, or, on the other hand, to seek any other ecclesiastical connection. (See the Synod's reply to the Assembly, adopted unanimously in 1867, which is of record in the Minutes of Synod of that year.)

Overtures from Palmyra and Upper Missouri Presbyteries, in 1870, came before the Synod, asking it to take action looking to organic union with the Southern Assembly. The Synod adopted the following reply: "It is the judgment of your committee that we are distinctly called by the will of the Lord to maintain this position still (*i. e.*, that of ecclesiastical independence), that the path of duty is plain, and calls us to pursue the course we have been pursuing."

In 1871 Synod sent down to its Presbyteries an organic union overture. To this, two Presbyteries responded favorably, three unfavorably, and in one there was a tie vote. Thereupon Synod appointed a committee of five, Rev. J. L. Yantis, D. D., chairman, to confer with the Southern Church and the Reformed Church, as to the desirableness and practicability of union, and permitted its Presbyteries to send delegates to the next Synod in anticipation. Committee: *Ministers*: Yantis, Farris, and Montgomery; *Elders*: Bishop and Hunton.

They did not meet the other committees, but in 1873 they recommended union with the Southern Presbyterian Church, which recommendation was adopted by a vote of 47 to 32. Synod counselled the Presbyteries to send delegates to the Southern Assembly of 1874, to be held in Columbus. The reason actuating the Synod in this step was the dissatisfaction which existed in many quarters with the independent attitude of the Synod and the restlessness of the churches, wishing to go North or South.—A.

## CHAPTER III.

## FRATERNAL CORRESPONDENCE WITH OTHER BODIES.

638. *The Assembly solicits fraternal correspondence with various churches.*

1861, p. 13. The General Assembly of the Presbyterian Church in the Confederate States of America appreciates the precious import of that memorable prayer addressed by the adorable Redeemer to the Father, in full view of the agony of the garden and the cross: "that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou has sent me;" and impelled by a sincere desire to meet the full measure of responsibility which devolves upon us as a branch of Christ's visible Church, in the accomplishment of this vastly important petition, would most earnestly endeavor to draw closer the bonds of Christian intercourse and communion between all churches of like faith and order in the Confederate States of America. This Assembly, therefore, affectionately solicits fraternal correspondence with the following churches, viz.: The Associate Reformed Synod of the South, the United Synod of the Presbyterian Church, the General Assembly of the Cumberland Presbyterian Church, the Independent Presbyterian Church, and the German Reformed Synod, within the Confederate States. And in order to consummate this, our Christian purpose and desire, the Assembly will, at its present session, appoint and commission delegates to the aforesaid churches, with full power and authority to arrange and adopt articles of permanent intercourse and correspondence, which, however, shall be submitted to the Assembly for its ratification or rejection.

1862, p. 14 The General Assembly need scarcely re-assert its earnest desire to cultivate friendly relations with churches professing the same doctrines, and practicing the same polity. The unity of God's people is not only a reality, but it is of the highest importance that this unity should be manifested to the world. Where this is not practicable this Assembly is ready to do all that is consistent with truth to promote peace, and hopes that the charity which is the "bond of perfectness" will ever characterize its intercourse with other ecclesiastical bodies.

639. *A deputation sent to the churches of Great Britain and the continent of Europe.*

1866, p. 31. Whereas, The General Assembly of our Church did, upon its first organization in 1861, make an explicit declaration, in an Address to all the Churches of Jesus Christ throughout the Earth, of its sincere desire to hold fellowship as far as practicable with all the true disciples of our common Lord and Saviour in all the world:

And whereas, We are led to hope that important and happy results may be secured in promoting the great ends of Christian fellowship, by the appointment of chosen brethren, whose duty it shall be, as our

representatives, to bear these expressions of our views and wishes to such Christians, churches, and societies, in the kingdom of Great Britain and Ireland, and, if deemed best, on the continent of Europe also, as the providence of God may designate, and to explain to them, as opportunity may offer, the character, condition, work, and prospects of our beloved Zion: and to receive such contributions as may be voluntarily offered in aid of our general schemes of evangelization; therefore,

*Resolved*, 1, That this General Assembly does now appoint the Rev. M. D. Hoge, D. D., Rev. B. M. Palmer, D. D., and Rev. J. L. Girardeau, to this important mission, and earnestly solicit their acceptance of the same.

*Resolved*, 2, That in view of the privation to which the congregations of these brethren will be subjected during their absence, the Assembly does hereby request their cheerful concurrence in a measure considered by the Church to be one of so much interest, and whose successful prosecution must so greatly depend, under God, upon the peculiar fitness of those to whom it is entrusted.

*Resolved*, 3, That the moderator and stated clerk be directed to furnish the brethren here appointed with an attested copy of this paper, and with such other testimonials as may be considered proper.

*Resolved*, 4, That the Executive Committees of Domestic Missions and Publication be directed to make such a provision for the expenses of this mission as may be deemed suitable.

1867, p. 146. A letter was received from Rev. Dr. Hoge, assigning satisfactory reasons why the commission appointed by the last Assembly to visit various churches in Europe had not fulfilled the mission; and the commission was discharged.

#### 640. *Correspondence with the Methodist Episcopal Church, South.*

1867, p. 138. A memorial from the Synod of Georgia as to the propriety of establishing a correspondence with the General Conference of the Methodist Episcopal Church, South. The following answer was adopted by the Assembly:

*Resolved*, That, in view of the fact that the Methodist General Conference meets so much less frequently than our Assembly, such correspondence could not conveniently be conducted with any special advantages greater than what are already possessed by occasional ministerial intercourse, and the intercommunion of our people.

1870, p. 508. In response to the resolution adopted by the bishops of the Methodist Episcopal Church, recently assembled in the city of Memphis, and transmitted to us through the Rev. Dr. A. H. Kerr, conveying their "Christian salutations to this General Assembly, with the expression of their profoundest regards, and with their most earnest prayers for the presence and blessing of God upon its deliberations," your committee recommend the following resolution:

*Resolved*, That this General Assembly recognizes in this fraternal greeting a beautiful illustration of that "unity of the Spirit in the bonds of peace," whereby the different parts of the one catholic visible Church of the Redeemer represent to the world that, amidst minor diversities, they still have "one Lord, one faith, one baptism." And the Assembly hereby directs its stated clerk to transmit to the bishops of the Methodist Episcopal Church, South, this cordial reciprocation of their generous Christian affection, with our fervent prayers that the la-

bors of both the denominations participating in this correspondence may be owned and blessed by our Great Head in turning many to righteousness, and in hastening the day when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ.

1878, p. 622. *Resolved*, That this General Assembly acknowledge the reception of the Christian salutations of the General Conference of the Methodist Episcopal Church, South, now in session at Atlanta, Ga. We send to them like greeting of love and good wishes for harmony in their sessions, and prosperity in all their church enterprises.

641. *Greetings from the Methodist Episcopal Church, North.*

1884, p. 233. The General Conference of the Methodist Episcopal Church, in session in the city of Philadelphia, Pa., May, 1884, unanimously adopted the following resolutions, to-wit:

1. That the bishops and delegates of the Methodist Episcopal Church in General Conference assembled do hereby send fraternal greetings to your body, and do invoke the Divine blessing upon your labors to save souls and to win the world back to God.

2. That the secretary of this Conference be and is hereby instructed to furnish your body with a copy of these resolutions.

To this fraternal salutation a hearty response was adopted by the Assembly and sent to the secretary of the Conference. (P. 237.)

642. *Aid for the Waldensian Churches.*

1878, p. 656. The Committee on Foreign Correspondence, to whose consideration was referred an appeal in behalf of the pastors of the Waldensian Church in Italy, report, recommending:

1. That this Assembly extend its heartiest sympathies to this ancient and impoverished Church.

2. That the Assembly affectionately urge upon all believers under its care, who are able to do so, to forward money, in smaller or larger sums, to the Rev. G. D. Mathews, of New York, to be sent on by him, as the agent in America of the recent General Presbyterian Council, to the proper authorities of the Vaudois Church.

643. *Correspondence with the United Presbyterian Church of Scotland.*

1873, p. 324. The Committee on Foreign Correspondence beg leave to report the following paper touching the question of the correspondence of our General Assembly with the Synod of the United Presbyterian Church of Scotland:

Whereas the General Assembly has been officially informed that said Synod has deputed Rev. John Eadie, D. D., LL. D., and the Rev. Henry Calderwood, LL. D., to convey to this body the fraternal regards of the above-named Church; and

Whereas these brethren have found it impossible to attend the sessions of this General Assembly, but have forwarded from New York their formal commission, with the expression of their regrets at being unable to attend in person; therefore, be it

*Resolved*, 1, That this Assembly hold in high esteem the ecclesiastical body from which the Scotch deputation has proceeded, and fully reciprocate the fraternal feelings which dictated the appointment of the above-named delegation, and regret that their presence could not be enjoyed by this Assembly.

*Resolved, 2,* That this Assembly appoint the moderator and stated and permanent clerks a committee, who shall be authorized to commission one or more suitable brethren, who, in the providence of God, may find it in their power to attend the Synod of the United Presbyterian Church; and such brethren shall be commissioned to represent the General Assembly of the Presbyterian Church in the United States in that venerable body.

*Resolved, 3,* That the stated clerk be directed to transmit this paper to Drs. Eadie and Calderwood, with the request that they will convey to the Synod of the United Presbyterian Church expressions of our Christian affection.

644. *Correspondence with the Free Church of Scotland.*

1874, p. 515. The General Assembly of the Presbyterian Church in the United States has received with great pleasure the commission, with accompanying documents, of the Rev. James Chalmers Burns, M. A., and the Rev. James Hood Wilson, M. A., deputies from the Free Church of Scotland to this Assembly, appointed to visit us and "express the cordial feelings of affection and respect entertained by the Assembly which they represent" toward the Church which we represent. This Assembly sincerely regrets that the other official engagements of these distinguished brethren rendered it impossible for them to be present at our sessions, and that we have been, on that account, denied the privilege of returning to them, and through them to the Church to which they belong, our fraternal salutations and the sentiments of profound and affectionate regard which we entertain for the Free Church of Scotland. We have not been unobservant, indifferent spectators of the noble stand taken by that Church in behalf of sound doctrine and of the crown-rights of our Divine Lord. With ourselves, they are witness-bearers for Christ's Kingship in Zion, even "unto the spoiling of their goods."

We cordially reciprocate the expressions of esteem and affection contained in the letters of the deputies to this body, and desire them to convey to their General Assembly our fraternal salutations, and our God-speed to the venerable Church which they represent, in all its endeavors to advance the cause of our common Redeemer and Lord.

645. *Correspondence with the Reformed Episcopal Church in the United States.*

1876, p. 244. *Resolved,* That this General Assembly does hereby express its desire to hold ecclesiastical correspondence with the body known as the Reformed Episcopal Church in the United States, and that the stated clerk communicate to the proper authority of that body this desire, and that a delegate from it to our next Assembly will be fraternally and cordially greeted by us.

In response to this action, Rev. Benjamin Johnson bore to the next General Assembly the salutations of that Church, coming as an accredited delegate.

The Assembly of 1879 sent a message of fraternal salutation to this Church, recognizing it as maintaining with us a struggle for the same great principles for which our ancestors contended. (P. 18.)

This was repeated in 1880, (p. 195). In 1882 Bishop P. F. Stevens addressed our Assembly as their delegate.

646. *State Sunday-school Convention.*

1872, pp. 155, 156. The State Sunday-school Convention of South Carolina and the General Assembly exchanged greetings. (See Minutes.)

647. *Evangelical Alliance.*

1873, p. 333. In reply to the communication addressed to the body by the Rev. S. S. Schmucker, D. D., accompanied with a printed "Fraternal Appeal," signed by sundry others, requesting, among other things, that about twenty-five delegates should be elected by this General Assembly to attend the meeting of the Evangelical Alliance, in New York, next fall, the General Assembly adopts the following paper:

Inasmuch as this General Assembly, at its first annual session, in 1861, extended its fraternal salutations to all evangelical churches throughout the world, expressing its cordial desire to be in fellowship with all, especially those of similar faith and order, by which terms and catholic spirit the Assembly still abides; yet, inasmuch as it has not now before it data sufficient for the full understanding of the character and purposes of the Evangelical Alliance, and the extent of the authority claimed for it and its "National Branches"; therefore,

*Resolved*, That the General Assembly deems it inexpedient to appoint delegates to attend the approaching meeting of the Evangelical Alliance in New York, but expresses the sincere hope that the Spirit of grace may preside over all those deliberations, that all its proceedings may redound to the glory of God, in the advancement of our common Christianity.

648. *The Young Men's Christian Association.*

1881, p. 394. The twenty-fourth convention of the Young Men's Christian Association of the United States and British provinces, in session in Cleveland, Ohio, sent salutations to the Assembly. Referred to the Committee on Foreign Correspondence. The following report from that committee was adopted:

The committee, after much consideration of the telegram recommitted to it, have grave doubts of the expediency of this Assembly beginning to hold correspondence with other than ecclesiastical bodies; yet, since we have in this case gone so far, the committee are of opinion that the Assembly ought to return a reply to the Young Men's Christian Association.

Thereupon a suitable dispatch was adopted, and ordered sent. Similar messages were received in 1883. (See p. 28.)

649. *Inviting ministers of the Northern Presbyterian Church to occupy our pulpits.*

1865, p. 359. An inquiry from an elder of one of our churches as to what is the duty and Christian course of a church session when a minister or agent of the Old School General Assembly (North) presents himself amongst us, with a request to labor in our churches or occupy one of our vacant houses of worship.

Answered by the adoption of the following resolutions:

*Resolved*, 1st, That the Presbyterian Church of the North (Old School) is to be looked upon simply as a separate and distinct ecclesiastical body; and that the ministers and agents of that church have no

further or higher claims on our courtesy than any other churches of the same section of the country which hold to the same symbols of faith and order with ourselves.

*Resolved, 2d,* That this Assembly has no reason for recommending any other usages or rules, in respect to our fellowship with other ecclesiastical bodies, than those that have long been familiar in all our sessions and Presbyteries; and will not attempt to define afresh in what cases and in what degree errors in belief and practice shall exclude from our pulpits, or suspend ecclesiastical communion.

*Resolved, 3d,* That our ministers and churches be, and hereby are, warned against all ministers or other agents who may come among us to sow the seeds of division and strife in our congregations, or to create schism in our beloved Zion. And, owing to the peculiar reasons for prudence which now exist, we enjoin it upon our ministers and sessions to exercise special caution as to whom they admit to their pulpits: and, in cases of doubt, to refer to the judgment of the Presbyteries the whole question of the nature and extent of courtesy and countenance they may extend.

*Resolved, 4th,* That the Assembly would remind sessions that in no case is it proper for them to invite ministers of other denominations stately to occupy any of our pulpits without the consent of the Presbyteries, and the known purpose of such ministers, at the earliest suitable opportunity, to unite with us in ecclesiastical relations.

650. *Reply to the Protestant Episcopal Bishops on Church unity.*

1887, p. 227. In response to the declaration and resolutions adopted by the House of Bishops and House of Deputies of the Protestant Episcopal Church, convened in the city of Chicago, October 27th, 1886:

The General Assembly of the Presbyterian Church in the United States, in session at St. Louis, recognizes with great joy the catholic spirit which inspires the declaration concerning Christian unity. It sympathizes fervently with every effort made in accordance with the Word of God to promote godly union and concord with all who love our Lord Jesus Christ in sincerity. It rejoices to consult, not only for the interest of the historic Church which it represents, but also for the peace and prosperity of the whole body of Jesus Christ upon earth. But, as the Commission on Christian Unity does not make its report until the General Convention of 1889, the present General Assembly contents itself with this expression of Christian sympathy, and postpones further action until the Assembly of 1888.

651. *Correspondence with the Cumberland Presbyterian Church.*

1866, p. 15. Rev. Charles A. Davis, D. D., delegate from the General Assembly of the Cumberland Presbyterian Church, addressed the Assembly, presenting the cordial salutations of that body, and intimating his belief that an extensive and growing desire for a closer union between the two bodies prevailed.

The following resolution was adopted:

*Resolved,* That the subject of Christian union, brought before this Assembly by the Rev. Dr. Davis in his address, be referred to the Committee on Foreign Correspondence, with instructions to report a suitable minute; and that the Rev. Drs. B. M. Palmer and J. M. P. Atkinson, and Ruling Elder George J. S. Walker, be added to the committee.

P. 30. In its report, which was adopted, this committee say: "The Assembly has received with the liveliest satisfaction, and reciprocates with the utmost cordiality, the Christian greetings of the General Assembly of the Cumberland Presbyterian Church, through its representative, Rev. C. A. Davis, D. D. If nothing more were gained by this fraternal correspondence than the expression before the world of the spiritual unity and fellowship of the Lord's people, amidst seeming diversity and separation, the Assembly would, for this reason alone, desire its continuance. But especially is this interchange to be perpetuated in the hope that it may tend, at no distant day, to a closer union. This corresponding delegate has unofficially expressed his conviction that many, in their respective communions, are ready for this consummation. And this declaration is made in face of the fact that no overtures for such union have as yet originated in the Assembly of the Cumberland Presbyterian Church." (Condensed.)

" . . . To our brethren of the Cumberland Presbyterian Church we would respectfully suggest whether the time has not come to consider the great importance to the kingdom of our common Master of their union with us, by their adoption of the time-honored standards to which we adhere."

P. 31. *Resolved*, That a committee of five be appointed by this Assembly to confer with any similar committee on the part of the Cumberland Presbyterian Assembly, to ascertain how far the way is prepared for an organic union between the two bodies upon the basis of the Westminster standards.

P. 33. Committee: Rev. J. O. Stedman, D. D., Rev. T. D. Witherpoon, Rev. J. N. Waddel, D. D., Rev. J. A. Lyon, D. D., Rev. John H. Gray, D. D., to which the name of the moderator, the Rev. A. H. Kerr, D. D., was added by a vote of the Assembly.

1867, p. 133. This committee made a report, which was referred to a special committee, consisting of Messrs. B. M. Smith, D. D., J. R. Wilson, D. D., R. Hett Chapman, D. D., E. H. Cumpston, C. Ready, J. Hemphill, and G. W. Lee. The Rev. J. A. Lyon, D. D., a member of the Committee of Conference, having been prevented from meeting with it at the time appointed, addressed a letter to it, which was now read to the Assembly, and referred to the special committee just named.

P. 135. This special committee made the following report, which was unanimously adopted:

The committee to which was referred the report of the Committee of Conference with the Cumberland Presbyterian Church, report, for adoption by the Assembly, the following minute:

The Assembly hereby records its devout acknowledgment to the great Head of the Church for the manifest tokens of his presence with the Committees of Conference during their deliberations, as evinced by the spirit of Christian candor, forbearance and love displayed by both parties in their entire proceedings.

The Assembly regards the object for which that committee was appointed as one fully worthy of the earnest endeavors and continued prayers of God's people in both branches of the Church represented in the committee; but at the same time it is compelled, in view of the terms for effecting any organic union, suggested by the committee of the Cumberland Presbyterian Church, to declare that, regarding the present period as one very unfavorable for making changes in our

standards of faith and practice, it is more especially so for effecting changes so materially modifying the system of doctrine which has for centuries been the distinguishing peculiarity and the eminent glory of the Presbyterian churches, both of Europe and the United States.

*Resolved*, That the entire documents submitted to the Assembly by the committee be printed in the Appendix to the Minutes of the Assembly.

The report of this conference is on page 172 of the Minutes for 1867. The committee of the Cumberland Church consisted of Rev. S. G. Burney, D. D., chairman; Rev. A. J. Baird, D. D., Rev. J. W. Poindexter, Rev. R. Burrow, D. D., Rev. M. Bird, D. D., and Rev. LeRoy Woods. A joint session of the committees was held in Memphis on the 5th and 6th of August, 1867, at which all were present save Dr. Lyon, of the Presbyterian committee, and Messrs. Bird, Burrow, and Woods, of the Cumberland committee. Rev. B. W. McDonald, D. D., LL. D., Cumberland, being present, was invited to participate in the deliberations of the committee.

After consultation, each committee submitted a statement of the conditions upon which they believe an organic union may be effected between the two churches. The Presbyterian committee presented the following basis:

1. It is known to the brethren of both churches that the original separation between the two bodies took place in a time of great religious awakening, and consequently of great mental excitement. In such a time there is a natural tendency in the minds of men to extremes, and even the best men do not act with the same sober judgment, and the same prayerful deliberation, as when under less exciting influences. The issue was made with us by the fathers of the Cumberland Presbyterian Church, upon the grounds, as the records of both churches show: 1, That in our doctrinal standards, "The idea of fatality is taught under the high and mysterious name of election and probation"; and, 2, That the discipline of the Church is too rigid in requiring, in every case, a definite amount of literary education as a prerequisite to ministerial ordination. The committee are of opinion that upon the last of these points there is no difference between us; that whatever may have been the views and the policy of the Cumberland Presbyterian Church in that early day, and under the exigencies of the times, the sentiment of the Church is now unanimous as to the necessity of an educated ministry, in the sense in which our standards make it obligatory. Upon the first point the committee think that, while there are probably some phrases in our doctrinal symbols which are liable to misconstruction, and which, in the exciting times to which we refer, were misconstrued, and thought to teach the idea of fatalism; yet, now that the excitement has all passed away, and time has been given for calm and dispassionate investigation, our brethren of the Cumberland Presbyterian Church have been brought to see that it was not the design of our Confession to teach the doctrine of fatalism; that the language of even the disputed passages does not, when fairly interpreted, contain it, and that in many other passages both the free agency of the creature and the contingency of second causes are distinctly asserted; so that upon this point there remains no reason why a union between us should not be effected.

2. Such being the state of the points originally at issue, and feeling that a union of the two bodies on some harmonious basis would tend greatly to the promotion of the glory of God and the advancement of the Redeemer's kingdom, we would, as the representatives of the mother Church, from which our brethren withdrew, most cordially invite them to form a union with us upon the basis of the old standards, as they were held by their fathers and ours previous to the separation, the same liberty in the construction of those standards to be given as was then allowed, and has since been given in the union of the Old School and the New School bodies in the South.

3. We propose that all ministers in regular standing in either of the Churches shall be enrolled as ministers in the united Church; that all Presbyteries entitled to representation in either Assembly shall be entitled to the same representation in the joint Assembly, and that to this Assembly shall be assigned the duty of consolidating and arranging the Presbyteries and Synods of the united Church.

4. We propose that all the funds and all the church property, the schools, colleges, and the theological seminaries of the two churches, with all their missionary operations, shall be under the control of the General Assembly, constituted as above, and that to this Assembly shall be referred all questions appertaining to the distribution and conduct of the same.

J. O. STEDMAN, *Chairman*.

## BASIS PROPOSED BY THE CUMBERLAND COMMITTEE.

In consideration of the advantages of organic union between the two churches, we, the committee representing the Cumberland Presbyterian Church, consent to surrender our preference on the following points of difference:

1. We consent to surrender our name. In this we simply consent to make no distinctive history of the future.
2. We consent to surrender our standards on the subject of ministerial education, and to adopt those of the Presbyterian Church, or such standards as may be mutually acceptable.
3. We consent to accept the standards of the Presbyterian Church on all points of difference in the Form of Government, Discipline, and Directory, or such modification of them as may be mutually acceptable.

As a condition precedent to these concessions, we respectfully ask that the Confession of Faith and Catechism of the Cumberland Presbyterian Church shall be adopted, instead of the Confession of Faith and Catechism of the Presbyterian Church. Or, as an alternative to the above, we agree to adopt the Confession of Faith and Catechisms of the Presbyterian Church, modified substantially according to the indications given in a paper herewith submitted.

Or, if it shall appear more satisfactory to our brethren of the Presbyterian Church, we consent to a new compilation upon the basis of the Westminster standards, which new compilation shall exclude all phraseology and modes of expression which can be plausibly construed to favor the idea of fatality or necessity.

We also respectfully ask that, in the union of the two churches, the amicable adjustment of the political and sectional issues touching slavery and rebellion made by the General Assembly of the Cumberland Presbyterian Church in May, 1867, shall be accepted.

S. G. BURNEY, *Chairman*.

The paper accompanying the above, and alluded to, suggested five sections for Chapter III. of the Confession of Faith, on the subject of God's Eternal Decrees, to be substituted for the statements of the Confession on that topic, with two added Scripture references for the foot notes. It proposed the modification of Sec. IV., Chap. V., giving a statement or form which would be acceptable; also a like change in Chap. VIII., Sec. VIII., the substitution of Chap. X. in the Cumberland Presbyterian Confession of Faith, instead of the tenth chapter in the Presbyterian Confession of Faith, and the substitution in Sec. II., Chap. XVII., for the phrase "not upon their own free will," the phrase "not upon their own ability or merit"; and that certain expressions in the Catechisms be so modified as to make them correspond with the changes indicated in reference to the Confession of Faith.

After examining this paper of the Cumberland committee, the Presbyterian committee submitted the following:

After a full and careful examination of the paper presented by the committee of the Cumberland Presbyterian Church, we are gratified to find that the obstacles to organic union are not, at the outset, of as formidable a nature as we had feared they might be, and we by no means despair of the ultimate accomplishment of a union so desirable.

In reference to the specific points contained in the paper under consideration, we would say that the concessions of our brethren contained in the first part of their paper are all that, in these respects, we could desire.

In reference to the modifications proposed by our brethren in the Confession of Faith and Catechisms of our Church, we would say that there are some of the changes proposed which are merely of a verbal nature, and which, we believe, we are warranted in saying that our Church would be willing to accept; but there are other changes proposed, so fundamental in their character that we would not be able to act upon them without further instructions from the General Assembly of our Church.

J. O. STEDMAN, *Chairman*.

To this the Cumberland Presbyterian committee made this reply: We submit to the joint committee our reply to paper No. 2 of the Presbyterian committee: We are greatly gratified with the spirit of liberality shown in this paper. While it assures us that some of the verbal modifications we suggested would be made, it suggests that part of our paper asks for changes involving doctrinal points too important to be responded to without reference to the General Assembly. Therefore, we propose that that committee refer these papers to their General Assembly, and ascertain there how far that body would be willing to go in the direction indicated in these papers.

We take this occasion to express our gratification with the spirit in which these

interviews have all been conducted, and we now express our hope that the differences existing between the two churches are not sufficient to keep us long apart.

S. G. BURNEY, *Chairman*.

The Presbyterian committee then submitted their third paper, as follows: The committee of the Presbyterian Church, in reply to paper No. 2 of the Cumberland Presbyterian committee, would simply say that, in their opinion, they have now proceeded as far as the appointment of our General Assembly justifies, and we therefore recommend that we now close our conference. We would also unite in the hope that the result of the joint conference will be to bind us more closely in the bonds of Christian fellowship, and ultimately in such a union upon a common basis as will be for the glory of God and our united permanent interest and prosperity.

J. O. STEDMAN, *Chairman*.

652. *Correspondence with the Colored Cumberland General Assembly.*

1878, p. 612. In reference to a letter certifying the appointment of Rev. J. N. Hill a corresponding delegate from the Colored Cumberland Presbyterian Church to this Assembly, your committee recommend the following answer:

1. We have no knowledge of any such branch of the Church in our land, of their doctrinal belief, or form of government; and without such information we are not prepared to receive the delegate.

2. It is the rule of this body to conduct, hereafter, its correspondence with other branches of the Church by letter, and not by delegates; and we respectfully invite those with whom we have correspondence to do the same, except the Reformed Church of America, with whom we have special relations. Adopted.

653. *Correspondence with the General Synod of the Reformed Church in America.*

1871, p. 12. The Committee on Foreign Correspondence, to whom was referred the credentials and communication of the Rev. Dr. John A. Todd, delegate to this General Assembly from the General Synod of the Reformed Church in America, beg leave to submit for the adoption of the General Assembly, in response thereto, the following resolutions:

*Resolved*, 1, That the General Assembly has heard with pleasure the able and fraternal address of the Rev. Dr. John A. Todd, delegate to this body from the General Synod of the Reformed Church in America, and that we extend to him a cordial welcome to our esteem and confidence, and invite him to a seat upon the floor of this Assembly.

2. That we have been gratified to receive, and heartily reciprocate, the greetings of the venerable Synod, as found in its printed minutes and communicated to us by its delegate.

3. That we recognize in that branch of the Church of the Lord Jesus a faithful witness for that truth of God which is set forth alike in the formulas of Heidelberg, Dordrecht, and Westminster: and we therefore cheerfully respond to the overture of the Synod for the opening of a fraternal correspondence, and the cultivation of a mutual spirit of Christian sympathy and brotherly love.

4. That we hear with pleasure of the probable extension of the evangelical labors of the General Synod among the desolations of the Southern States, and will be happy to extend to them the mutual courtesies of our pulpits, and commend them to the fraternal confidence of our people.

5. That Rev. John H. Bryson, principal, and Rev. Samuel J. Baird, D. D., alternate, are hereby appointed our commissioners to attend the

sessions of the General Synod, to be held in the North Church of Albany on the first Wednesday of June, 1871, at three o'clock P. M., to convey to that body the fraternal salutations of this General Assembly, and communicate a copy of these resolutions. Adopted.

1873, p. 309. Rev. Joseph R. Wilson, D. D., delegate from the Assembly to the Synod of the Reformed Church, said in the report of his attendance: "Whilst I was careful to say that I carried with me from the Assembly I represented no authority to propose terms of organic union, I ventured to express the hope of a closer alliance than now exists between the two bodies, should a benignant Providence open the way thereto. The utterance of this sentiment produced a deeper impression than I could have foreseen; and in view of it, a committee was appointed (unanimously, I believe,) to take into consideration the subject thus suggested, with instructions to report to the Synod of 1873."

P. 312. The Committee on Foreign Correspondence presented a report, which was adopted unanimously by a rising vote of the Assembly; whereupon, in view of this unanimity, the Rev. J. R. Wilson, upon request of the body, led it in prayer to God for his providential guidance in all things pertaining to this important business. The report is as follows:

Whereas, in a paper officially communicated, the last General Synod of the Reformed Church in America has notified this General Assembly of the unanimous appointment of a committee to consider carefully the desirableness and feasibility of establishing closer relations with our Church;

Whereas, The Assembly regards said notification as indicative of a desire on the part of that venerable Synod to enter into closer relations if the way be clear; and

Whereas, This Assembly on its part cordially reciprocates this feeling, and knows of no more effective method for ascertaining whether the two bodies are prepared for a nearer connection than the method of conference: therefore,

*Resolved*, 1, That this Assembly do now appoint a committee, to be composed of the following named ministers and ruling elders: Rev. B. M. Palmer, D. D., Rev. Joseph R. Wilson, D. D., Rev. William Brown, D. D., Rev. R. K. Smoot, Maj. T. J. Kirkpatrick, William Henry Smith, and Gen. A. M. Scales, whose duty it shall be to confer with a similar committee, if appointed by the General Synod of the Reformed Church, for the purpose of ascertaining in what manner such more intimate relations may be established, and what ought to be the nature and extent thereof, and report the result to the next General Assembly.

2. That the stated clerk be directed to forward a copy of this paper to the General Synod of the Reformed Church, to meet in New Brunswick in June of this present year.

1874, p. 480. This committee submitted a report, which was referred to a select committee of one from each Synod.

P. 507. The report of the committee concerning a plan of co-operation with the Reformed Church was taken up, and, having been amended, was adopted unanimously. The report is as follows:

The committee appointed to consider and report upon the plan submitted to the General Assembly by the Committees of Conference of the Reformed Church and the Presbyterian Church in the United States,

and which provides for "more intimate communion and co-operation between these Christian denominations," and looks to the establishment of "closer relations" between the two bodies, respectfully report that they have discharged that pleasing duty, and recommend the adoption of the following minute as expressive of the sense of the Assembly:

1. *Resolved*, That the General Assembly of the Presbyterian Church in the United States has cause for solemn and devout gratitude to God for the numerous tokens of Divine favor and approval which have marked this negotiation through all its stages, from its first inception till the present hour, and especially for the spirit of unity and Christian fellowship, of mutual forbearance, fraternal love, and confidence, which have been vouchsafed to the members of the joint Committees of Conference, and which have attended all their deliberations to a harmonious issue in the plan of co-operation which has been submitted to the two churches as embodying the result of their complete action.

2. *Resolved*, That the aforesaid plan be, and the same is hereby, heartily adopted entire (except as to the number of delegates) by this Assembly, as the basis of an "intimate co-operative alliance," such as therein set forth—a union not organic, but nevertheless a union real and practicable, one which it is believed will, under the Divine blessing, prove to be comfortable and useful to the two bodies that at length are happily brought into effective concert, and which it is hoped will redound to the honor and glory of the great Head of the Church. And, in accordance therewith, the General Assembly will now appoint one minister and one elder, with alternates, as corresponding members, to meet said Reformed Synod at its next convention, in Poughkeepsie, New York, on the first Wednesday in June, 1874, should they approve and adopt said "plan of co-operation."

3. *Resolved*, That, in accordance with the provisions of this plan, the various questions touching the details of co-operation are referred to our Committees of Education, Publication, Foreign Missions, and Sustentation, respectively, who shall report, as soon as practicable, to this Committee of Conference hereby re-appointed, and that the committee shall consider and digest the information so obtained, with a view to continue the conference to such end as shall be most to the glory of God and the interests of both denominations.

The report of the Committee of Conference, on which the above report was based, is as follows:

The committee appointed by the General Synod of the Reformed Church in America, and the committee appointed by the General Assembly of the Presbyterian Church in the United States, to "consider carefully the matter of the desirableness and feasibility" of establishing "closer relations" between the churches aforesaid, met, according to previous arrangement, in the city of New York, on Friday, the 27th day of February, 1874. After a careful and protracted consideration of the whole subject committed to their charge, they were led to a cordial and unanimous agreement in the plan set forth in the paper here reported and recommended for adoption, as follows:

The General Synod of the Reformed Church in America and the General Assembly of the Presbyterian Church in the United States, in providing a plan for more intimate communion and co-operation between these Christian denominations, judge it to be a suitable occasion for making the following declaration:

*First*, That the standards of doctrine in both churches have always been recognized as orthodox expositions, and noble monuments of the faith professed by the Reformed Churches to which they belong; that is to say, for the Reformed Church, the Belgic Confession, the Articles of the Synod of Dort, and the Heidelberg Catechism; and for the Presbyterian Church, the Confession of Faith of the Westminster

ster Assembly, together with the Larger and Shorter Catechisms. And in forming closer relations with each other, it is with the solemn purpose of striving together in strengthening our hands to uphold the doctrines of these venerable symbols, and maintaining them in the plain sense in which they have been received and interpreted from the first.

*Second,* Should anything be found in the proceedings of either of our bodies, in times past, which might be regarded as inconsistent with the principle that the Church of Jesus Christ is a spiritual kingdom, and not secular or political, and that ecclesiastical courts are to handle and conclude only ecclesiastical matters, such action shall not be pleaded as a precedent in anything connected with the scheme of co-operation herein provided for.

*Third,* That the close agreement between the doctrinal standards of the two churches, and the general agreement of their forms of government and rules of discipline, together with their steadfast adherence to the same, present a solid and satisfactory basis of strong mutual confidence, which confidence has been much confirmed by their recent intercourse and experience of fraternal sympathy and kindness.

*Fourth,* That we fully recognize it to be the duty of the followers of our Lord Jesus Christ to seek and embrace all proper means of manifesting such degree of unity in the faith of the gospel as may exist among them; and that this unity may, in our view, be effectually manifested by us in the absence of outward ecclesiastical uniformity, with which it ought never to be confounded, and which ought never to be purchased at the cost of truth.

While some considerable obstacles are found, for the present, to the formation of an organic union between these denominations, yet, cordially agreeing in the above declaration, we have good reason to believe that the way is opened, and happily under the guidance of God's Holy Spirit and holy providence, for such intimate, co-operative alliance as will prove comfortable and useful on both sides.

The provisions of this plan shall embrace the following particulars:

I. With a view of expressing more emphatically the unity now existing, as well as promoting it still further, instead of the former system of delegates, a delegation, consisting of two ministers and two elders, shall be sent annually from the General Synod to the meeting of the General Assembly, and a similar delegation from the General Assembly to the meeting of the General Synod; which delegations shall be expected to sit and deliberate throughout the sessions of these bodies respectively, endeavoring especially to further all those interests in which the two churches co-operate.

II. A vacant congregation shall be at liberty to call a minister from either of the churches, according to the order established in that church to which he may be called, and he shall conform to the order of the church to which he is transferred.

III. When particular churches of either body are in locations much more convenient for a connection with a Classis or Presbytery belonging to the other, it is recommended to them to seek a transfer in such a way as shall be in conformity with the regulations of both denominations; and whenever it may be deemed advisable for students of theology of either body to pursue their studies in institutions of the other, it will be regarded with the hearty approbation of both. And students who have pursued a full course of study in the theological seminaries of either church shall be placed on an equal footing before the Presbyteries and Classes of the other.

IV. It is believed that a valuable co-operation may be secured in regard to most of those schemes of benevolence in which both churches are engaged. As the extent to which this may be most judiciously carried can be ascertained only by careful conference and experiment, many of the details must be left for future agreement. The following is adopted as indicating what may be initiated at the present time:

(1.) In regard to *Foreign Missions*: We express the idea that it will probably most promote the glory of God that there should not be separate denominational interests permanently established where our missions are, or may be, planted within reach of each other, but that the establishment of one united church should be encouraged. It deserves to be carefully considered whether in the whole work of Foreign Missions a complete fusion be not advisable. It is therefore agreed that the entire subject shall be referred to the board and committee in the two churches having charge of these interests, with instructions to devise plans, if deemed practicable, in accordance with these suggestions.

(2.) In regard to *Domestic Missions*, especially in the aspect of *evangelistic work*:

It is judged expedient to refer this whole subject also to the appropriate board and committee of the two churches for their consideration, as provided for above in the matter of Foreign Missions. It may be suitable, however, to declare at this time our conviction of the great importance of this work in both churches, and especially that form of it which presents itself within the bounds of the General Assembly in behalf of a large and needy colored population.

(3.) In regard to *Publication*: It is agreed that each committee or board shall furnish the other with its publications, and the two publishing houses shall act as depositories, each for the other, as far as practicable. But the details of this arrangement, and the commercial terms, shall be left to the board and committee having charge of these interests. This whole matter also is referred by the General Synod and the General Assembly to the appropriate board and committee, to consider whether the two agencies may not be fused into one.

It is further agreed that the General Synod and the General Assembly shall continue these negotiations, so happily begun, through a Committee of Conference appointed by each, who shall be jointly instructed to receive by January 1, 1875, the plans prepared by the boards and committees herein before provided for, with a view to modify as far as necessary, and harmonize them all in one comprehensive scheme of co-operative union, which scheme shall be submitted to the Synod and to the Assembly respectively at their annual session in 1875.

The provisions of this agreement, or any parts thereof, shall be in force from the time of their adoption by both the General Synod and the General Assembly.

In concluding their labors, the joint Committees of Conference desire to place on record their grateful recognition of the Divine favor, as evinced in the pervading power of heavenly love by which all the members present have manifested throughout the utmost fraternal confidence, and have conducted this conference to a harmonious issue.

1875, p. 25. The Committee on Foreign Correspondence report, approving the scheme of co-operation reported from the committee appointed by the last Assembly to continue the conference with a similar committee from the General Synod of the Reformed Church in America, as follows:

The committee appointed by the last Assembly to continue the conference with a similar committee of the General Synod of the Reformed Church in America, with a view of perfecting a comprehensive scheme of co-operation between the two bodies, would respectfully submit the following plan as the result of that conference.

B. M. PALMER, *Chairman*.

The Committees of Conference of the General Assembly of the Presbyterian Church in the United States and the Reformed Church in America, having been directed by their respective bodies to "receive the plans prepared by the boards and committees" of the respective churches "to modify as far as necessary, and harmonize them all in one comprehensive scheme of co-operative union," respectfully report that they met for that purpose in the city of New York, on the 15th day of January, 1875, and, after a series of harmonious joint sessions, agreed upon the following scheme, which was afterwards duly approved by each committee, in its separate session, and is accordingly recommended by each for adoption by its own General Assembly or General Synod:

For the purpose of perfecting, as far as possible, the scheme of co-operation which, in outline, was agreed upon by the General Assembly of the Presbyterian Church in the United States and the General Synod of the Reformed Church in America, in the sessions of 1874, it was further agreed and ordered by these two bodies, that actual co-operation in denominational work be begun between them in the following particulars:

## I. PUBLICATION.

1. The publishing house of each denomination shall be the agent and depository for the sale of the publications of the other denomination. The details of such agencies, and the commercial terms upon which they shall be conducted, shall be adjusted between the board and the committee having charge of that department of church work.

2. The same board and committee are empowered to unite in the publication of a child's paper, upon which, when issued, they are directed to put the imprint of both denominations.

## II. HOME MISSIONS.

Inasmuch as the work which the Assembly's Sustentation Committee is doing for the evangelization of the colored population of the South justly makes larger demands upon the help of the Reformed Church than any part of the domestic missionary work of the last-named church can, at this time, make upon the help of the Presbyterian Church in the United States, it is recommended that the members of the Reformed Church consider with great sympathy that department of the Assembly's home missionary work, and send their contributions to that general cause to the treasury of the Assembly's committee. A particular account of the receipt and use of all sums thus contributed shall be made to the Board of Domestic Missions of the Reformed Church.

## III. FOREIGN MISSIONS.

1. The principle announced in the general plan adopted by the Assembly and the Synod in 1874—namely, that contiguous foreign missions of the two churches ought to aim at "the establishment of one united church"—shall be carried into practice whenever such contiguity shall exist; and it is accordingly ordered, that where any missionary churches under the care of the board and committee of the two denominations are or shall be so near to each other as to admit of practical and profitable ecclesiastical relations of any sort, those churches shall, for all the purposes of such relations between themselves, treat each other as though they had been planted and nurtured by one and the same denomination. And this agreement is made, not only for the sake of expressing, as it does, the confidence which these two American denominations have in each other, but chiefly with the view of contributing to the establishment in each missionary country of a native church that shall grow from its own root.

2. When the missions of either church shall stand in need of men, who cannot be supplied from the ministry of that church, information of such need shall be given by the board or committee of the one church to that of the other, whose duty it shall thereupon be to discover, if possible, and to recommend from among the ministers of its own body, a person or persons suitable for such appointment; and young men in either church, who contemplate the work of foreign missions, shall, upon recommendation from the board or committee of their own church, be as eligible to appointment by that of the other as by their own. The person or persons so recommended and appointed shall, in every case, come under the care and direction of the board or committee from which they shall receive appointment; but they shall not be required to transfer their ecclesiastical relations to any American Pres-

bytery or Classis of the body into whose missionary service they thus shall come.

3. It is recommended to the professors in the theological seminaries of the respective denominations, to the students, and the Societies of Enquiry, that they, in every way, encourage an equal acquaintance with the missions of the two churches, in order that the presentation thus made of a variety of acceptable fields may give scope and stimulation to the missionary spirit of the theological students of both denominations.

4. To this end, and also for the increase of general sympathy between the churches in regard to this very important form of Christian work, it is ordered that the boards and committees of the respective churches keep each other informed, by interchange of publications, and, when necessary, by letter, of all matters of special interest in the work of each, in order that such matters may receive due notice in the missionary periodicals of both churches. And it is further ordered, that at least five copies of the missionary periodical of either church be regularly sent by its board or committee to each of the theological seminaries of the other church.

5. It is recommended to the members of either denomination, that whenever they are interested to contribute to the evangelization of any country in which missionary work is not done by their own church, but by the board or committee of the co-operating church, they shall make such board or committee the channel of their gifts; which board or committee shall make report of the receipt and use of such gifts, as is provided in the case of Home Missions.

#### IV. EDUCATION.

In accordance with the spirit of the provision incorporated into the general scheme of 1874, viz.: that students of theology in either body may "pursue their studies in institutions of the other," it is ordered that the funds of the Education Board or Committee of either church may be appropriated to the support of any student who may prefer thus to prosecute his studies in a seminary of the other, provided that his reason for such preference be first presented to his own Classis or Presbytery, and meet the approval of the same. But, in applying for licensure or ordination, every student who shall avail himself of the privilege of pursuing his studies in a seminary of the co-operating church shall conform to the rules of the body from which such licensure or ordination shall be sought.

#### V. INTERCHANGE OF ANNUAL REPORTS.

Each of the boards and committees of the two churches is directed to prepare and forward to the corresponding board or committee of the co-operating church a compact abstract of its annual report, which abstract shall be printed by the board or committee receiving it in connection with its own annual report.

Any provision of this scheme of co-operative union may at any time be altered or extended by the joint action of the General Assembly and General Synod; and any provision of it may be omitted or abrogated by either body without impairing the validity of those other provisions on which they shall agree.

In behalf of the committee of the Presbyterian Church in the United States :

B. M. PALMER, *Chairman.*

JOSEPH R. WILSON, *Secretary.*

In behalf of the committee of the Reformed Church in America :

H. D. GANSE, *Chairman.*

E. T. CORWIN, *Secretary.*

Adopted by the Assembly.

654. *Correspondence with the Presbyterian Church in the United States of America with reference to union.*

1870, p. 501. The stated clerk announced that he had received, through the stated clerk of the General Assembly of the Presbyterian Church in the United States of America, official information of a paper adopted by that Assembly, as found on page 934 of its printed Minutes for 1869; which paper was addressed to this body, and is as follows:

Whereas, the last General Assembly acknowledged the separate and independent existence of the Presbyterian Church in the Southern States, and enjoined upon all subordinate courts so to treat it; thus according to its ministers and members the privilege of admission to our body upon the same terms which are extended to ministers and members of other branches of the Presbyterian Church in this country; Therefore,

*Resolved*, That this General Assembly hereby conveys its Christian salutations to the General Assembly of the Presbyterian Church in the Southern States, and gives expression to its sentiments of Christian fraternity and fellowship towards the ministers and members of that body. And as we inherit and hold with them the same ancient symbols of faith, the same forms of government and of worship, thus presenting before the world the same sacred principles to which our common ancestors witnessed, and which we have maintained together in the past, and especially since we occupy adjacent, and in many places common territory, we deem it due to our one Lord, and to the best interests of his kingdom on earth, to express the desire that the day may not be distant when we may again be united in one great organization that shall cover our whole land and embrace all branches of the Presbyterian Church.

*Resolved*, That the stated clerk be directed to forward a copy of these resolutions to the stated clerk of the Presbyterian Church in the Southern States.

This was referred to the Committee on Foreign Correspondence

P. 516. The stated clerk announced to the Assembly that he had received official information of the appointment of a delegation to this body from the General Assembly of the Presbyterian Church, convened in Philadelphia, in the following paper:

Whereas, this General Assembly believes that the interests of the kingdom of our Lord throughout our entire country would be greatly promoted by healing all unnecessary divisions: and whereas, this General Assembly desires the speedy establishment of cordial, fraternal relations with the General Assembly of the Presbyterian Church of the United States, commonly known as the Southern Presbyterian Church, upon terms of mutual confidence, respect, Christian honor, and love; and whereas, we believe that the terms of reunion between the two branches of the Presbyterian Church at the North, now so happily con-

summed, present an auspicious opportunity for the adjustment of such relations; therefore, be it—

*Resolved, 1,* That a committee of five ministers and four elders be appointed by this Assembly to confer with a similar committee, if it shall be appointed by the Assembly now in session in the city of Louisville, in respect to opening a friendly correspondence between the Northern and Southern Presbyterian Churches, and that the result of such conference be reported to the General Assembly of 1871.

*Resolved, 2,* That, with a view to the furtherance of the object contemplated in the appointment of said committee, this General Assembly hereby reaffirms the concurrent declaration of the two Assemblies which met in the city of New York last year, viz.: "That no rule or precedent which does not stand approved by both bodies shall be of any authority in the re-united body, except in so far as such rule or precedent may affect the rights of property founded thereon."

*Resolved, 3,* That two ministers and one elder of the committee appointed by this Assembly be designated as delegates, to convey to the Assembly now in session at Louisville, Kentucky, a copy of these resolutions, with our Christian salutations.

J. TRUMBULL BACKUS, *Moderator.*

CYRUS DICKSON, *Permanent Clerk.*

The stated clerk announced also that, in pursuance of the object referred to in this paper, the Rev. J. C. Backus, D. D., the Rev. H. J. VanDyke, D. D., and the Hon. W. E. Dodge, were present, awaiting the pleasure of the Assembly. These delegates, being introduced by the moderator, proceeded to address the Assembly on the subject of their mission. To these addresses a suitable response was made by the moderator.

The Rev. Stuart Robinson, D. D., then offered the following resolution, which was adopted:

*Resolved,* That this Assembly duly appreciates the marked courtesy and kindness of the General Assembly now sitting in Philadelphia, in commissioning brethren so particularly acceptable to us to be the bearers of its resolutions to this body; that it will take into careful consideration the proposition presented by them; and that, in order to proper deliberation and care in so important a matter, these resolutions, together with the message and exposition of the delegation, be referred to the Committee on Foreign Correspondence, with instruction to report at the earliest possible time, recommending an answer to this proposition.

P. 523. The Standing Committee on Foreign Correspondence presented a report on the communication from the General Assembly of the Presbyterian Church (Old School) of 1869, and from the General Assembly of 1870, now in session in Philadelphia.

The Rev. J. A. Lyon, D. D., proposed a paper as an answer to the communication from the General Assembly in Albany of 1869.

After a protracted discussion of the matters presented in these papers, in committee of the whole, it was resolved that the committee rise and report progress, which motion was adopted, and the committee accordingly rose.

The moderator then resumed the chair, and the chairman of the "Committee of the Whole" reported the papers which had been offered.

P. 528. The discussion of the unfinished business, viz.: the papers

from the Committee on Foreign Correspondence, was resumed, and continued throughout the afternoon.

The vote was taken on the motion to amend the report of the committee by striking it out and substituting therefor the minority report offered by Mr. Wallace. This motion was decided in the negative.

The Rev. Dr. J. J. Bullock moved to strike out the report, and substitute therefor a paper which he presented. This motion was also decided in the negative.

The motion offered by Mr. Prince to strike out from the report all that part providing for a committee of conference, was also decided in the negative. The report of the committee was then adopted, and is as follows:

The Committee on Foreign Correspondence, to whom were referred the overture for union from the Old School General Assembly North, of 1869, at its sessions in the city of New York, and also the proposition from the United Assembly of the Northern Presbyterian Church, now sitting in Philadelphia, conveyed to us by a special delegation, respectfully report:

That the former of these documents is virtually superseded by the latter, because the body by whom it was adopted has since been merged into the United Assembly, from which emanates a new and fresh proposal, reflecting the views of the larger constituency. To this proposition, then, "that a committee of five ministers and four elders be appointed by this Assembly to confer with a similar committee of their Assembly, in respect to opening a friendly correspondence between the Northern and Southern Presbyterian Churches," your committee recommend the following answer to be returned:

Whatever obstructions may exist in the way of cordial intercourse between the two bodies above named are entirely of a public nature, and involve grave and fundamental principles. The Southern Presbyterian Church can confidently appeal to all the acts and declarations of all their Assemblies, that no attitude of aggression or hostility has been, or is now, assumed by it towards the Northern Church. And this General Assembly distinctly avows (as it has always believed and declared) that no grievances experienced by us, however real, would justify us in acts of aggression or a spirit of malice or retaliation against any branch of Christ's visible kingdom. We are prepared, therefore, in advance of all discussion, to exercise towards the General Assembly North, and the churches represented therein, such amity as fidelity to our principles could, under any possible circumstances, permit. Under this view the appointment of a committee of conference might seem wholly unnecessary; but, in order to exhibit before the Christian world the spirit of conciliation and kindness to the last degree, this Assembly agrees to appoint a committee of conference to meet a similar committee already appointed by the Northern Assembly, with instructions to the same that the difficulties which lie in the way of cordial correspondence between the two bodies must be distinctly met and removed, and which may be comprehensively stated in the following particulars:

1. Both the wings of the now united Assembly, during their separate existence before the fusion, did fatally complicate themselves with the state in political utterances deliberately pronounced year after year, and which, in our judgment, were a sad betrayal of the cause and kingdom of our common Lord and Head. We believe it to be solemnly

incumbent upon the Northern Presbyterian Church, not with reference to us, but before the Christian world and before our Divine Master and King, to purge itself of this error, and, by public proclamation of the truth, to place the crown once more upon the head of Jesus Christ as the alone King in Zion; in default of which the Southern Presbyterian Church, which has already suffered much in maintaining the independence and spirituality of the Redeemer's kingdom upon earth, feels constrained to bear public testimony against this defection of our late associates from the truth. Nor can we, by official correspondence even, consent to blunt the edge of this our testimony concerning the very nature and mission of the Church as a purely spiritual body among men.

2. The union now consummated between the Old and New School Assemblies North was accomplished by methods which, in our judgment, involve a total surrender of all the great testimonies of the Church for the fundamental doctrines of grace, at a time when the victory of truth over error hung long in the balance. The united Assembly stands of necessity upon an allowed latitude of interpretation of the standards, and must come at length to embrace nearly all shades of doctrinal belief. Of those falling testimonies we are now the sole surviving heir, which we must lift from the dust and bear to the generations after us. It would be a serious compromise of this sacred trust to enter into public and official fellowship with those repudiating these testimonies, and to do this expressly upon the ground, as stated in the preamble to the overture before us, "that the terms of re-union between the two branches of the Presbyterian Church at the North, now happily consummated, present an auspicious opportunity for the adjustment of such relations." To found a correspondence professedly upon this idea would be to endorse that which we thoroughly disapprove.

3. Some of the members of our own body were but a short time since violently and unconstitutionally expelled from the communion of one branch of the now united Northern Assembly, under ecclesiastical charges which, if true, render them utterly infamous before the Church and the world. It is to the last degree unsatisfactory to construe this offensive legislation obsolete by the mere fusion of that body with another, or through the operation of a faint declaration which was not intended originally to cover this case. This is no mere "rule" or "precedent," but a solemn sentence of outlawry against what is now an important and constituent part of our own body. Every principle of honor and good faith compels us to say that an unequivocal repudiation of that interpretation of the law under which these men were condemned must be a condition precedent to any official correspondence on our part.

4. It is well known that similar injurious accusations were preferred against the whole Southern Presbyterian Church, with which the ear of the whole world has been filled. Extending, as these charges do, to heresy and blasphemy, they cannot be quietly ignored by an indirection of any sort. If true, we are not worthy of the "confidence, respect, Christian honor, and love," which are tendered to us in this overture. If untrue, "Christian honor and love," manliness and truth, require them to be openly and squarely withdrawn. So long as they remain upon record they are an impassable barrier to official intercourse.

Adopted. Ayes, 83; nays, 17.

P. 535. The following were appointed on the committee contemplated in the above action, to confer with a committee to be appointed by the Northern Assembly, viz.: Rev. J. Leighton Wilson, D. D., Thomas E. Peck, D. D., Andrew H. Kerr, D. D., William Brown, D. D., Joseph R. Wilson, D. D.; Ruling elders—Judge John A. Inglis, Hon. W. P. Webb, A. G. McIlwaine, Sr., Esq., Col. Charles A. Ready.

P. 542. The following dissent was offered in relation to the paper from the Committee on Foreign Correspondence adopted on Friday:

The undersigned, who voted in the negative on the adoption of the report of the Committee on Foreign Correspondence in reply to the delegation from the Northern General Assembly, desire, in explanation of their vote, to say, that if that part of the report denominated "instructions" to our commissioners had been put in the form of a "statement" or "declaration of principles," as the grounds of difference between us and that Assembly, rather than in the apparent form of charges against the Northern Church, which, under the circumstances, seemed to be discourteous to them, they would have voted in the affirmative.

N. E. GOODWIN,  
J. HENRY SMITH,  
WALTER W. PHARR.

The following protest was offered, and was, by a vote of the Assembly, admitted to record without an answer:

We, the undersigned, having voted with the minority, respectfully protest against the action taken by this General Assembly in reference to the overture of the General Assembly of the united Presbyterian Church, now sitting in Philadelphia, proposing a conference with a view to fraternal correspondence, for the following reasons, in part:

1. Because it was advocated, and appears to proceed, upon a misconstruction of the actual proposition made by the Northern General Assembly, and seems to be directed against a supposed latent intent, which, however, was expressly disavowed.

2. Because the instructions appended arraign the said Assembly, as now constituted on its basis of union, upon the most serious charges, of "the total surrender of fundamental doctrines of grace," as well as with the actual discrowning of the Lord Jesus Christ; which, even if we believe them to be true, it is at least indecorous to prefer while in the act of accepting its proposition for fraternal conference.

3. Because it wears an aspect of inconsistency on our part, in that, while we accept their proposal for conference, we require conditions manifestly offensive and out of place in a simple conference, as asked by them.

4. Because it places this Assembly and the Southern Presbyterian Church—we do not say intentionally or consciously, yet, in spite of all explanations, places us—not only in face of our Northern brethren, but before the world, in an attitude palpably, and to many of us painfully, variant from the placable and charitable spirit of the gospel of peace and good-will.

H. L. SINGLETON,  
JAMES L. WITHERSPOON,  
W. C. KERR,  
T. H. RICE.

I coincide in the above protest, excepting the fourth article.

P. JOYES.

655. *Pastoral Letter to the churches under our care, explanatory of the above action.*

1870, p. 537. The Rev. Dr. Palmer, from the Committee on Foreign Correspondence, presented a pastoral letter to the churches under our care, which was adopted. This letter is as follows:

BELOVED BRETHREN: It is alike the privilege and duty of all the courts of the church, and especially of the General Assembly, as looking forth upon the whole field from the point of highest elevation, occasionally to address the churches under its care upon topics which vitally affect the interests of the entire body. In the discharge of this episcopal function, this General Assembly now addresses you upon a matter of fundamental importance, which has supremely engaged its own attention during its present sessions in the city of Louisville.

You have been aware for a twelvemonth past of an overture from the Old School Assembly North, adopted at its sessions in 1869, tendering salutations to us, and expressing the desire of our union with them at no distant day. This overture was virtually superseded by the fusion which subsequently took place between the two great Presbyterian branches North into one organization. This united body, sitting contemporaneously with ourselves, in Philadelphia, has passed a resolution appointing a committee of conference to act with a similar committee which they invite us to appoint, who shall jointly discuss the difficulties existing between the two bodies and prepare the way for a permanent and fraternal correspondence. This proposition was conveyed to us by a special delegation, consisting of Rev. Drs. J. C. Backus and H. J. Van Dyke and the Hon. W. E. Dodge, gentlemen of the highest character and personally most acceptable to us, who discharged their delicate mission in a spirit and manner which made the most pleasant impression of their courtesy as well as ability.

In response to this proposition, this General Assembly has agreed, in the spirit of conciliation and Christian kindness, to appoint the committee of conference which was desired, and then, in the form of instructions to the same, has laid down the principles which should control the whole matter, and upon which alone any correspondence on our part would be possible. It may, perhaps, appear to you, and it will doubtless be so represented by others that a proposition so simple as that of conference for the adjustment of difficulties might have been left unembarrassed by any antecedent enunciation of what the Assembly regards as the obstructions to fraternal and official correspondence. It is precisely this which we desire you to understand, as well as the reasons which impelled us to the course we have pursued. The reflective and thoughtful amongst you will at once recognize that in diplomatic intercourse the first step is always the most important. It is this that determines all the future and dependent negotiations; and, however unobtrusive the initiatory measure may appear to be, it is often pregnant with concealed results of vast magnitude. This is pre-eminently true in the case before us. It was incumbent upon us to watch narrowly, lest, in the very opening of negotiations, we might incautiously surrender the principles we hold, which, slipping from our grasp, we might never be able to recover.

The overture from the Northern Assembly was based upon the fatal assumption that mutual grievances existed, in reference to which it became necessary to arbitrate. This assumption is precisely what we cannot truthfully concede. Our records may be searched in vain for a single act of aggression, or a single unfriendly declaration against the Northern Church. We have assumed no attitude of hostility towards it. In not a single case has there been an attempt to wrest from them their church property. In not a single case has there been hesitation in receiving their members into our communion, upon the face of their credentials, amongst the hundreds who have come to make their homes with us since the war. In not one instance has there been exhibited a spirit of retaliation in regard to any of those very measures instituted against ourselves, by the Assembly of 1865 and by subsequent Assemblies.

Whatever obstructions may be in the way of ecclesiastical fellowship were not created by us, and we could not allow ourselves to be placed in the false position, before the world, of parties who had been guilty of wrong to the Northern Church. Having placed nothing in the way of Christian fraternity, there was nothing for us to remove. Whilst, therefore, in Christian courtesy, we were willing to appoint a committee of conference, it was necessary to guard against all misconstruction and misrepresentation by instructing our commissioners to remember this fact, and re-

stricting them to the duty of simply reporting and expounding what we considered indispensable to an honest correspondence, which should not, by its insincerity and hollowness, be an offense to our Divine Master.

Inasmuch as we had never been aggressors against the peace, security, and prosperity of the Northern Church, and had not undertaken to approach them with proposals of any sort, Christian candor required us, as the party approached, to state exactly the difficulties which did embarrass this question of correspondence. Without going into much detail or multiplying the specifications, these were summed up under four heads, the significance and importance of which we would have you to appreciate.

It must be remembered, then, that in 1861 the organization of the Southern Church was compelled, by what are known as the "Spring resolutions," which committed the Old School Assembly, with which we were at that time connected, to a particular political theory, and complicated the Church at once with the state. The necessary effect of this political legislation by the Assembly in 1861 was to force the entire Southern constituency out of that connexion, who were compelled, in their disorganized condition, at once to integrate in the Southern Assembly, which was soon afterwards formed. The earliest deliverance of this, our own body, was the assertion of the non-secular and non-political character of the Church, as the kingdom of Jesus Christ, spiritual in its nature and mission, and entirely separate from and independent of the state. And in subsequent deliverances—as those of the Assembly of 1865, at Macon, and the two utterances of the Assembly of 1866, at Memphis, and the formal acceptance of the statement of doctrines and principles of the Synod of Kentucky on this subject by the Assembly of 1867, at Nashville—the supreme court of the Southern Church has, with singular steadfastness, testified for the same great truth. Upon this very issue we became an organized church, as distinct from that out of whose bosom we had been thrust by the assertion and operation of the contrary and Erastian doctrine that the Church might rightfully intermingle her jurisdiction with that of the commonwealth. Through several consecutive years both branches of the now united Assemblies persisted in the utterance of political dogmas which, whether true or false, they were inhibited by the Word of God, and by their own statute law, from pronouncing in their ecclesiastical chambers. These unlawful utterances remain uncanceled upon the records of both the courts now amalgamated into one. No disavowal of them has been made, as of words inconsiderately uttered in times of high excitement. No counter declaration has been filed, gathering up the sacred truth of God in a new proclamation of the spirituality and independence of that kingdom which is not of this world. The attempt, we are aware, has been made to relieve the pressure of these melancholy facts by faintly retorting the accusation against our own body. But we challenge the world to place the two records side by side in the severity of contrast. No ingenuity of sophistry can transmute into political dogmas the scant allusions to the historical reality of a great struggle then pending, or the thankful recognition, in the middle of a paragraph, of the unanimity with which an invaded people rose to the defence of their hearthstones and the graves of their dead; or the pastoral counsels addressed to the members and youth of our own churches, passing through the temptations and perils of the camp and the field; or the half-hour spent in prayer for a land bleeding under the iron heel of war; or even the incidental declaration in a narrative, to stand by an institution of the country, a traditional inheritance from our fathers. Even though, from the ambiguity of human language, these chance references may not have been always discreetly expressed, the most that a just criticism could pronounce is, that they are inconsistent with the judicially pronounced principle upon which the Southern Assembly entered upon its troubled career. And when exaggerated to their largest proportions by all the prejudice of bitter partisanship, they dwindle into motes and specks by the side of those elaborate and colossal deliverances, repeated each year through formal committees, and exalted into solemn testimonies co-ordinate with the doctrines of religion and of faith, which disfigure the legislation of both the Northern Assemblies through successive years.

It will thus be seen that in the providence of God the Southern Church has been made the special witness for the crown and kingdom of our Lord, when both were practically disowned; and that upon this very issue she was separated from her old associations. Brought now, through their overture, for the first time, face to face with this Northern Church, this mighty principle emerges at once into view. We were cast forth nine years ago for this testimony to one of the grand ideas of the gospel. We must go back with it still upon our lips, and ask those who desire offi-

cial relations with us, Do we form these relations with a spiritual or with a political church? We cannot do otherwise without recanting our own words, and endorsing the very error which drove us into ecclesiastical exile. We declare, therefore, that we can hold no official correspondence with the Northern Church, unless the Saviour is reinstated in the full acknowledgment of his kingship in his own Church. Called to this testimony, for which we have already suffered the spoiling of our goods, we cannot lay it down at the very moment when that testimony becomes the most significant.

Again: The overture before us professedly founds upon the happy union just accomplished between the Old and New Schools North. This is singularly unfortunate; for, in our judgment, the negotiations through which this union was consummated betrayed those sacred testimonies of a former generation for the most precious and vital of the doctrines of grace. Our difficulty is not the mere fusion of these two Assemblies into one. A similar fusion took place six years ago between ourselves and the United Synod of the South. But the difference between the two cases is wide as the poles. The Synod of the South united with us upon the first interchange of doctrinal views, upon a square acceptance of the standards, without any metaphysical hair-splitting to find a sense in which to receive them, and without any expunging of whole chapters from the history of the past, with the sacred testimonies with which these are filled. It is not, therefore, the amalgamation of these bodies at the North, simply considered, which embarrasses us; but it is the method by which it was achieved—the acceptance of the standards in no comprehensible sense, by which the united Assembly becomes a sort of broad church, giving shelter to every creed, lying between the extremes of Arminianism and Pelagianism on the one hand, and of Antinomianism and Fatalism upon the other. If correspondence with such a body could be allowed at all, it cannot be based upon a preamble which constructively endorses a recession from the safe landmarks which is to all lovers of sound Christianity the occasion of grief. We have been constrained, therefore, to fence our commissioners with a caution not to commit us in any degree to that diplomacy by which the union was accomplished, and so to rob us of our birthright in those testimonies, which is all that we brought out with us from that grand old historic Church of the past.

Again: We require as an indispensable condition to all correspondence, a renunciation of that theory of church government which practically obliterates the lower courts and destroys the appellate character of the General Assembly, under which that unrighteous decision was reached against the Synods of Kentucky and Missouri. The former of these two bodies, being now a constituent portion of this Assembly, has a just claim upon us for the protection of their good name from the defamation they have experienced as witnesses to the principles which are common to us and them. Not only does good faith require us to keep covenant with those who have entered into union with us, but they are we, and we are they, bound together as witnesses in a common testimony. Fidelity to this testimony demands that those who have been martyrs to our common faith shall be reinstated in their good name before we can fraternally embrace those by whom they are maligned. Upon the principle that the interpretation of the law is the law, it is a simple requisition that this interpretation be disallowed, under which true and faithful men were unconstitutionally condemned.

The fourth and last condition of this correspondence was the unequivocal retraction of the imputations against ourselves, industriously circulated throughout Christendom. This we would have clearly discriminated from personal resentment, or an unforgiving spirit. It is compelled by a proper sense of self-respect, and a due regard to the honor of our own Church. It is the homage which we are constrained to pay to truth and history. We cannot accept, even by implication, the charges with which the records of both wings of the united Assembly are filled. Extending, as they do, to heresy and blasphemy, they are of the nature of judicial accusations, which must either be sustained or withdrawn. The "respect, and honor, and Christian love," with which we are approached in this overture, are certainly inconsistent with the belief of these grave imputations. If not believed to be true, they should be cancelled, much more for the sake of those who have pronounced them than of ourselves who have so long borne the reproach. However this may be, any form of intercourse, while they remain upon record, would be a tacit acquiescence in the same, and a submission to the dishonor which has been cast upon the name of our people and of our Church.

The differences betwixt us and the Northern Church are too vast and solemn to allow this question to be determined by any of the baser and meaner passions of

human nature. If we know our own hearts, this course is not prompted by feelings of malice or revenge, or that peevish resentment engendered by the irritation of controversy. We trust that Christian magnanimity would enable us to rise above all private wrongs and petty issues, transient as the hour which gives them birth. Our hearts are penetrated with the majesty of the principles which we are called to maintain; and we desire that you should feel yourselves consecrated by the high purpose to assert them with us before the world.

All the great truths of Christianity have had an historical outworking in the midst of human conflict and debate, and by this means they become potential and operative principles, wrought into the very frame and texture of the human soul. In the first centuries of the Christian Church all the great controversies revolved around the relations of the persons of the Godhead, through which the Church wrought out what may be technically called her *theology*. In the age of Augustine and his opposers, the field of conflict was transferred to the nature of man and the condition to which sin had reduced it, through which the Church wrought out what is scientifically termed her *anthropology*. In the great Reformation, when the Church broke away from the bondage of Romish superstition, discussion turned upon the method of grace, and the gospel as a *plan of salvation* was wrought into the life and consciousness of the Church. But confusion and error still reigned over the minds of men with regard to the true mission and relations of the Church in her corporate character as the spiritual kingdom of the Redeemer upon earth. The historical development of this is probably the work and the conflict of the present age; and the Protestants of our day are to hold up in the face of derision and of scorn the true idea of the Church as the kingdom of the redeemed among men. In the adorable providence of God, our peeled and desolated Church is pushed to the front in this conflict. In the face of those ancient churches which, in Europe, are still entangled with state alliances, the very foremost of which seem to be slow in grasping the grand conception which the Redeemer's discipline has been so clearly teaching them, and in the face of the Christianity of the Northern section of our own land, which, in a temporary frenzy, as we hope and pray, has resiled from the truth we thought it understood—this suffering Church of ours is called to testify. The pure white banner borne by the Melvilles, the Gillespies, and the Hendersons, those noble witnesses of another age for a pure spiritual Church, has fallen into our hands to uphold. Floating from our walls the superb inscription, "Christ's Crown and Covenant," rings out the battle-cry of that sacramental host which, by protest and reproach, by testimony and suffering, will yet conquer the earth and bring it in submission to the Saviour's feet. It is upon the assertion of this great and germinal principle, out of which a true *eclesiology* is yet to spring, this Assembly desires to place herself and you. The royalty of the thought will render you too kingly in all your purposes and desires ever to debase this testimony by yielding to the lower resentments of an unsanctified heart in the proclamation of your testimony.

These are the convictions which rule our decision in relation to correspondence with the Northern Church. Their offense with us is that we would not yield to the mistaken conscience which permitted them to bind the Church of our Divine Lord to the wheels of Cæsar's chariot. We cannot surrender this testimony for the privilege of sitting within their halls. Regarding them as still parts of the visible catholic Church, notwithstanding their defection on this point, we place them where we place all other denominations whom we recognize, though differing from us. Wishing them prosperity and peace, so far as they labor to win souls to Christ, we feel it a higher duty and a grander privilege to testify for our Master's kingship in his Church than to enjoy all the ecclesiastical fellowship which is to be purchased at the expense of conscience and of truth.

It may seem to some of you that any hesitancy on our part to enter into correspondence with any Church is out of accord with the spirit of the times, which finds expression in formal protestations of amity and unity between all evangelical Christians. But a little reflection will make it manifest that this want of accord is only apparent, not real, so far as relates to any unity which is founded on a common reverence for the truth of Christ. For in every case of separation between brethren of the same Church on account of errors held, or supposed to be held, on the one side, and the purpose to testify against the same on the other, a formal recognition of each other may be incompatible with the very end held in view in the separation. It may involve an utter obscuration of the testimony of the witnesses. Thus, it will be remembered, there was no official correspondence between the two bodies into which our Church divided in 1837-'8, for the space of twenty-five years,

though each held official correspondence with other bodies even less near to them in doctrine and order. Nor, indeed, was such correspondence even proposed until it was suggested as a preliminary to organic reunion. The Christian instincts of both bodies suggested that such correspondence must involve the inconsistency, on the part of each, of standing apart from the other, while under not only the same articles of faith, but the same constitution—each bearing witness against the other while affecting relations of unity.

In the spirit, therefore, of these counsels, we commend you, brethren in the Lord, to Him that is able to keep you from falling, and to comfort you with all the joys of His salvation.

It was ordered that five thousand copies of this Letter be printed by the Committee of Publication for gratuitous distribution.

It was resolved that the Committee of Publication be instructed to publish in tract form the public official utterances of our Assemblies in relation to the spirituality and independence of the Church, including the Address of the Assembly of 1861 to the Churches of Jesus Christ throughout the World, and the Pastoral Letter now to be issued from this Assembly, and such other papers as the committee may deem needful to explain the references in said letter.

This pamphlet was issued during the year, under the title, "Distinctive Principles of the Presbyterian Church in the United States." Later a revised edition of the same was issued. (1871, p. 64.)—A.

656. *Report of the Conference Committee.*

1871, p. 10. The undersigned members of the committee of nine, appointed by the last Assembly to confer with a corresponding committee appointed by the Northern General Assembly, would respectfully report that, in consequence of the dissolution of the committee of the Northern Assembly immediately afterwards, this committee has never been convened.

J. LEIGHTON WILSON,  
JOSEPH R. WILSON,  
WILLIAM BROWN.

657. *Appointment of a committee of conference with reference to fraternal relations with the Northern Presbyterian Church.*

1874, p. 482. Overtures were presented from some of the Presbyteries, touching the relations between this General Assembly and the General Assembly of the Northern Presbyterian Church. A paper relating to the same subject was officially communicated from the stated clerk of the Northern Assembly. These papers were referred to the Standing Committee on Foreign Correspondence, which it was ordered should be enlarged by the moderator, so as to contain two members from each Synod.

P. 491. The Rev. Dr. Kirkpatrick, chairman of the Committee on Foreign Correspondence, presented a report on the paper transmitted by the General Assembly of the Presbyterian Church in the United States of America, and other memorials.

A minority report was offered by Messrs. James Fentress, D. McNeill Turner, J. O. Lindsay, and E. J. Vann.

Another minority report was presented by Rev. J. W. Hoyte. All of which papers were received and placed on the docket.

P. 495. The report of the Committee on Foreign Correspondence was taken up on a motion for its adoption, and, after some discussion—a motion was made for the indefinite postponement of the whole sub-

ject. On this question the ayes and noes were called. Result: Ayes, 23; noes, 91.

P. 497. The Rev. J. W. Hoyte obtained leave to withdraw the minority report which he had offered, and the vote then recurring on the minority report offered by Mr. J. Fentress and others, it was taken by ayes and noes, as follows: Ayes, 33; noes, 78. Lost.

This report of the minority is as follows:

The undersigned, members of the Committee on Foreign Correspondence, to whom was referred a paper officially communicated to this body from the General Assembly of the Presbyterian Church in the United States of America (commonly known as the General Assembly of the Northern Presbyterian Church), report that they have given it such consideration as its importance demands, and they recommend the adoption of the paper herewith submitted as our answer to the same.

The communication from the Northern Assembly is as follows: (Same as in the paper adopted by the Assembly.)

In order to a full understanding of the matter thus brought before us, and our duty in the premises, it is proper to refer to a previous occasion, when *substantially* the same matter was brought under the consideration of this Assembly.

At their session in 1869 the General Assembly of the Old School Northern Presbyterian Church had transmitted to this Assembly a paper conveying their Christian salutations, and expressing the desire "that the day may not be distant when we may be united in one great organization." And the General Assembly representing the "Old" and "New School," after their union, also had transmitted to this body, at its session in Louisville, Ky., in 1870, a paper, of which the following is a copy: (Same as in the paper adopted by the Assembly.)

Upon the presentation of this last paper, delegates representing the said Northern Assembly were received, and addressed our Assembly upon the subject of their mission. After a suitable response by the moderator, the following resolution was adopted: (Same as in paper adopted by the Assembly.)

The report of this committee was made in due time, and, after a full deliberation, was adopted. Said report is as follows: (See printed Minutes of 1870, pages 529, 530.)

There was also a pastoral letter issued by this Assembly as to this matter, at its session in 1870, to the churches under its care, which is published in the Minutes of that year.

When the action of our Assembly was reported to the Northern Assembly, it immediately resolved, "that the further consideration of the subject be postponed, and the committee discharged." Whether the open, frank, and Christian statement of the barriers to our official intercourse gave any ground of excuse to the Northern Assembly for declining a conference thus invited and accepted, is a question upon which we are not here called to sit in judgment. *The facts are before the world.*

But the practical consideration *now* is in the fact that a proposal of substantially the same import as that received in 1870 is before us, in which, after "deploring the *divisions* that have occurred, and that continue, among the Presbyterians," and expressing the hope that these divisions may be healed, and that the action taken may lead to that end, they suggest the appointment of another committee to confer with a like committee on their part, looking to the healing of these divisions, and the establishing of closer relations between us.

To any proposal looking to the removal of causes of alienation among churches which alike hold the truth as it is in Jesus, and to restoring fraternal relations with such as love our Master and his cause, as well as that not less important duty of bearing witness against all defections from the truth, this Assembly, and the Church it represents, is now, and has been at all times, prepared to give a sincere, open and hearty response. At the time of its organization, in 1861, the following explicit declaration was made by this Assembly in an "Address to all the Churches of Jesus Christ throughout the Earth": "We desire to cultivate peace and charity with all our fellow-Christians throughout the world. We invite to ecclesiastical communion all who *maintain* our principles of faith and order."

Again, in 1865, after the close of the late war, we find the following: "It may be proper at this point to declare concerning other churches, in the most *explicit* manner, that in the true idea of the communion of saints, we would willingly hold fellowship with all who love our Lord Jesus Christ in sincerity; and especially do

we signify to all bodies, ministers and people of the Presbyterian Church struggling to *maintain* the *true principles* of the same time-honored confession, our desire to establish the most intimate relations with them which may be found mutually edifying and for the glory of God."

If these and similar declarations by us have been overlooked by our Northern brethren, they are none the less a clear and abiding avowal of the spirit of our Church in this regard.

Our testimony also concerning the defection of our late associates from the grave and fundamental principles of our common standards, has been none the less earnest and explicit.

So now, while the hearts of our people yearn for *cordial* fraternal relations with all who love our Lord Jesus Christ, yet having, in 1870, distinctly stated the barriers to official correspondence between us, and our brethren having failed to remove them unequivocally, we are constrained by fidelity to truth to decline official intercourse until the fundamental difficulties set forth in our declaration of 1870 are removed, or until we shall be enabled to see our error in this regard.

This Assembly accepts with great pleasure the kind expressions of confidence by our brethren in the soundness of doctrine and Christian character of the Church represented by this Assembly, and expresses the confident hope that the time may soon come when our brethren of the Northern Assembly may see their way clear to remove the barriers to our *cordial* fraternal correspondence.

JAMES FENTRESS,

J. O. LINDSAY,

D. McNEILL TURNER,

E. J. VANN.

The question being then upon the report presented by the committee, the vote was taken by ayes and noes, and is as follows: Ayes, 79; noes, 33. This report, therefore, was adopted, and is as follows:

P. 500. The Committee on Foreign Correspondence beg leave to report to the General Assembly as follows:

Three papers were referred to the committee touching the matter to which the report relates, viz.: *First*, an official communication to this Assembly from the General Assembly of the Presbyterian Church in the United States of America, which, as it will be hereafter cited at large in this report, need not be here more particularly described: *Second*, an overture from the Presbytery of South Alabama, "on the subject of closer relations with the Northern Presbyterian Church," and expressing the hope that our General Assembly will establish such relations: *Third*, an overture from the Presbytery of Chesapeake, asking this Assembly to appoint "a committee untrammelled by instructions to confer with a similar committee of the Northern General Assembly" as to "such measures as shall be best adapted to promote friendly relations and fraternal correspondence." Both of these overtures represent that an "organic union" between the two bodies represented by the two Assemblies is not contemplated in the request contained in their papers.

The committee have given to the subject a most careful and laborious consideration, and now recommend to the General Assembly the adoption of the following answer to the same.

The communication from the Northern General Assembly is in the following words:

*Extract from the Minutes of the General Assembly of the Presbyterian Church in the United States of America, in session at Baltimore, May 21, 1873.*

The General Assembly, deploring the divisions that have occurred, and that continue, among Presbyterians in the United States of America, and earnestly desiring to do whatever is consistent with duty and fidelity to the Lord toward healing these divisions; and, furthermore,

having good reason to hope that the action contemplated in the following paper will promote and secure this happy result, do solemnly declare:

*First*, That, in accordance with a resolution unanimously adopted by each of the two bodies now constituting the re-united Church, all action touching the brethren adhering to the body popularly known as the Southern General Assembly, together with all action touching the brethren adhering to the body known as the Old School Synod of Missouri, has been, since the re-union, and is now, null and void, and therefore of no binding effect, and not to be pleaded as a precedent in the future.

*Second*, The Assembly also express confidence in the soundness of doctrine and in the Christian character of these brethren, and cannot doubt that a more intimate communion would lead to the speedy removal of the barriers that now separate those of like precious faith to increased mutual affection and esteem, and to a practical manifestation of oneness in Christ.

*Third*, With regard to the civil magistrate, and the relation of Church and state, the Assembly deem it sufficient to call attention to the following statements and principles found in our standards, to-wit :

(1.) "Synods and councils are to handle or conclude nothing but that which is ecclesiastical, and are not to intermeddle with civil affairs which concern the commonwealth, unless by way of humble petition in cases extraordinary, or by way of advice, for satisfaction of conscience, if they be thereunto required by the civil magistrate." (Confession of Faith, Chap. XXXI., Sec. IV.)

(2.) "That God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men, which are in anything contrary to his Word, or beside it in matters of faith or worship." "That all church power, whether exercised by the body in general or, in the way of representation, by delegated authority, is only ministerial or declarative. *That is to say*, that the Holy Scriptures are the only rule of faith and manners; that no church judicatory ought to pretend to make laws to bind the conscience in virtue of their own authority; and that all their decisions should be founded upon the revealed will of God." (Form of Government, Chap. I., Secs. I. and VII.)

*Fourth*, For the purpose of carrying out the spirit of the foregoing resolutions the Assembly will appoint two committees to confer with similar committees, if appointed by the General Assembly of the Presbyterian Church in the United States, and by the Old School Synod of Missouri, to seek closer and more fraternal relations with these bodies."

This paper was adopted unanimously, and the following committee was accordingly appointed to confer with a like committee of the Presbyterian Church South: Rev. Samuel J. Nicholls, D. D., Rev. Henry J. Van Dyke, D. D., Rev. Ebenezer Erskine, D. D., Mr. John K. Morehead, and Hon. Joseph W. Edwards.

A true extract.

EDWIN F. HATFIELD, S. C.

In order to a full understanding of the whole matter, and of our duty in the premises, it may be proper to refer to a previous occasion, when it was brought under the consideration of the Southern General Assembly. Four years ago, in 1870, a paper was received from the Northern General Assembly, of which the following is a copy:

"Whereas this General Assembly believes that the interests of the

kingdom of our Lord throughout our entire country will be greatly promoted by healing all unnecessary divisions ;

“Whereas this General Assembly desires the speedy establishment of cordial relations with the body known as the ‘Southern Presbyterian Church,’ on terms of mutual confidence, respect, Christian honor, and love :

“Whereas we believe that the terms of re-union between the two branches of the Presbyterian Church at the North, now so happily consummated, present an auspicious opportunity for the adjustment of such relations ; therefore, be it—

“*Resolved, 1,* That a committee of five ministers and four elders be appointed by this Assembly to confer with a similar committee, if it should be appointed by the Assembly now in session in the city of Louisville, Ky., in respect to opening a friendly correspondence between the Northern and Southern Presbyterian Churches, and that the result of such conference be reported to the General Assembly of 1871.

“*Resolved, 2,* That, with a view to the furtherance of the object contemplated in the appointment of said committee, this Assembly hereby reaffirms the ‘Concurrent Declaration’ of the two Assemblies which met in the city of New York last year, viz. :

“‘That no rule or precedent which does not stand approved by both bodies shall be of any authority in the re-united body, except in so far as such rule or precedent may affect the rights of property therein.’

“*Resolved, 3,* That two ministers and one elder of the committee appointed by this Assembly be designated as delegates to convey to the Assembly now in session at Louisville, Ky., a copy of these resolutions, with our Christian salutations.”

This communication having been presented, the Rev. J. C. Backus, D. D., Rev. H. J. Van Dyke, D. D., and the Hon. W. E. Dodge, delegates appointed and present, in pursuance of the last resolution, were introduced and addressed the Assembly on the subject of their mission, to which a suitable response was made by the moderator. The following resolution was also adopted :

“*Resolved,* That this Assembly duly appreciates the marked courtesy and kindness of the General Assembly now sitting in Philadelphia, in commissioning brethren so particularly acceptable to us to be the bearers of its resolutions to this body ; that we will take into careful consideration the proposition presented by them ; and that, in order to proper deliberation and care in so important a matter, these resolutions, together with the message and exposition of the delegation, be referred to the Committee on Foreign Correspondence, with instruction to report at the earliest possible time, recommending an answer to this proposition.”

The report of this committee was made in due time, and, after full deliberation, was adopted by the Assembly. The first part of the answer was in these words :

“To this proposition, then, that a committee of five ministers and four elders be appointed by this Assembly to confer with a similar committee of their Assembly, in respect to opening a friendly correspondence between the Northern and Southern Assemblies, your committee recommend the following answer :

“Whatever obstructions may exist in the way of cordial intercourse between the two bodies above named are entirely of a public nature, and involve grave and fundamental principles. The Southern Presbyterian

Church can confidently appeal to all the acts and declarations of all their Assemblies, that no attitude of aggression or hostility has been, or is now, assumed by it toward the Northern Church. And this General Assembly distinctly avows (as it has always believed and declared) that no grievances experienced by us, however real, would justify us in acts of aggression, or a spirit of malice or retaliation against any branch of Christ's visible kingdom. We are prepared, therefore, in advance of all discussion, to exercise towards the General Assembly North, and the churches represented therein, such amity as fidelity to our principles could, under any possible circumstances, permit. Under this view, the appointment of a committee of conference might seem wholly unnecessary; but in order to exhibit before the world the spirit of conciliation and kindness to the last degree, this Assembly agrees to appoint a committee of conference, to meet a similar committee already appointed by the Northern Assembly, with instructions to the same that the difficulties which lie in the way of cordial correspondence between the two bodies must be distinctly met and removed, and which may be comprehensively stated in the following particulars."

These "particulars" it is not necessary for our present purpose to recite. A pastoral letter also, explanatory of this paper, was addressed to our churches.

When this action of our Assembly was reported to the Northern Assembly, it immediately resolved, "that the further consideration of the subject be postponed, and the committee be discharged," basing its action upon the ground that "the Southern Assembly, while receiving our delegates with marked courtesy, and formally complying with our proposition for the appointment of a committee of conference, has, nevertheless, accompanied that appointment with declarations and conditions which we cannot accept, because they involve a virtual pre-judgment of the very difficulties concerning which we invited the conference."

How far the reason assigned was sufficient for declining a conference thus invited and accepted, is a question upon which we are not here called to sit in judgment. The facts are before the world. But the practical consideration now before us is in the fact that a proposal for another conference, substantially of the same purport as the one received in 1870, is now laid before us. It will be observed that in this paper the Northern Assembly, "deploring the divisions that have occurred, and that continue, among Presbyterians in the United States of America, and earnestly desirous to do whatever is consistent with duty and fidelity to the Lord toward healing those divisions," appointed last year a committee to confer with a similar committee, if appointed by this Assembly, "to seek closer and more fraternal relations between these two bodies." To any proposal of this kind for removing causes of alienation among churches, and looking toward more fraternal relations, the Southern Presbyterian Church is now, and has been at all times, prepared to give a sincere and hearty response in the affirmative. At the time of its organization, in 1861, the following explicit declaration was made by our General Assembly, in an "Address to all the churches of Jesus Christ throughout the Earth:" "We desire to cultivate peace and charity with all our fellow-Christians throughout the world. We invite to ecclesiastical communion all who maintain our principles of faith and order." Again, in 1865, after the close of the war, we find the following: "It may be proper at this point to declare, concerning other churches,

in the most explicit manner, that in the true idea of 'the communion of saints' we would willingly hold fellowship with all who love our Lord Jesus Christ in sincerity; and especially do we signify to all bodies, ministers, and people, of the Presbyterian Church, struggling to maintain the true principles of the same time-honored confession, our desire to establish the most intimate relations with them, which may be found mutually edifying and for the glory of God."

These, and similar declarations, made in the most solemn periods in the history of our Church, and published to the world, were intended to be a clear and abiding avowal of the spirit of our successive Assemblies, and of our people represented in them.

But now, in response to this renewed proposal, already referred to, this Assembly does hereby again agree to appoint a committee, consisting of three ministers and two elders, whose duty it shall be to meet with the committee appointed by the Northern Assembly, at such time and place as may be designated by the chairman of the two committees, and enter fully into conference concerning the removal of those causes which have heretofore prevented fraternal relations between the two churches.

Inasmuch, however, as it appears that the instructions given to its committee by our Assembly in 1870 were made a ground of serious objection by the other party, this Assembly, with a sincere desire to "follow the things which make for peace, and things wherewith one may edify another," yields to the wishes of the Northern Assembly in this particular, and appoints its committee without any special instructions; only requiring that the results of the conference shall be reported to our next General Assembly for its judgment thereon.

In order to prevent misapprehension, whether on the part of our own people or of others, as to the purport and scope of any negotiations which may arise from the step here taken, the Assembly feels that it is due to itself and to candor, to state explicitly, that an organic union with the Northern Assembly is not contemplated in this action; it being our deliberate conviction that the agitation of that subject would tend to retard, and not to promote, the formation of those "closer fraternal relations" which we understand the communication now before us to propose.

But, on the other hand, the Assembly as explicitly declares the readiness and desire of our Church, both of our judicatories in their official capacity, and of our people in their social Christian intercourse, to welcome to full and equal fellowship with ourselves in the privileges of the gospel, and in labors for the extension of our Redeemer's kingdom, all those who, holding the same great principles of evangelical doctrine and ecclesiastical polity which we hold, are willing to cast in their lot with us by entering our communion.

Respectfully submitted, by order of the committee,

J. L. KIRKPATRICK, *Chairman.*

P. 504. Rev. H. M. Smith, D. D., read a protest against the action of the Assembly in adopting the paper providing for a committee of conference. It was ordered that the protest be spread upon the records without answer.

This paper is as follows:

We, the undersigned, respectfully protest against the action of the Assembly in appointing a committee of conference to discuss the question of "closer and more

fraternal relations"—so called—with a similar committee appointed by the body popularly known as the Northern General Assembly.

1. We make this protest because we judge this action to be contrary to the principles with which we are historically identified as a church of the Lord Jesus Christ, which principles we hold to have been correctly stated in a paper on the same subject, adopted by the General Assembly at Louisville, in 1870.

Our relations with the Northern Church are determined by their adoption in 1861 of what are commonly known as "the Spring resolutions," the principles contained in which have been re-affirmed, endorsed, and elaborated by them in all their subsequent legislation, and have never been withdrawn nor rescinded by them. By said action, to use the language of the protest offered on that occasion, and signed by the moderator of that Assembly himself, and by many others—"in deciding a political question, and in making that decision practically a condition of membership to the Church, the Assembly, in our judgment, violated the constitution of the Church, and usurped the prerogative of its Divine Master." Under said action, the Presbyteries originally composing this body felt themselves extruded from the communion of that Assembly. And the organization of the Southern Church stands, and has stood since that time, as a living testimony for the supremacy of Christ as Lord of the conscience, and for the spirituality of his kingdom, principles dishonored by them in us. Nor can we consistently blunt the edge of our testimony for these principles by any official correspondence which would change our attitude of protest, while that brand of dishonor remains.

2. Their overture adopted in 1873, and sent us by the Northern Assembly, affords no sufficient reason for the course pursued by this Assembly. We are painfully convinced that their overture evades the very questions it pretends to meet. It assures us that both bodies composing their Assembly unanimously adopted a resolution making "null and void and of no binding effect all action touching their brethren adhering to the Southern Assembly, or to the Old School Synod of Missouri."

Whereas, both bodies referred to have lately adopted, and made part of their record, a paper which endorses in the most solemn, formal, and unequivocal manner, and which sets forth and maintains the very principles against which we have protested, and do now protest, to-wit: the decision of a civil court in the case of the Walnut Street church, Louisville, Kentucky. (See Digest, printed by order of the General Assembly, Minutes, 1873.)

Their overture proposes to express confidence in our "soundness of doctrine and Christian character."

Whereas, the abusive and slanderous charges made against our ministers and Church, publicly and continuously reiterated, touching not only our doctrine and character, but even our motives, are not only not formally retracted, but are actually, by implication at least, repeated and re-affirmed in the paper just referred to, and very recently made part of their record.

Their overture also, in order to produce the impression upon us, and upon the public mind, that the Northern Assembly does really hold, and is governed by the principles of freedom of conscience and the spirituality of Christ's kingdom, and that no past action can operate as a precedent for any future violation of these principles, "deems it sufficient to call attention to the fact," that they profess to hold, in common with ourselves, standards which proclaim that Christ is Lord of the conscience, and that "Synods and councils are to handle nothing but what is ecclesiastical."

Whereas, it is a notorious fact that said Assembly never, at any time in its history, more publicly and emphatically professed allegiance to those very principles than when engaged in the act of "violating the constitution of the Church, and usurping the prerogative of its Divine Master." (See protest of Dr. Hodge and others, Minutes, 1861.) To the many and solemn utterances of our own Church, and of godly men within their own communion; to the full and lucid testimonies of the Synod of Kentucky, and the Synod of Missouri; to the explicit testimony of a previous Assembly, the Northern Assembly now offers a bare *technical reference*, as a fair and full satisfaction of all honest doubts and difficulties, and of all injuries publicly and officially brought to their attention. In view of these facts, we are constrained to regard this part of their overture as a manifest evasion of the questions at issue between us. It is our opinion, therefore, that the overture affords no just ground for changing our present attitude of protest toward that Assembly, but on the contrary, much to make us more careful than ever how we enter into any negotiations with that body, until all ground for suspicion of ambiguous dealing is removed.

3. To appoint a committee of conference, in present circumstances, is, we fear, calculated to place us in a false position before the Christian world. It is a well-known fact that our beloved Church is historically identified with testimony for the supremacy of Christ as Lord of the conscience, and for the spirituality of his Church. It is well known that the duty to testify for these fundamental principles has been, in the providence of God, specially bound upon us by the very action of the Northern Assembly; and that since the enactment of the "Spring resolutions," in 1861, we have borne our testimony *in protest* against the continuous legislation of the Northern Assembly, by which these principles have been in us dishonored. It is as well known that the Northern Assembly is historically identified with a system of proscriptive legislation by which, in the judgment of many, the good name of Christ and of his Church has been dishonored; and that, moreover, they have never rescinded such legislation, and that they still maintain the principles on which it is founded. Should we, therefore, in such circumstances as these, consent now to enter into a conference which, for the very reasons above stated, we have hitherto steadily refused, it immediately gives rise to the opinion that we have receded from our testimony. By changing our attitude toward that body, while they have made no adequate corresponding change in their *real* attitude towards us, will give rise to the opinion that we have consented to suppress our testimony to these principles, and that in suppressing our own testimony we are practically admitting the truthfulness of theirs. By this action, as it appears to us, the Assembly runs great risk of casting suspicion upon the glorious record of the past history and upon the present attitude of our beloved Church.

We feel constrained, therefore, to protest against this action of the Assembly, *because* it contravenes the duty we owe to the precious principles which were entrusted to us to maintain and to defend; *because* the reasons proposed in the overture of the Northern Assembly are not sufficient to justify any change in our relations to that body; *because* it tends to misrepresent the real position of our beloved Church before the world; and *because* it tends to promote doubt, agitation and discord among our people.

Inasmuch as the facts and principles on which this protest is founded cannot be denied, we can but express the earnest hope and confidence that the Holy Spirit may so attend and guide our representatives in the projected conference that these things be neither overlooked nor set aside.

Signed by H. M. Smith, James Fentress, R. K. Smoot, A. H. Phillips, D. N. Kennedy, Charles F. Collier, D. A. Campbell, J. O. Lindsay, H. F. Hoyt, J. Wistar Simpson, John L. Yantis, W. L. Whitman, Charles F. Reid, R. S. McAllister, D. McNeill Turner, Isaac J. Long, George W. Ewell, F. Stringer, A. W. Dinsmore, J. W. Robb, C. H. Rochester, E. J. Vann, John L. Girardeau.

P. 519. The moderator then announced the following names, to constitute the Committee of Conference with the committee of the Northern General Assembly, viz.: Rev. William Brown, D. D., Rev. R. P. Farris, D. D., Rev. B. M. Palmer, D. D., Chancellor J. A. Inglis, Hon. B. M. Estes. This appointment was confirmed by a rising vote of the Assembly, which vote was, with but two exceptions, unanimous.

The Rev. J. L. Kirkpatrick, D. D., was, by vote of the Assembly, appointed alternate to any member of the committee who may fail to attend.

#### 658. *Failure of the conference.*

The Committee of Conference submitted a report, which was referred to the Committee on Foreign Correspondence. That committee submitted the following unanimous report:

1875, p. 17. The Committee on Foreign Correspondence respectfully report that they have examined the report of the committee appointed to confer with a similar committee from the Northern General Assembly, touching an overture from the latter body for fraternal relations; and that they have also considered the overture from the Presbytery of Knoxville with reference to the same subject. Your committee recommend the discharge of the Committee of Conference from the

further consideration of the matter entrusted to them, accompanied by the following minute:

This Assembly, in the name of the whole Church, tenders special thanks to the Committee of Conference for the diligence, fidelity, and Christian prudence with which they have discharged the delicate and important trust committed to them; and, whilst regretting the failure of the conference as to its chief end, hereby approves in general the course of the committee, and in particular approves and endorses, as satisfactory to the Southern Church, the condition precedent to fraternal relations suggested by our committee, viz.: "If your Assembly could see its way clear to say, in a few plain words, to this effect, that these obnoxious things were said and done in times of great excitement, and are to be regretted, and that now, in a calm review, the imputations cast upon the Southern Church (of schism, heresy, and blasphemy) are disapproved, that would end the difficulty at once."

JOSEPH R. WILSON, *Chairman.*

The adoption of the above report was moved by Ruling Elder J. W. Clapp, whereupon it was adopted unanimously, and without discussion.

659. *The correspondence had between the committees.*

The following is the report of the Baltimore conferees, found on page 75, Minutes of 1875:

Rev. William Brown, D. D., presented and read the following report:

*To the Moderator of the General Assembly of the Presbyterian Church in the United States, to convene in St. Louis, May 20, 1875:*

The undersigned were appointed a committee by the last General Assembly "to meet with the committee appointed by the Northern General Assembly," and enter fully into conference concerning the removal of those causes which have heretofore prevented fraternal relations between the two churches.

Pursuant to an arrangement made between the chairmen of these two committees, they met in the lecture room of the Franklin Street Presbyterian church, Baltimore, on Thursday, January the 7th, 1874, at 7 o'clock p. m. There were present from the committee appointed by the Northern Assembly, Rev. Samuel J. Niccolls, D. D., Rev. Henry J. Van Dyke, D. D., Rev. Henry Darling, D. D., Rev. Ebenezer Erskine, D. D., Rev. Thomas H. Skinner, D. D., and Hon. Samuel M. Breckenridge. It will be seen that all the members of our committee were in attendance.

After consultation, it was unanimously agreed that the conference should be held in private. It was also unanimously agreed that it should be conducted by written communications; not, however, to the exclusion of oral conferences whenever desired by either side. The reasons for adopting this mode were, first, that it was the most practicable, inasmuch as it would best enable each committee to act as a unit in whatever was done; and second, that it would prevent misrepresentation afterwards.

The committees then separated, and the conference was opened and continued till the evening of Thursday, January 15th, when, in joint session, it was declared to be adjourned *sine die*.

While your committee were not authorized to consummate anything, as a binding measure, it was considered proper and necessary, both from the terms of our commission and the nature of the case, to state clearly and fully what we understood to be "the causes which have heretofore prevented fraternal relations between the two churches," and what we believe to be indispensable for their "removal." Our appointment was not accompanied with any other instructions, except to report the results of the conference to the next (that is, to this) Assembly for its judgment thereon. These "results" are herewith laid before your venerable body in our report of the correspondence held by the two committees. It is submitted under a solemn sense of the magnitude of the trust confided to our hands, and of our responsibility, both to Christ our Lord and to his Church, for the manner in which it has been discharged. In all the deliberations of our committee,

and in everything contained in those papers, there was entire harmony and unanimity.

Our consent to the publication of this correspondence having been asked by the other party, it was readily granted, inasmuch as it was deemed important for the correct information of all the churches interested. Under instructions given by our committee the whole was published at the earliest time practicable by all the newspapers connected with our denomination. We have no knowledge of any publication whatever, as yet, on the part of the other committee.

It is gratifying to reflect that our personal intercourse, in social and devotional meetings, with the brethren from the Northern Assembly, was throughout so entirely agreeable.

Respectfully submitted,

B. M. PALMER,  
R. P. FARRIS,

WILLIAM BROWN,  
B. M. ESTES,  
J. A. INGLIS.

No. 1.

BALTIMORE, *January 7, 1875.*

REV. SAMUEL J. NICCOLLS, D. D., *Chairman of the Committee of Conference appointed by the General Assembly of the Presbyterian Church in the United States of America:*

DEAR SIR: In opening the conference which has been appointed by the General Assembly of your Church, popularly known as the General Assembly, North, and by the General Assembly of the Presbyterian Church in the United States, popularly known as the General Assembly, South, it may be useful, as a satisfactory history of the same, and for a proper understanding of its object, to present a copy of a report from the Committee on Foreign Correspondence which was adopted by the last General Assembly, South, at its sessions in Columbus, Mississippi, in May, 1874. This report is as follows:

*Paper adopted by Southern Assembly.*

The Committee on Foreign Correspondence beg leave to report to the General Assembly as follows:

Three papers were referred to the committee touching the matter to which the report relates, viz.: *First*, an official communication to this Assembly from the General Assembly of the Presbyterian Church in the United States of America, which, as it will be hereafter cited at large in this report, need not be here more particularly described; *Second*, an overture from the Presbytery of South Alabama, "on the subject of closer relations with the Northern Presbyterian Church," and expressing the hope that our General Assembly will establish such relations; *Third*, an overture from the Presbytery of Chesapeake, asking this Assembly to appoint "a committee, untrammelled by instructions, to confer with a similar committee of the Northern General Assembly," as to "such measures as shall be best adapted to promote friendly relations and fraternal correspondence." Both of these overtures represent that an "organic union" between the two bodies represented by the two Assemblies is not contemplated in the request contained in their papers.

The committee have given to the subject a most careful and laborious consideration, and now recommend to the General Assembly the adoption of the following answer to the same.

The communication from the Northern Assembly is in the following words:

*Extract from the Minutes of the General Assembly of the Presbyterian Church in the United States of America, in session at Baltimore, May 21, 1873:*

The General Assembly, deploring the divisions that have occurred, and that continue, among Presbyterians in the United States of America, and earnestly desiring to do whatever is consistent with duty and fidelity to the Lord toward healing these divisions; and, furthermore, having good reason to hope that the action contemplated in the following paper will promote and secure this happy result, do solemnly declare:

*First*, That in accordance with a resolution, unanimously adopted by each of the two bodies now constituting the re-united Church, all action touching the brethren adhering to the body popularly known as the Southern General Assembly, together with all action touching the brethren adhering to the body known as the Old School Synod of Missouri, has been, since the re-union, and is now, null and void, and therefore of no binding effect, and not to be pleaded as a precedent in the future.

*Second*, The Assembly also express confidence in the soundness of doctrine, and in the Christian character of these brethren, and cannot doubt that a more intimate

communion would lead to the speedy removal of the barriers that now separate those of like precious faith, to increased mutual affection and esteem, and to a practical manifestation of oneness in Christ.

*Third*, With regard to the civil magistrate, and the relation of church and state, the Assembly deem it sufficient to call attention to the following statements and principles found in our standards, to-wit:

(1.) "Synods and councils are to handle or conclude nothing but that which is ecclesiastical, and are not to intermeddle with civil affairs which concern the commonwealth, unless by way of humble petition in cases extraordinary, or by way of advice, for satisfaction of conscience, if they be thereunto required by the civil magistrate." (Confession of Faith, Chap. XXXI., Sec. IV.)

(2.) "That God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men, which are in anything contrary to his Word, or beside it in matters of faith or worship." "That all church power, whether exercised by the body in general, or in the way of representation, by delegated authority, is only ministerial and declarative. *That is to say*, that the Holy Scriptures are the only rule of faith and manners; that no church judicatory ought to pretend to make laws to bind the conscience in virtue of their own authority; and that all their decisions should be founded upon the revealed will of God." (Form of Government, Chap. I., Secs. I. and VII.)

*Fourth*, For the purpose of carrying out the spirit of the foregoing resolutions, the Assembly will appoint two committees, to confer with similar committees, if appointed by the General Assembly of the Presbyterian Church in the United States, and by the Old School Synod of Missouri, to seek closer and more fraternal relations with these bodies.

This paper was adopted unanimously, and the following committee was accordingly appointed to confer with a like committee of the Presbyterian Church South: Rev. Samuel J. Nicolls, D. D., Rev. Henry J. Van Dyke, D. D., Rev. Ebenezer Erskine, D. D., Mr. J. K. Moorehead, and Hon. Joseph W. Edwards.

A true extract.

EDWIN F. HATFIELD, *S. C.*

In order to a full understanding of the whole matter, and of our duty in the premises, it may be proper to refer to a previous occasion, when it was brought under the consideration of the Southern General Assembly. Four years ago, in 1870, a paper was received from the Northern General Assembly, of which the following is a copy:

"Whereas, this General Assembly believes that the interests of the kingdom of our Lord throughout our entire country will be greatly promoted by healing all unnecessary divisions;

"Whereas, this General Assembly desires the speedy establishment of cordial relations with the body known as the 'Southern Presbyterian Church,' on terms of mutual confidence, respect, Christian honor, and love;

"Whereas, we believe that the terms of re-union between the two branches of the Presbyterian Church at the North, now so happily consummated, present an auspicious opportunity for the adjustment of such relations; therefore, be it—

"*Resolved*, 1, That a committee of five ministers and four elders be appointed by this Assembly, to confer with a similar committee, if it should be appointed by the Assembly now in session in the city of Louisville, Ky., in respect to opening a friendly correspondence between the Northern and Southern Presbyterian Churches, and that the result of such conference be reported to the General Assembly of 1871.

"*Resolved*, 2, That, with a view to the furtherance of the object contemplated in the appointment of said committee, this Assembly hereby re-affirms the 'Concurrent Declaration' of the two Assemblies which met in the city of New York last year, viz.:

"'That no rule or precedent which does not stand approved by both bodies shall be of any authority in the re-united body, except in so far as such rule or precedent may affect the rights of property therein.'

"*Resolved*, 3, That two ministers and one elder of the committee appointed by this Assembly be designated as delegates to convey to the Assembly now in session at Louisville, Ky., a copy of these resolutions, with our Christian salutations."

This communication having been presented, the Rev. J. C. Backus, D. D., Rev. H. J. Van Dyke, D. D., and the Hon. W. E. Dodge, delegates appointed and present, in pursuance of the last resolution, were introduced, and addressed the Assembly on the subject of their mission, to which a suitable response was made by the moderator. The following resolution was also adopted:

*Resolved*, That this Assembly duly appreciates the marked courtesy and kindness of the General Assembly now sitting in Philadelphia, in commissioning brethren so particularly acceptable to us to be the bearers of its resolutions to this body; that we will take into careful consideration the proposition presented by them; and that, in order to proper deliberation and care in so important a matter, these resolutions, together with the message and exposition of the delegation, be referred to the Committee on Foreign Correspondence, with instruction to report, at the earliest possible time, recommending an answer to this proposition."

The report of this committee was made in due time, and, after full deliberation, was adopted by the Assembly. The first part of the answer was in these words:

"To this proposition, then, that a committee of five ministers and four elders be appointed by this Assembly to confer with a similar committee of their Assembly, in respect to opening a friendly correspondence between the Northern and Southern Assemblies, your committee recommend the following answer:

"Whatever obstructions may exist in the way of a cordial intercourse between the two bodies above named are entirely of a public nature, and involve grave and fundamental principles. The Southern Presbyterian Church can confidently appeal to all the acts and declarations of all their Assemblies, that no attitude of aggression or hostility has been, or is now, assumed by it toward the Northern Church. And this General Assembly distinctly avows (as it has always believed and declared) that no grievances experienced by us, however real, would justify us in acts of aggression, or a spirit of malice or retaliation against any branch of Christ's visible kingdom. We are prepared, therefore, in advance of all discussion, to exercise towards the General Assembly North, and the churches represented therein, such amity as fidelity to our principles could, under any possible circumstances, permit. Under this view, the appointment of a committee of conference might seem wholly unnecessary; but in order to exhibit before the world the spirit of conciliation and kindness to the last degree, this Assembly agrees to appoint a committee of conference, to meet a similar committee already appointed by the Northern Assembly, with instructions to the same that the difficulties which lie in the way of cordial correspondence between the two bodies must be distinctly met and removed, and which may be comprehensively stated in the following particulars."

These "particulars" it is not necessary for our present purpose to recite. A pastoral letter, also, explanatory of this paper, was addressed to our churches.

When this action of our Assembly was reported to the Northern Assembly it immediately resolved "that the further consideration of the subject be postponed, and the committee be discharged," basing its action upon the ground that "the Southern Assembly, while receiving our delegates with marked courtesy, and formally complying with our proposition for the appointment of a committee of conference, has, nevertheless, accompanied that appointment with declarations and conditions which we cannot accept, because they involve a virtual pre-judgment of the very difficulties concerning which we invited the conference."

How far the reason assigned was sufficient for declining a conference thus invited and accepted, is a question upon which we are not here called to sit in judgment. The facts are before the world. But the practical consideration now before us is in the fact that a proposal for another conference, substantially of the same purport as the one received in 1870, is now laid before us. It will be observed that in this paper the Northern Assembly, "deploring the divisions that have occurred, and that continue, among Presbyterians in the United States of America, and earnestly desirous to do whatever is consistent with duty and fidelity to the Lord toward healing those divisions," appointed last year a committee to confer with a similar committee, if appointed by this Assembly, "to seek closer and more fraternal relations between these two bodies." To any proposal of this kind for removing causes of alienation among the churches, and looking toward more fraternal relations, the Southern Presbyterian Church is now, and has been at all times, prepared to give a sincere and hearty response in the affirmative. At the time of its organization, in 1861, the following explicit declaration was made by our General Assembly, in an "Address to all the Churches of Jesus Christ throughout the Earth": "We desire to cultivate peace and charity with all our fellow-Christians throughout the world. We invite to ecclesiastical communion all who maintain our principles of faith and order." Again, in 1865, after the close of the war, we find the following: "It may be proper at this point to declare, concerning other churches, in the most explicit manner, that, in the true idea of 'the communion of saints,' we would willingly hold fellowship with all who love our Lord Jesus Christ in sincerity; and especially do we signify to all bodies, ministers and people of the Presbyterian

Church, struggling to maintain the true principles of the same time-honored confession, our desire to establish the most intimate relations with them which may be found mutually edifying and for the glory of God."

These, and similar declarations, made in the most solemn periods in the history of our Church, and published to the world, were intended to be a clear and abiding avowal of the spirit of our successive Assemblies, and of our people represented in them.

But now, in response to this renewed proposal already referred to, this Assembly does hereby again agree to appoint a committee, consisting of three ministers and two elders, whose duty it shall be to meet with the committee appointed by the Northern Assembly, at such time and place as may be designated by the chairmen of the two committees, and enter fully into conference concerning the removal of those causes which have heretofore prevented fraternal relations between the two churches.

Inasmuch, however, as it appears that the instructions given to its committee by our Assembly in 1870 were made a ground of serious objection by the other party, this Assembly, with a sincere desire to "follow the things which make for peace, and things wherewith one may edify another," yields to the wishes of the Northern Assembly in this particular, and appoints its committee without any special instructions, only requiring that the results of the conference shall be reported to our next General Assembly for its judgment thereon.

In order to prevent misapprehension, whether on the part of our own people or others, as to the purport and scope of any negotiations which may arise from the step here taken, the Assembly feels that it is due to itself and to candor to state explicitly that an organic union with the Northern Assembly is not contemplated in this action, it being our deliberate conviction that the agitation of that subject would tend to retard, and not to promote, the formation of those "closer fraternal relations" which we understand the communication now before us to propose.

But, on the other hand, the Assembly as explicitly declares the readiness and desire of our Church, both of our judicatories in their official capacity and of our people in their social Christian intercourse, to welcome to full and equal fellowship with ourselves in the privileges of the gospel, and in labors for the extension of our Redeemer's kingdom, all those who, holding the same great principles of evangelical doctrine and ecclesiastical polity which we hold, are willing to cast in their lot with us by entering our communion.

Respectfully submitted, by order of the committee,

J. L. KIRKPATRICK, *Chairman*.

The following committee was accordingly appointed to confer with the committee appointed by the Assembly North, viz.: Rev. William Brown, D. D., Rev. R. P. Farris, D. D., Rev. B. M. Palmer, D. D., Hon. J. A. Inglis, Hon. B. M. Estes.

We have the satisfaction now to inform you that all the members of the committee above named are present, and are prepared to undertake the solemn and responsible duty assigned them, viz.: "to enter fully into conference concerning the removal of those causes which have heretofore prevented fraternal relations between the two churches;" and we take the earliest occasion to say that, if these existing "causes" can be removed, and such fraternal relations established, the result will be viewed with sincere gratification by this committee, and by the Church which we represent.

As we are here in response to the invitation received from your General Assembly, it seems to us the most suitable way of approaching the important subject in charge of the two committees, to request a statement on your part of such matters as you deem it proper to propose for our consideration. They shall receive on our part a prompt and earnest attention.

Yours very truly,

WILLIAM BROWN, *Chairman*.

No. 2.

BALTIMORE, *January 8th, 1875.*

REV. WILLIAM BROWN, D. D., *Chairman of the Committee appointed by the General Assembly of the Presbyterian Church in the United States:*

DEAR BROTHER: Your communication, containing a copy of the report of the Committee on Foreign Correspondence of your Assembly, and also a statement of the functions of your Committee of Conference, has been received, and placed in the hands of the committee of our Assembly. In reply, we beg leave first of all to call the attention of your committee to the action of the General Assembly under which our committee was appointed, which is as follows:

The General Assembly, deploring the divisions that have occurred, and that continue, among Presbyterians in the United States of America, and earnestly desiring to do whatever is consistent with duty and fidelity to the Lord toward healing these divisions; and furthermore, having good reason to hope that the action contemplated in the following paper will promote and secure this happy result, do solemnly declare—

*First*, That in accordance with a resolution unanimously adopted by each of the two bodies now constituting the re-united Church, all action touching the brethren adhering to the body popularly known as the Southern General Assembly, together with all action touching the brethren adhering to the body known as the Old School Synod of Missouri, has been, since the re-union, and is now, null and void, and therefore of no binding effect, and not to be pleaded as a precedent in the future.

*Second*, The Assembly also express confidence in the soundness of doctrine, and in the Christian character of these brethren, and cannot doubt that a more intimate communion would lead to the speedy removal of the barriers that now separate those of like precious faith, to increased mutual affection and esteem, and to a practical manifestation of oneness in Christ.

*Third*, With regard to the civil magistrate, and the relation of church and state, the Assembly deem it sufficient to call attention to the following statements and principles found in our standards, to-wit:

(1.) "Synods and councils are to handle or conclude nothing but that which is ecclesiastical; and are not to intermeddle with civil affairs which concern the commonwealth, unless by way of humble petition in cases extraordinary; or by way of advice, for satisfaction of conscience, if they be thereunto required by the civil magistrate." (Confession of Faith, Chap. XXXI., Sec. IV.)

(2.) "That God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men, which are, if anything, contrary to his Word, or beside it in matters of faith or worship." "That all church power, whether exercised by the body in general, or in the way of representation by delegated authority, is only ministerial and declarative. *That is to say*, that the Holy Scriptures are the only rule of faith and manners; that no church judicatory ought to pretend to make laws to bind the conscience, in virtue of their own authority; and that all their decisions should be founded upon the revealed will of God." (Form of Government, Chap. I., Secs. I. and VII.)

*Fourth*, For the purpose of carrying out the spirit of the foregoing resolutions, the Assembly will appoint two committees, to confer with similar committees, if appointed by the General Assembly of the Presbyterian Church in the United States, and by the Old School Synod of Missouri, to seek closer and more fraternal relations with these bodies.

The report was adopted unanimously, and the following committee was accordingly appointed, to confer with a like committee of the Presbyterian Church South: Rev. Samuel J. Nicolls, D. D., Rev. Henry J. Van Dyke, D. D., Rev. Ebenezer Erskine, D. D., Mr. J. K. Moorehead, and Hon. Joseph W. Edwards.

After this action taken at Baltimore, the committee was enlarged by order of the Assembly of 1874, and the following persons were appointed: Rev. S. J. Nicolls, Rev. H. J. Van Dyke, Rev. Henry Darling, Rev. Edwin F. Hatfield, Rev. Thomas H. Skinner, Rev. Ebenezer Erskine, and Messrs. Benjamin Whiteley, J. K. Moorehead, Joseph W. Edwards, and Samuel M. Breckenridge.

We regret that part of our committee, namely, Rev. Edwin F. Hatfield, Benjamin Whiteley, J. K. Moorehead, Joseph W. Edwards, have been detained by sickness, or by such engagements as necessarily prevented their attendance; but those who are absent are of one mind with us in our earnest desire to see fraternal relations established on just and honorable grounds between the bodies which our committees respectfully represent.

We have recited the action of our Assembly under which we have been appointed, because it expresses the spirit of good-will and confidence in you with which we come to this conference. We represent a church holding in every respect the same standards and confessions that your own has adopted. We have confidence in you as brethren in Christ, and we believe that the restoration of intimate and fraternal relations between our churches would be for the peace of our common country, the advancement of the kingdom of Christ, and to the honor of the great Head of the Church.

In the earnest desire to accomplish these ends, we now propose that your committee should join with us in recommending to our respective Assemblies the interchange of delegates, thus recognizing each other as corresponding bodies. We desire this, not

only as a matter of courtesy and fraternal feeling, but in the hope that it will speedily lead to an equitable adjustment of matters of equal interest to both bodies, in the mission work of the churches, both at home and abroad, and to co-operation in the great work of evangelization.

In this proposal to establish between our Assemblies the fraternal relations of corresponding bodies, our committee are unanimous; nor do we know of any reasons why it should not be done.

Awaiting your reply to the proposition contained in this communication, and with fraternal regard and sentiments of respect, I remain,

In behalf of the committee, SAMUEL J. NICCOLLS, *Chairman*.

No. 3.

BALTIMORE, *January 9th, 1875.*

REV. SAMUEL J. NICCOLLS, D. D., *Chairman of Committee of Conference:*

DEAR SIR: The communication of your committee was received yesterday, and has been duly considered.

The only measure suggested "to establish between our Assemblies the fraternal relation of corresponding bodies," to which you refer, is in these words: "In the earnest desire to accomplish these ends, we now propose that your committee should join with us in recommending to our respective Assemblies the interchange of delegates, thus recognizing each other as corresponding bodies."

Upon this proposal we submit the following remarks:

1. Fraternal correspondence among Presbyterian churches has been a matter of such common occurrence, and so easily arranged in the Assembly itself, as naturally to raise the inquiry, why is it so different now? The simple fact that two committees of our General Assemblies have to be gathered here, from far distant parts of the country, to sit in solemn conference concerning a measure of this kind, intimates some peculiarity belonging to the case before us.

2. This suggestion is confirmed by the paper itself which was adopted by our Assembly, for it speaks of "*divisions*," and a desire "to do whatever may be consistent with duty and fidelity to the Lord toward healing these divisions." Your committee also speak of "the *restoration* of intimate and fraternal relations between our churches." These expressions point with unerring certainty to a fact well known over the whole country, namely, that between your Church and ours there has been, for more than ten years, such an entire alienation as to prevent all fraternal correspondence between the two General Assemblies.

When, therefore, your committee propose to heal acknowledged "*divisions*," and "the restoration of intimate and fraternal relations," with the remark that you "know of no reasons why it should not be done," it seems incumbent upon us to call to remembrance that the Assembly we represent has, in accordance with the exact state of the case, explicitly recognized the fact that there are "*causes*" which have heretofore prevented fraternal relations, and that they have appointed us to enter fully into conference *concerning their removal*. In answer, then, to your proposal to establish such relations, without any regard whatever, as it seems, to those "*causes*" preventing them, we are obliged to say that we find ourselves unable to accede to it as thus presented, nor can we adopt your remark, that "we know of no reasons why it should not be done."

We are here brought to a point where the way is fully opened for an exposition of those things which have debarred the Southern Assembly from holding official intercourse with the Assembly North, and of what is deemed indispensable for their removal.

They may be summarily stated under two heads: *Unjust and injurious accusations preferred against the whole Southern Presbyterian Church, and the course pursued in regard to church property.*

#### I. UNJUST AND INJURIOUS ACCUSATIONS.

1. *The charge that the Southern Assembly was organized in the interest of, and to subserve the ends of the Confederate Government.*

It is as follows:

"Whereas, during the existence of the great rebellion which has disturbed the peace and threatened the life of the nation, a large number of Presbyteries and Synods in the Southern States, whose names are on the roll of the General Assembly as constituent parts of this body, have organized an Assembly denominated 'The General Assembly of the Confederate States of America,' in order to render

their aid in the attempt to establish, by means of the rebellion, a separate national existence to conserve and perpetuate the system of slavery; therefore,

"Resolved, 1, That this Assembly regards the civil rebellion for the perpetuation of negro slavery as a crime against our national government and against God, and the secession of those Presbyteries and Synods from the Presbyterian Church, under such circumstances and for such reasons, as unwarranted, schismatical and unconstitutional." (Minutes of 1865, p. 560.)

The limits of this communication allow but a brief answer. In the Address issued by our Assembly when it was organized—a paper intended carefully to declare its position—it explicitly affirms that this organization was effected to "subserve the interests of true religion;" that the Assembly, "as a spiritual court," should "know neither the Confederate nor the United States;" that it had not "mixed the issues of this world with those of the kingdom of God." It solemnly testifies that the Church has never been "entrusted with the organization of society, or the construction of governments." It declared again, in 1865, that it was not organized "to subserve any political or secular purpose whatsoever." Yet, in the face of all this, our Church is charged with having done the very thing it solemnly declares before the whole world it had never done, and from which it felt itself restrained by its most sacred and cherished convictions. We can safely assert that our separation from the Northern Assembly was to escape these political complications.

2. A second accusation is that the Southern Church had changed its ground on the subject of slavery, so as to hold opinions which were heretical and blasphemous.

This charge is contained in the extracts above, and is elsewhere repeated again and again in various forms. It should be observed that "perpetuate" was never used by our Assembly in any such connection as in the expression marked as a quotation. It is simply an interpolation of its accusers. The word "conserve" was used in the Narrative of 1864, but manifestly in the same sense in which the Assembly (New School) employed it the next year, 1865, when it declared "that the Church must conserve the state," namely, to make the best of existing institutions by supplying those living under them with the ministrations of the gospel.

A single extract from the "Address," before referred to, will show how unjust is the allegation here made.

"We would have it distinctly understood that in our ecclesiastical capacity we are neither the friends nor the foes of slavery; that is to say, we have no commission either to propagate or abolish it. The policy of its existence or non-existence is a question which exclusively belongs to the state. We have no right, as a Church, to enjoin it as a duty or to condemn it as a sin. Our business is with the duties that spring from the relation, the duties of the masters on the one hand, and of their slaves on the other. These duties we are to proclaim and to enforce with spiritual sanctions. The social, civil, political problems connected with this great subject transcend our sphere, as God has not entrusted to his Church the organization of society, the construction of governments, nor the allotment of individuals to their various stations."

We leave this statement to speak for itself. It is the ground on which the question involved is placed by the Word of God.

But certain opinions on the subject of slavery are pronounced "not only heresy, but blasphemy;" "both heretical and blasphemous;" and that it was the purpose of the Northern Assembly to fix the stigma of "heresy" and the horrid infamy of "blasphemy" upon our Church is, we regret to say, perfectly unmistakable. They say, "Duty to the Head of the Church forbids that the Assembly should compromise with heresy and sin." "They know no scriptural way by which those who have gone out from us proclaiming heresy can be restored to the bosom of the Church until after recantation." (See Minutes for 1865, p. 586; also for 1866, pp. 86, 87.)

3. We notice, in the third place, the charge of *schism* which is made against the Southern Church.

The resolution containing it has been already quoted. It pronounces our separation from the Northern Assembly as "unwarranted, schismatical, and unconstitutional." In the Minutes of the Assembly of 1865 and 1866, our Church is contemptuously spoken of as a "wicked schism," as "the schismatical sect of united Old School and New School Presbyterians which has been organized in the wide region covered by the lately rebellious States." They speak of "the wicked conduct of the authors of that schism," and of those "sinful revilings of the Presbyterian Church and its acts;" of "those who organized this sinful schism;" of "those same schismatics" who "deliberately resolve to perpetuate the sectarian organization

they had created;" that "the Presbyterian Church has no alternative consistent with safety, with self-respect, with the righteousness of its own past conduct, with fidelity to Divine truth or Christian duty, or with obedience to God, but to accept the renunciation of these deluded men, to testify against their sinful acts, and to keep her skirts clear of their miserable doings."

This accusation of "schism" is repeated probably twenty times in various places. Its violence lies upon its face, but becomes the more aggravated if due weight is given to the following considerations.

One is the *character of the declaration made by our Assembly on this subject*. At the time of organization, in 1861, they speak in the following mild and respectful words:

"We should be sorry to be regarded by our brethren in any part of the world as guilty of schism. We are not conscious of any purpose to rend the body of Christ. On the contrary, our aim has been to promote the unity of the Spirit in the bonds of peace. If we know our own hearts, and can form any just estimate of the motives which have governed us, we have been prompted by a sincere desire to promote the glory of God, and the efficiency, energy, harmony, and zeal of his visible kingdom in the earth. We have separated from our brethren of the North as Abraham separated from Lot, because we are persuaded that the interests of true religion will be more effectually subserved by two independent churches, under the circumstances in which the two countries are placed, than by one united body."

"For the sake of peace, therefore, for Christian charity, for the honor of the Church, and for the glory of God, we have been constrained, as much as in us lies, to remove all occasion of offense. We have quietly separated, and we are grateful to God that, while leaving for the sake of peace, we leave it with the humble consciousness that we ourselves have never given occasion to break the peace." And much more to the same effect.

The other consideration is this, *that we were constrained in conscience to that separation*. A political theory was propounded, which, whether right or wrong, the Church had no power to decide. The true interpretation of the constitution of the United States as to the kind of government it was intended to form, whether eminent jurisdiction, ultimate sovereignty, belonged to the Federal or State government, was a question on which the most eminent statesmen, North and South, were divided from the formation of the constitution. And this was the question which the Assembly of 1861 took upon itself to decide, and made obedience to that decision a condition of membership in the Church. The most sacred duty we owed to ourselves and our churches, every obligation under the sun forbade us to give place by subjection to those who had thus "violated the constitution of the Church and usurped the prerogative of the Divine Master." (See protest of Dr. Hodge and others.)

The cause of righteousness and peace demanding it, we effected a separation in the most quiet manner possible. Such were the circumstances; and yet for this, and this alone, the accusation of "schism," and in the most offensive terms, is hurled after us, and the ear of the world has been vexed with the outcry. What would be thought now if the churches of England and Holland had undertaken to decide the political question for their members in this country when the revolution of 1776 came on, and had followed disobedience with such a declaration as the following:

"Would they have us recognize as good Presbyterians men whom our own government, with the approval of Christendom, may soon execute as traitors?" (Minutes, 1861, page 343.)

If there has been any schism committed, we may safely leave the determination of its real cause to the judgment of God and of his people.

And at this point it is suitable to represent freely and fully to the brethren of your committee that this kind of political action, begun in 1861, and carried on in successive Assemblies through 1866, constitutes at once a most weighty grievance to us, because much of it was aimed at our people, and constitutes also a serious hindrance to establishing fraternal relations, because they are lamentable departures from some of the fundamental principles laid down in those noble standards which, as you truly observe, we hold in common. We must be permitted, in fidelity to our convictions, and to this candid conference, to refer to some of the many examples by which the truths of this allegation may be understood.

Repeated instances are found in which the Assembly pronounces what it was the duty of the Federal government to do or not to do, in regard to great questions of public policy, which the Church has no commission whatever to decide.

Also as to the political rights of classes in society. Among a large number take the following:

"That the colored man in this country should *enjoy the rights of suffrage* in common with all other men is but a simple dictate of justice." This is argued and reiterated over two pages. (Minutes of General Assembly, New School, 1865.)

They *interpret political constitutions*. In 1865, when the Assembly (Old School) passed an order forbidding Presbyteries and church sessions to receive as members any persons who had aided the Southern cause, unless they professed repentance, they enjoined upon them to deal mildly with "churches in the border States, where many impulsive and ardent young men, without due consideration, have been led away by their superiors, or seduced from their loyalty by their erroneous interpretation of the doctrine of State rights." (Minutes, pp. 562, 563.)

They decide *what degree of punishment should be inflicted upon political offenses*. "It is necessary for the due vindication and satisfaction of national justice that the chief fomenters and representatives of the rebellion should, by due course and process of law, be visited with condign punishment." That is to say, the Assembly decides they ought to be hung. (Minutes, New School, 1866.)

If the Church of God can properly handle such questions as "the right of suffrage" and the right or "erroneous doctrine of State rights," then what possible secular question does not come within its scope?

One other example remains, and which is simply mentioned without dwelling upon it. We refer to the arbitrary and oppressive manner in which the Synods of Kentucky and Missouri, together with their Presbyteries and members, were dealt with, as they stood connected with the signers of the Declaration and Testimony. We are the more entitled to mention this, as these Synods thus dealt with are now constituent parts of the Southern Church.

Such is a review of this part of the subject in hand.

That accusations such as those which have been brought to your notice must present obstacles to fraternal relations as long as they remain unremoved, is too plain to admit of argument. We are obliged to declare that they are an offense against the truth, and a perpetual offense against the rightful good name and Christian honor of our Church. We say, therefore, in all kindness and firmness, that it is necessary for the end desired in this conference that they should be fairly removed. If we have been somewhat slow to take encouragement as to the probability of any effectual measures for such a happy result, we are persuaded you will readily make due allowance when your attention is called to an emphatic declaration by each of the Assemblies constituting your united body.

The Old School Assembly of 1866, in review of "the past five years," approved the following: "The General Assembly has nothing in the matter aforesaid to change, nothing to explain, nothing to modify, nothing to take back, nothing to amend in any way, shape or form whatever, it being needful only for any one to correct the misrepresentations published and industriously circulated concerning these deliverances and injunctions, in order clearly to vindicate both the moral and ecclesiastical right of the Assembly to enact the same." (Minutes, p. 89.)

The New School Assembly in 1865 said, "Our record as a Church we commit to the calm judgment of posterity, in the full assurance that there is neither a line nor a word the Christian patriotism of the future will desire to erase, not a single sentiment befitting our relation to this great conflict it will find unexpressed."

It may be hoped, however, that the excited passions of those years, when so many were everywhere "carried away as with a flood," have subsided, and are succeeded by calmer counsels. And if it is your opinion, brethren, that you can now do anything "consistent with duty and fidelity to the Lord towards healing these divisions," by lifting away the reproach which to our apprehension has been cast upon our Church, but which, being undeserved, returned to rest most deeply upon yours, be assured we shall be ready and waiting to meet it as, we trust, in the spirit of Christian men, "seeking the things which make for peace, and things wherewith one may edify another." We may appropriately repeat here the gentle words of our Assembly of 1870:

"The Southern Presbyterian Church can confidently appeal to all the acts and declarations of their Assemblies that no attitude of aggression or hostility has been or is now assumed by it towards the Northern Church. And this General Assembly distinctly avows (as it has always believed and declared) that no grievances experienced by us, however real, would justify us in acts of aggression, or a spirit of malice or retaliation against any branch of Christ's kingdom."

## THE CONCURRENT DECLARATION.

One part of this general head remains to be noticed briefly. It may be claimed that the resolution of the *Concurrent Declaration*, to which your Assembly has referred, and to which you also refer in your paper, has already sufficiently removed the difficulties which have been mentioned. We are not able to view it in that light. That resolution, when quoted in full, is in these words:

“The official records of the two branches of the Church, for the period of separation, should be preserved and held as making up the one history of the Church, and no rule or precedent which does not stand approved by both bodies should be of any authority until re-established in the united body, except in so far as such rule or precedent may affect the rights of property founded thereon.”

Omitting other suggestions concerning this resolution, it is obvious to remark:

*First*, That it is manifest upon its face, and still more by the context throughout the whole series of ten resolutions, that it was intended and prepared as simply an arrangement between the two churches when uniting in 1870. It is, in fact, expressly so declared in the preamble. Why seek, then, to apply it to matters for which it was not prepared, and a case which it does not fit at all? For—

*Second*, Take the words “rule and precedent,” and apply them to some of the most grievous accusations and acts to which attention has been called, and then you have the unavoidable implication that, up to 1870, when we were accused of “immorality and sin,” “heresy,” “schism,” and “blasphemy,” your Assembly had a “rule and precedent” for the operation, and the only benefit we can hope to derive from it is that it is not to be so applied any more in the future! But—

*Third*, Be this as it may, we are obliged to say, though with regret, that it would be anything but comfortable to our Church to have grievances which strike so deep adjusted by any indirect and inadequate proceeding whatsoever. Surely in seeking the removal of causes which prevent fraternal relations, it is every way best to go straight to the *root of the bitterness that troubles*.

Let us not be understood as imputing to you any consciousness or purpose whatever of dealing with this matter in any other than in a manner worthy of its grave importance. Let it be further understood that should the result of your deliberations be that the views here presented have a just foundation, all that we desire is that the imputations which we conceive to be resting upon our Church by the acts of your Assembly should be removed; we care not in what terms, so they directly and fairly cover the case. Anything beyond that we should consider it unworthy of the character of a Christian gentleman to ask or accept.

The matter of church property will be the subject of an additional communication.

By order of the committee. Very respectfully yours,

WILLIAM BROWN, *Chairman*.

## II. CHURCH PROPERTY.

BALTIMORE, *Jan. 11th*, 1875.

REV. SAMUEL J. NICCOLLS, D. D., *Chairman*:

DEAR SIR: We now proceed to notice the second general cause preventing fraternal relations, namely: *The course pursued in regard to church property.*

Most of the trouble in this matter is in the States of Missouri, Kentucky, and Tennessee, with individual cases elsewhere. The amount of property in dispute, or liable to it, has been estimated at not less than two millions of dollars. Some cases have been settled by arbitration. Other cases have been adjudicated in the civil courts, and the property adjudged sometimes to one side and sometimes to the other, not upon principles of equity, but upon legal technicalities. From the information received we are enabled to state that our people have, from the first, earnestly endeavored to settle the difficulty by compromise and arbitration, but in most instances it has been refused, and they have been harrassed with costly litigation, whereby have come increased heart-burnings and dissensions, and no small reproach upon the Christian name.

This state of things cannot be contemplated with satisfaction by any who regard the peace of the Church, and “whatsoever things are lovely and of good report”

And now, without entering into a discussion concerning the decision of the Supreme Court of the United States in the case of the Walnut-Street church, Louisville, Ky., or how far the action of the General Assembly (North) of 1872, in approving the principles there laid down, was inconsistent with the action of both the Old and New School Assemblies in approving precisely the opposite principle laid down

by the courts of Pennsylvania, in the controversy of 1837 and 1839 (see church case in Baird's Digest), we here propose that this whole matter shall be submitted to arbitration on the principles presented in the paper adopted by the Old School Assembly of 1839, and of which, for convenient reference, as well as general information, a copy is here given, as follows (1839, p. 158):

*Be it resolved*, by the General Assembly of the Presbyterian Church in the United States of America:

1. That this body considers itself and the Church at large bound, as both have been not only willing, but desirous, to adjust all claims against the corporate property of the Church, whether legal or equitable, in the most prompt, fair and liberal manner.

2. That this is especially the case touching any claims which may exist on the part of the four Synods of Utica, Geneva, Genesee, and the Western Reserve, declared in 1837 to be no part of the Presbyterian Church, or on the part of those who seceded from the Church in 1838, or on the part of any body constituted out of the whole or any part of these elements. And that, in regard to all and each of these bodies and persons, the Assembly will faithfully adhere to any pledge or promise, express or implied, which it can justly be construed ever to have made, and will fulfil every expectation which it ever knowingly allowed to be cherished.

3. The trustees of the Assembly are hereby authorized and requested to do, on the part of this Assembly, should occasion offer, whatever is lawful, competent, and equitable in the premises, conformable to the principles, and in the manner heretofore laid down in the Minutes of this Assembly for 1837 and 1838, so far as relates to the corporate property of the Church, or any equities springing out of the same.

4. With reference to all institutions, corporations, congregations, and other public persons or bodies in connection with us, but holding property for ecclesiastical purposes, or for religious and benevolent uses, which property is not subject to the control of the Assembly, although the said persons, institutions, or congregations may be, in all such cases where difficulties relating to property have arisen or shall arise, in consequence of the long and painful disorders and divisions in our Church, we advise all our members and friends to act on the general principles heretofore laid down, and with the spirit of candor, forbearance, and equity which has dictated this act.

5. The Assembly reiterates the declaration, that its chief desire, in all this part of our Church troubles, is to do even and ready justice to and between all persons and interests over which it has any control, or in regard to which it has any duty to perform. (Baird's Digest, p. 800.)

In accordance with the excellent Christian spirit of this paper, we propose that a plan shall be now arranged by which, so far as possible, all matters of church property that are in dispute, or that have not been adjudicated or otherwise settled satisfactorily to both parties, and all claims to property of any kind, shall be settled by arbitration, upon principles of equity and fair dealing, as becometh Christians.

Should this proposal be such as you approve, we suggest that the details may be most satisfactorily arranged after an oral conference between the two committees.

By order of the committee. Yours very truly,

WILLIAM BROWN.

[No. 4.]

FRANKLIN-STREET PRESBYTERIAN CHURCH,  
BALTIMORE, MD., *January 10, 1875.*

REV. WILLIAM BROWN, D. D.:

DEAR BROTHER: We have carefully considered your communication of January 9th, declining our proposal to recommend to our respective Assemblies the interchange of delegates as between corresponding bodies. Your refusal to accept and return courtesies, which, as you properly observe, are quite common between different Christian denominations, and especially between different bodies of Presbyterians, seems to us, as it does to you, to require a full vindication on your part; and we recognize the frankness with which you have stated your reasons for that refusal.

Our committee regret that you do not see your way clear to join with us in the proposed recommendation, and we cannot but think that there is some misunderstanding on your part of the action of our Assembly which leads you to close the door on this first and simplest step towards the establishment of fraternal relations. In examining the reasons by which you justify your refusal, we find them to consist of two kinds—

I. You adduce certain acts and deliverances of both these Old School and New School Assemblies at the North, prior to the union of the bodies in 1870, which, in your judgment, are unconstitutional and inconsistent with the proper functions of ecclesiastical assemblies. With reference to these deliverances and expressions of opinion, made well nigh ten years ago, and under peculiar circumstances, we cannot see how they are to affect our proposed relations as corresponding bodies. If we were negotiating with reference to organic union, we admit that the case would be different; but, in proposing simply fraternal relations, we cannot for a moment consent that another body shall tell us how we should interpret our constitution, or that it shall sit in judgment upon our action with reference to our own people. We claim the right to interpret our own constitution, and we freely concede a similar right to you. If by our expressions of opinion, with regard to the state and the duties of citizens in times of war, we have made, as you affirm, "lamentable departures from some of the fundamental principles laid down in those noble standards which we hold in common," it would be easy for us, were we so disposed, to find on your records expressions of opinion open to the same objections. If, then, mistakes were made in this matter, they belong to both sides; and, as our earnest desire is to forget and forgive in the spirit of our Master, we ask the same clarity in return. Though some of your actions were displeasing to us, we bring no accusations, nor do we ask, as a condition for fraternal relations, that you should alter your opinions and deliverances expressed in the same peculiar times and circumstances. For ourselves we claim no infallibility, either for the past or the future.

The interchange of delegates, as we understand it, is a simple recognition of the Christian character and good standing of those to whom such delegates are sent. It does not involve the mutual approbation of all the doings of the corresponding bodies. For example, when both your Assembly and ours entered into correspondence with the Cumberland Presbyterian Church we were very far from endorsing either their acts or the teachings of their doctrinal standards. Still less did we undertake to review the history and deliverances of a body which we were about to recognize as an independent organization of God's people.

Again, the solemn declaration of your own Assembly plainly shows that even the most obnoxious of the so-called violations of our constitution should not stand as a barrier to the proposed fraternal relations. In the "Address to all the Churches of Jesus Christ throughout the Earth," unanimously adopted by your first Assembly in 1861, you say, "We frankly admit that the mere unconstitutionality of the proceedings of the last Assembly (meaning the Assembly that met in Philadelphia in 1861) is not in itself considered a sufficient ground of separation." If, then, such action would not justify you in establishing a separate Church, we are at a loss to see how it justifies you in refusing our offer of fraternal correspondence.

If it were competent for our committee to discuss with you these so-called "political deliverances," we might define the present position of our Church by referring you to the "Concurrent Declaration," and to the recent action of our Assembly at St. Louis, which is as follows:

MEMORIAL OF REV. DR. BROOKES, ETC.

*To the Moderator of the General Assembly of the Presbyterian Church in the United States of America, in session at St. Louis, May, 1874:*

At a recent conference of a few Presbyterians connected with the Old School Synod of Missouri, commonly called the Declaration and Testimony Synod, the undersigned were directed to lay before the venerable body over which you preside the following statement of facts:

"In the year of our Lord one thousand eight hundred and sixty-five, the General Assembly, then known as the Old School, during its sessions in the city of Pittsburg, took certain action in relation to the examination of all persons coming from the Southern States, who might apply for admission into any of the Presbyteries or churches under the jurisdiction of the General Assembly; certain action in relation to the qualifications of ministers who might apply for aid to the Board of Domestic Missions; and certain other action growing out of the civil war. This led to the preparation and publication of a pamphlet, entitled a 'Declaration and Testimony,' which was designed to be, and was, in fact, a vigorous and earnest protest against all the acts of the Assembly during the war, touching the condition of the country, except such as were clearly sustained by the Word of God.

"The pamphlet was formally adopted by the Presbytery of Louisville, as an expression of its views and purposes, and was signed by a large number of ministers and ruling elders, principally in the Synods of Kentucky and Missouri.

"In the year of our Lord one thousand eight hundred and sixty-six, the General Assembly (Old School) met in St. Louis, and commenced its sessions by excluding from their seats in the body the commissioners of the Presbytery of Louisville. This was followed by a stormy debate, continued for several days, and resulting at length in the adopting of a paper which condemned 'the Declaration and Testimony' as a slander against the Church, schismatical in its character and aims, and its adoption by any of our church courts as an act of rebellion against the authority of the General Assembly. It was further resolved, 'that the signers of the Declaration and Testimony, and the members of the Presbytery of Louisville who voted to adopt that paper, be summoned, and they are hereby summoned, to appear before the next General Assembly, to answer for what they have done in this matter, and that until this case is decided, they shall not be permitted to sit as members of any church court higher than the session.' It was further resolved, 'that if any Presbytery shall disregard this action of the General Assembly, and at any meeting shall enroll, as entitled to a seat or seats in the body, one or more of the persons designated in the preceding resolutions and summoned to appear before the next General Assembly, then that Presbytery shall *ipso facto* be dissolved;' and it was still further ordered, 'that Synods, at their next stated meetings, in making up their rolls, shall be guided and governed by this action of the General Assembly.'

"Such, in brief, were the causes which led to the division of the Synod of Missouri in 1866; and since that time there have been two Synods in the State, each with the same number of Presbyteries, with almost the same number of communicants, and occupying precisely the same territory. It is needless to say that the interests of Christ's cause and kingdom, so far as committed to the care of Presbyterians, have greatly suffered by the separation and its subsequent strifes.

"The Presbyteries composing the Declaration and Testimony Synod have recently determined, by a decided majority of all the votes given, to send commissioners to the General Assembly of the Presbyterian Church in the United States, now in session at Columbus, Mississippi. But a number of congregations connected with this Synod, partly by reason of their unwillingness to abandon the position they have consistently and steadfastly maintained; partly by reason of their desire to avoid even the appearance of being controlled by political prejudices and sectional sympathies; partly by reason of their confidence in the soundness and piety and magnanimity of the great body of their Northern brethren; partly by reason of the conviction that they cannot so successfully prosecute the work of the Lord in organic union with their Southern brethren; partly by reason of their readiness to be used in any humble measure towards healing the divisions that have rent our beloved Church, remain for the time practically independent; and they are anxiously awaiting the action of the General Assembly in St. Louis before finally settling the question of their future ecclesiastical relations.

"We are therefore instructed to enunciate distinctly and frankly the principles held by those whom we represent; and if, as we believe, the same principles are held by the General Assembly, there is nothing, that is apparent at least, to prevent those closer and more fraternal relations which we long to see securely and permanently established on a basis of truth and righteousness.

"*First*, We strenuously hold to the plenary inspiration of the Word of God as contained in the Scriptures of the Old and New Testaments; and because we fear that there is a growing laxity of sentiment with regard to this absolutely vital truth in many denominations of Christians throughout the land, we deem it opportune to bear clear and unequivocal testimony that 'ALL Scripture is given by inspiration of God,' and to condemn in no uncertain terms every attempt to 'add unto these things' which the Holy Ghost has caused to be written, or to 'take away from the words of the book,' as it has been handed down to us from the days of the apostles; so that we do not hesitate to denounce all objections to any portion of the blessed Bible as 'profane and vain babbling, and oppositions of science falsely so-called.'

"*Second*, We cling with increasing attachment to the system of doctrine set forth in the Confession of Faith, and in the Larger and Shorter Catechisms, framed and adopted by the Westminster Assembly of divines; and we cordially assent to the Form of Government and the Book of Discipline in use in the Presbyterian Church of the United States of America.

"*Third*, Painful experience of the effect of utterances by so many of our ecclesiastical judicatories, touching political, secular, and merely humanitarian topics and measures, leads us to emphasize the following statements in our standards, a rigid adherence to which is, in our judgment, the only safeguard against the re-

currence of discussion in the Church: 1. 'God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men which are in anything contrary to his Word, or beside it in matters of faith or worship' (Confession of Faith, Chap. XX., Sec. II.). 2. 'There is none other head of the Church but the Lord Jesus Christ' (Confession of Faith, Chap. XXV., Sec. VI.). 3. Synods and councils are to handle or conclude nothing but that which is ecclesiastical; and are not to intermeddle with civil affairs which concern the commonwealth, unless by way of humble petition in cases extraordinary; by way of advice for satisfaction of conscience, if they be thereunto required by the civil magistrate' (Confession of Faith, Chap. XXXI., Sec. IV.). 4. 'All church power, whether exercised by the body in general, or in the way of representation by delegated authority, is only ministerial and declarative; *that is to say*, that the Holy Scriptures are the only rule of faith and manners; that no church judicatory ought to pretend to make laws to bind the conscience in virtue of their own authority; and that *all* their decisions should be founded upon the revealed will of God' (Form of Government, Chap. I., Sec. VII.).

"In addition to the foregoing statements, we respectfully call attention to the form of commission put into the hands of every minister and every ruling elder representing the Presbyteries in the General Assembly, requiring them 'to consult, vote, and determine in all things that may come before that body, according to the principles and constitution of this Church and the Word of God' (Form of Government, Chap. XXII., Sec. II.). If, therefore, our church courts will recognize their obligation to consult, vote, and determine, on all things coming before them, *only* 'according to the principles and constitution of this Church and the Word of God,' there can be no occasion for strife and separation, because no subject of a secular character will be entertained, and no subject with moral bearings and results will be carried beyond the plain and unquestioned testimonies and directions of the sacred Scriptures."

"*Fourth*, We hold that the General Assembly is no less bound to obey the requirements and observe the rules of procedure laid down in the constitution of the Church than the humblest member of the body of Christ; and no alleged act of insubordination against the authority of the highest ecclesiastical council, and no demand of popular indignation, will justify an exercise of power for which there is not explicit provision in this constitution.

"*Fifth*, Holding, as we do, the purely spiritual and non-political nature of the calling and work of the Church, as separate from the kingdom of this world, and believing that ecclesiastical judicatories have a right to speak only what our Lord has spoken, and to legislate only where he has legislated, of course we claim that all actions and assertions of these judicatories which are in anything contrary to the written Word, or beside it in matters of faith and worship, even though sustained by the decisions of all the civil tribunals and all the governments of the earth, are null and void, and of no binding force. That this venerable Assembly may be guided in all its deliberations by the Holy Spirit, so that its present session shall be abundantly owned of the Lord to the manifestation of his glory, in the purity, peace, and prosperity of the Church, is the sincere prayer of

Your obedient servants in him,

JAMES H. BROOKES,  
JOHN F. PHILIPS,  
WILLIAM CHRISMAN."

The following answer was recommended by the committee:

"Whereas, certain brethren belonging to the Old School Presbyterian Synod of Missouri have overtured this Assembly, stating their principles regarding the plenary inspiration of the Scriptures and the proper jurisdiction of church courts in things ecclesiastical only, and in these according to the Word of God, together with their firm adherence to our Confession of Faith, Catechisms, Form of Government, and Book of Discipline; be it—

"*Resolved*, That this Assembly cordially accept this overture as exhibiting the principles of the Presbyterian Church in the United States of America, and consider all actions of the Church in the past, if any, which may have been done contrary to these principles, to be null and void."

11. Another class of your grievances which you urge as a barrier to correspondence has reference to certain acts of former Assemblies of our Church concerning the Assembly and the body of Christians which you represent. These, we admit, are of such a character that they ought to be fully and fairly considered in our negotiations for closer and more fraternal relations. We are glad that now, after four years of effort in this direction, we have received from you an official state-

ment of these grievances, and have this opportunity to return an official answer. Were it true that we regard you as a "church organized in the interest of rebellion, and to conserve and perpetuate the interests of slavery"—did we believe that you hold opinions "heretical and blasphemous,"—there would indeed be an insuperable barrier to closer relations. The self-respect of the venerable body we represent would have prevented the appointment of our committee. But when we affirmed that we did not know of any reason why the proposed relation of corresponding bodies should not be agreed to, it was not because we were unaware that such expressions and actions as you quote from our records were to be found there, but because we knew that all such action concerning your Church had been, in the most positive and comprehensive language declared "null and void, and therefore of no binding effect, and not to be pleaded as precedent in the future;" and furthermore, that our Assembly had declared its "confidence in the soundness of doctrine and in the Christian character" of those who compose your communion. This deliberate and unanimous action of our Assembly was, as you are aware, the one by which this committee of conference was appointed. With regard to the wisdom and righteousness of the declarations of which you complain, we as a committee have nothing to say, nor does our appointment authorize us to sit in judgment upon them. They were made in peculiar times, and under strange and exciting circumstances, when the passions and feelings of men were profoundly moved. They now belong to history, and it is idle to talk of erasing them. But we are authorized to assure you that these actions and deliverances are not law, or rule, or precedent in our Church; and in giving you this assurance we cannot present it in a stronger way than to record the action of our Assembly through a series of years. To this end we desire to call your attention to the facts as they appear on our official records.

*First*, The General Assemblies representing the bodies familiarly known as the Old and New School, when meeting, for the last time prior to their union, in the city of New York, in May, 1869, did, among others, make the following "*Concurrent Declaration*": That no rule or precedent which does not stand approved by both bodies shall be of any authority in the re-united body, except in so far as such rule or precedent may affect the rights of property founded thereon."

Thus, by this comprehensive declaration, the deliverances of which you complain were stripped of all possible authority in the re-united body. And the fact is well known to us that, while the scope of this declaration is wide enough to include much more, it was in an especial manner intended to do away with the deliverances concerning the Southern Church now complained of, and to afford an opportunity to all Presbyterians, without any hindrance from the actions of the past, to unite together in closer fraternal relations.

*Second*, The "Concurrent Declaration" above quoted was re-affirmed and adopted by the General Assembly of the re-united Church at its first session, held in the city of Philadelphia, in May, 1870, as part of the following resolutions, and with special emphasis directed to the very ground of complaint now referred to.

#### ASSEMBLY OF 1870.

Whereas, This General Assembly believes that the interests of the kingdom of our Lord throughout our entire country will be greatly promoted by healing all unnecessary divisions;

Whereas, This General Assembly desires the speedy establishment of cordial fraternal relations with the body known as the "Southern Presbyterian Church," on terms of mutual confidence, respect, Christian honor, and love;

Whereas, We believe that the terms of re-union between the two branches of the Presbyterian Church at the North, now so happily consummated, present an auspicious opportunity for the adjustment of such relations; therefore, be it—

*Resolved*, 1, That a committee of five ministers and four elders be appointed by this Assembly to confer with a similar committee, if it shall be appointed by the Assembly now in session in the city of Louisville, Ky., in respect to opening a friendly correspondence between the Northern and Southern Presbyterian Churches, and that the result of such conference be reported to the General Assembly of 1871.

*Resolved*, 2, That with a view to the furtherance of the object contemplated in the appointment of said committee, this Assembly hereby re-affirms the "Concurrent Declaration" of the two Assemblies which met in the city of New York last year, viz.:

"That no rule or precedent which does not stand approved by both bodies shall be of any authority in the re-united body, except in so far as such rule or precedent may affect the rights of property founded thereon."

*Resolved*, 3, That two ministers and one elder of the committee appointed by this Assembly be designated as delegates to convey to the Assembly now in session in Louisville, Ky., a copy of these resolutions, with our Christian salutations.

ASSEMBLY OF 1873.

*Third*, The General Assembly which met in the city of Baltimore in May, 1873, not content with the broad and positive statements of the "Concurrent Declaration" as herein before stated, did adopt the following resolutions, declaring all previous action now complained of to be of no effect whatever, in language than which none stronger can be employed:

"The General Assembly, deploring the divisions that have occurred, and that continue, among Presbyterians in the United States of America, and earnestly desiring to do whatever is consistent with duty and fidelity to the Lord toward healing these divisions; and furthermore, having good reason to hope that the action contemplated in the following paper will promote and secure this happy result, do solemnly declare,

*First*, That, in accordance with a resolution unanimously adopted by each of the two bodies now constituting the re-united Church, all action touching the brethren adhering to the body popularly known as the Southern General Assembly, together with all action touching the brethren adhering to the body known as the Old School Synod of Missouri, has been since the re-union, and is now, null and void, and therefore of no binding effect, and not to be pleaded as a precedent in the future.

*Second*, The Assembly also express confidence in the soundness of doctrine and in the Christian character of these brethren, and cannot doubt that a more intimate communion would lead to the speedy removal of the barriers that now separate those of like precious faith, to increased mutual affection and esteem, and to a practical manifestation of oneness in Christ.

*Third*, With regard to the civil magistrate, and the relation of church and state, the Assembly deem it sufficient to call attention to the following statements and principles, found in our standards, to-wit:

(1.) "Synods and councils are to handle or conclude nothing but that which is ecclesiastical; and are not to intermeddle with civil affairs which concern the commonwealth, unless by way of humble petition in cases extraordinary; or by way of advice for satisfaction of conscience, if they be thereunto required by the civil magistrate." (Confession of Faith, Chap. XXXI., Sec. IV.)

(2.) "That God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men which are in anything contrary to his Word, or beside it in matters of faith or worship." "That all church power, whether exercised by the body in general, or in the way of representation by delegated authority, is only ministerial and declarative; *that is to say*, that the Holy Scriptures are the only rule of faith and manners; that no church judicatory ought to pretend to make laws to bind the conscience in virtue of their own authority; and that all their decisions should be founded upon the revealed will of God." (Form of Government, Chap. I., Secs. I. and VII.)

*Fourth*, For the purpose of carrying out the spirit of the foregoing resolutions, the Assembly will appoint two committees to confer with similar committees, if appointed by the General Assembly of the Presbyterian Church in the United States, and by the Old School Synod of Missouri, to seek closer and more fraternal relations with these bodies.

We can add nothing to the force of these direct and simple utterances by comment or argument. They were made in sincerity and in the earnest desire to remove the cause of alienation and to restore peace. We may be pardoned if we remind you, our Presbyterian brethren, that it is not the custom of Presbyterians to make utterances of uncertain meaning, and that the simplicity, the breadth, and the force of what our General Assembly has so repeatedly affirmed challenges for its perfect candor the respectful confidence, in its full meaning, of all who truly bear that name.

And now, in view of the foregoing statements, in which our committee are unanimous, we feel warranted in repeating with emphasis that we know of no reason why our proposal for the interchange of delegates, as between corresponding bodies, should not be accepted by you. And we feel constrained to add that we see weighty reasons why it should be done. As we stated in our former communication, we propose the interchange of delegates, not as a mere formal act of courtesy, but as the proper inauguration of measures, which, we trust, will be adopted by the two Assemblies for their mutual benefit and for the furtherance of their common interests.

in the cause of Christ. We are ready, so soon as this first proposal shall be accepted by you, as we still hope it will be, to submit other overtures looking to the speedy settlement of all controversies between us touching church property, the adjustment of our labors in missionary fields, which Providence has given to our joint possession, and to such co-operation in the great work of evangelization as may not be inconsistent with the integrity of two bodies of Christians holding the same standards of doctrine and ecclesiastical order. SAMUEL J. NICCOLLS, *Chairman*.

No 5.

BALTIMORE, *January 13th, 1875.*

REV. SAMUEL J. NICCOLLS, D. D., *Chairman of Committee of Conference:*

DEAR SIR: The reception of the paper from your committee, of date January 11th, is hereby acknowledged, and I am instructed to place in your hands the following answer to the same:

1. You speak of a proposal for an "interchange of delegates," and of a refusal on our part to agree to this; that we "close the door on this first and simplest step towards the establishment of fraternal relations." This is a misapprehension. An "interchange of delegates, as between corresponding bodies," has always been recognized as the most manifest symbol, the most visible consummation, the most complete evidence of such relations *after they have been established*; you propose that it shall now be turned into a sign beforehand, that such relations *may be established*. The decisive objection, then, to your proposal is that it would arrange this whole proceeding exactly wrong end foremost. Our conception of this conference is that we are to endeavor to establish good relations by removing the hindrances; yours, that they are already removed, and are to be disregarded.

2. You misapprehend our remarks concerning certain political declarations. When you say that "if we were negotiating with reference to organic union the case would be different" (that is, from a proposal for official correspondence only), we thoroughly agree with you; for then these, and indeed other grave matters, some of which seem to be irremovable, would present an insuperable obstacle. But as this relates to a correspondence only, you think our criticism out of place. You will observe, however, that these remarks occur in reference to the charge of "schism" made against our Church by your Assembly. We pronounce that charge all the more offensive because we were constrained in conscience to separate on account of the action of the Old School Assembly of 1861 deciding a purely political question, and making compliance by our people a condition of good standing in the Church. It is at this point that reference is made to your political enactments and opinions, partly "because much of it was aimed at our people," and all of it was enacted while that Assembly still held us on their roll as a part of their own body. But we have not said that we refuse fraternal relations for these causes, or that they are an insuperable obstacle. We say they constitute a "serious hindrance." By this statement we abide. We are as little disposed to tell you how you should interpret your constitution, or to sit in judgment upon your action with reference to your people, as we would be to allow such interference with ours. But you should remember that here is a proposal made by your Assembly that we shall come into "closer relations." Is it not our right, then, to declare frankly the light in which such enactments and opinions are viewed?

The fact you mention concerning the Cumberland Presbyterian Church has a bearing upon the point before us to this extent only, that fraternal correspondence is consistent with *some difference* of views in doctrine and order. And so with regard to differences in other matters, not excepting those political. But we do not hesitate to say that a church (especially in this country, where separation from the state is at least theoretically complete, and still more a Presbyterian Church, which, holding its noble standards, ought to know better) might so cover itself with disgrace by defiling its garments with things it is forbidden to touch; or might also, in matters purely ecclesiastical, so deplorably subvert its own fundamental principles, as to forbid any intercourse whatever. It is the right of every church to judge of each case by itself; and it is especially our right to do this now, and is no cause of offense, when invited to a conference which must of necessity bring such considerations under review.

The principle stated above is a sufficient answer to the criticism you derive from a sentence in the "Address" of our Assembly of 1861.

3. You allege that it would be easy, were you so disposed, to find on our records expressions of opinion open to the same objection. We know our ground when we

affirm that this is a mistake. To use the language of our Assembly itself on this point—

“We challenge the world to place the two records side by side, in the severity of contrast. No ingenuity of sophistry can transmute into political dogmas the scant allusions to the historical reality of a great struggle then pending; or the thankful recognition, in the middle of a paragraph, of the unanimity with which an invaded people rose to the defense of their hearthstones and the graves of their dead; or the pastoral counsels addressed to the members and youth of our own churches, passing through the temptations and perils of the camp and field; or the half-hour spent in prayer for a land bleeding under the iron heel of war; or even the incidental declaration in a Narrative, to stand by an institution of the country, a traditional inheritance from our fathers. Even though, from the ambiguity of human language, these chance references may not have been always discreetly expressed, the most that a just criticism could pronounce is, that they are inconsistent with the judicially pronounced principles upon which the Southern Assembly entered upon its troubled career. And when exaggerated to their largest proportions by all the prejudice of bitter partisanship, they dwindle into motes and specks by the side of those elaborate and colossal deliverances, repeated each year through formal committees, and exalted into solemn testimonies co-ordinate with the doctrines of religion and of faith, which disfigure the legislation of both the Northern Assemblies through successive years.”

But more than this, if a single expression clearly violating the great principle to which we refer can be found upon our records, we are prepared to say that it will be thoroughly repudiated by our Assembly. Now, brethren, will you recommend to your Assembly to do the same, and thus take up these stumbling-blocks out of the way?

4. You refer to “four years of effort” to obtain this conference. If our response had been a little slow, some allowance might be made for those more than four years during which any friendly intercourse with our Church was not only frowned upon by yours, but was, by express legislation, practically forbidden. We beg to remind you, however, that your only two overtures for a conference were promptly met on our part. But let that pass.

5. You recite at large the various declarations of your Assemblies in 1870, 1873, and 1874, and refer to the “Concurrent Declaration” adopted in 1869 by both of your former Assemblies. A few notes on what is here presented are called for. As to a certain part of this “Declaration,” we remark—

(1.) That said “Declaration” never entered into the *basis* of your re-union at all; and as was remarked in the elaborate speech of the Rev. Dr. Musgrave at the time it was adopted, “it may be annulled or modified as any future Assembly may deem proper.” But passing this by—

(2.) You state that you “know it was in an especial manner intended to do away with the deliverances concerning the Southern Church now complained of,” etc. This much is certain, that the many extended speeches made on all the matters embraced in your re-union, the “Concurrent Declaration” included, will be searched in vain for a single intimation that any such purpose was intended. No court or deliberative body on earth would allow any paper to be construed so as to cover a meaning not expressed upon its face, because the man who drew it, or a few others, had a secret intention that it should be deflected in that direction. But if, in the total absence of any intimation to that effect before the Assembly at the time it was adopted, such a construction as now claimed can be admitted, what becomes of the construction also now so earnestly claimed for a retrospective effect to be given to the Baltimore paper of 1873, when the chairman of the Committee on Bills and Overtures, upon reporting it, expressly declared, in substance, that it took back nothing?

But, dismissing all such outside interpretation, let us examine that paper as it stands. It will be observed that the expression “null and void” does not profess to take effect at an earlier date than 1870. We can readily understand how suitably it applies to a rule that has been operative; it stops its action, and this is all that is needed. But how is it possible by such a declaration, which did not take effect till 1870, to efface the odious aspersions resting upon us for years before? After examining as carefully as we can all that you adduce on this subject, we are unable to perceive how it can reach back to our case. The imputations are there to this day, and aggravated, not mitigated, as you intimate, by the length of time.

(3.) Your observation that “these things belong to history,” and that “it is idle to talk of erasing them,” calls for some remark. If we claimed the rescinding or

repealing of "these things," we could point to abundant authority for it, derived from both the Old and New School Assemblies. But this we do not ask. We simply desire, when called to confer about "forming closer relations," to ascertain in the plainest and most direct manner, whether your Church disapproves of the dishonoring accusations referred to. One Assembly can make history as well as another. In all governments on earth, one body can act upon what has been done by itself, or by its predecessors. Your Assembly, of course, cannot declare that what has been done was not done; but it is not prevented, either by precept or example, from expressing an opinion as to its wisdom and righteousness. You, brethren, have not authority to do what the Assembly only can do; but surely your authority is ample to recommend to it whatever in your judgment may be proper to settle these troubles. If your Assembly could see its way clear to say, in a few plain words to this effect, that these obnoxious things were said and done in times of great excitement, that they are to be regretted, and that now, in a calm review, the imputations cast upon the Southern Church are disapproved, that would end the difficulty at once.

We would be far from a disposition to contend for a mere punctilio. This is not a question of words to no purpose. No instance is known to us in modern times in which one evangelical church has heaped upon another such wrongs as yours has put upon your Southern brethren from 1861 to 1866. A paper you adopted in 1873, was sent us, and we were invited to a conference to compose the controversy. After a journey of more than a thousand miles on the part of some of our committee, judge of our surprise and disappointment upon finding that same paper put into our hands as an ample adjustment of this whole matter, and absolutely not a syllable beyond it! If that was to be all, why not have sent it to our Assembly itself for an explicit answer, and dispensed with the committee entirely? The adjustment we seek after cannot be obtained by means of any indirect, extraneous declaration, "concurrent" or otherwise, and so obscure in its meaning that your own people, ministers and newspapers are not agreed as to its interpretation. It would be only a tangled thread of doubtful disputation.

Should our conference close without effecting what thousands in both churches have earnestly prayed for, we are not insensible to the sad spectacle it will present to the Church and to the world. We refrain from expressing the feeling with which we contemplate this result. We have endeavored to perform our duty, as we understand it, firmly and kindly, and here rest this discussion, leaving what has been done to the judgment of Him who knoweth all things, and of all who may feel an interest in it.

Yours very truly,

WILLIAM BROWN, *Chairman.*

No. 6.

BALTIMORE, *January 14th, 1875.*

REV. WILLIAM BROWN, D. D., *Chairman:*

DEAR BROTHER: Your communication of January 13th, in reply to ours of January 9th, has been received.

In this your answer to the renewed proposition on our part to enter into the relation of corresponding bodies, you decline to enter into the proposed relation until further action is taken by our Assembly. You now ask our Assembly "to say in a few plain words to this effect, that these obnoxious things were said and done in times of high excitement; that they are to be regretted; and that now, in a calm review, the imputations cast upon the Southern Church are disapproved."

We cannot make this recommendation to our Assembly, for the reason that we are still of the decided conviction that its actions for the last four years, so fully recited to you in our last communication, constitute a sufficient ground for fraternal correspondence.

As that paper seems not to be fully understood by you, we beg leave to repeat, in brief, its true spirit and intent. In that paper we declare that all the acts and deliverances of the Northern Assemblies of which you complain are wholly null and void, and of no binding efficacy as judgments of the Church we represent, or as rules of proceeding for its Presbyteries and church sessions; that, in so far as they or any of them can be supposed to import any injurious imputations upon the present character and standing of the churches and members of the Southern Assembly as Christians or Presbyterians, such an application of them would be unjust to you, and would be disapproved and regretted by us; that the acts and deliverances of the Northern Assemblies of which you complain were made in peculiar times and under strange and exciting circumstances, when the passions and feelings of men were profoundly moved; that, as acts of Assemblies which we do not repre-

sent, we cannot sit in judgment upon them, nor express any opinion as to their character; that we feel competent to express the desire that they may be considered by you in the same spirit of charity and Christian forgiveness which we trust the people whom we represent will exercise towards anything to which they may object in the proceedings of the Southern Assembly.

With regard to the arguments by which you reply to our former statements, we make no answer; indeed, we can make none, since you seem to be unwilling to receive our positive assurances as to the nullity and inoperativeness of the acts of which you complain.

In your reply you say, "After a journey of more than a thousand miles on the part of some of this committee, judge of our surprise and disappointment upon finding that same paper put into our hands as an ample adjustment of this whole matter, and absolutely not a syllable beyond it. If that was to be all, why not have sent it to our Assembly itself for an explicit answer, and dispensed with the committee entirely?"

Permit us to correct this by referring you to our former communications, in which we say, "We are ready, so soon as this first proposal shall be accepted by you, as we hope it will be, to submit other overtures looking to the speedy settlement of all controversies between us touching church property, the adjustment of our labors in missionary fields which Providence has given to our joint possession, and to such co-operation in the great work of evangelization as may not be inconsistent with the integrity of two bodies of Christians holding the same standards of doctrine and ecclesiastical order." To arrange for these by consulting with you, we regard as of sufficient importance to justify the meetings of these committees. We came to you with outstretched hand. We supposed, and do still believe, that our Assembly had removed all obstacles in the way of recognizing each other as simply corresponding bodies. We are sorry that our hand is still refused. Coming on an errand of peace and brotherly love to meet those who, however divided from us, we have held to be of our household, we have not measured our words nor withheld any expression we could properly use to heal wounds, whose scars we would obliterate if we could.

Thus feeling, we are filled with profound sorrow and surprise, not only at some of the statements made and sentiments contained in your last communication, but also at the form in which they are conveyed, and we grieve to be compelled to say, at the apparent lack of confidence in the solemn avowals of the communion we represent, and of us, its servants.

Conscious that we have endeavored so to discharge our duty as to bring no dishonor upon the cause of the Master, and in fidelity to the trust committed to us, we shall, if you still refuse our proposal, sadly retrace our steps, bearing with us, not, indeed, as we had hoped, the cordial acceptance of our earnest invitation to "closer fraternal relations," but not without hope that in the near future, by God's good blessing, the heart of that noble body of Christians from whom you come will yearn, as do the hearts of those we represent, for closer intercourse and stronger ties, and that through that yearning deliverance will come.

If further conference between our committee and yours is not desired by you, we shall hope to be so informed; and before we separate we shall be glad to be informed also whether we are at liberty to make public the correspondence which has passed between us during our sessions in this city.

In transmitting to you this, the unanimous action of our committee, I am, with sentiments of respect, yours in Christ,

SAMUEL J. NICCOLLS, *Chairman*.

No. 7.

BALTIMORE, *January 14th*, 1875.

REV. SAMUEL J. NICCOLLS, *Chairman*, &c.:

DEAR SIR: In reply to your last communication, nothing remains for us but simply to state the issue between us.

We submitted to you a simple proposition to this effect, that your Assembly should say, in a few plain words, that those obnoxious things were said and done in times of high excitement, that they are to be regretted, and that now, in a calm review, the imputations cast upon the Southern Church are disapproved. This proposition you decline, "for the simple reason that we are still of the decided conviction that its action" (meaning the action of your Assembly) "for the last four years, so fully recited to you in our last communication, constitutes a sufficient ground for fraternal correspondence." The very terms of our commission preclude us from acceding to that which you have proposed, for the reason that it has been under consid-

eration by our Assembly, and has not been considered sufficient. Our commission is to seek the "removal of causes" which, in the estimation of our Assembly, existed in 1874, and still exist.

You say, moreover, "that in so far as the action of your Assembly can be supposed to import any injurious imputations upon the PRESENT character and standing of the churches and members of the Southern Assembly as Christians or Presbyterians, such an application to them would be unjust to you and would be disapproved and regretted by us." To which we reply, that the grievances of which we complain, and which we desire to see removed, lie entirely back of the *present*, and an adjustment which entirely ignores *the past* is unsatisfactory. We regard this as aside from the real issue.

We cannot see the force of the position taken by you, "that as acts of Assemblies which we do not represent, we cannot sit in judgment upon them, nor express any opinion as to their character," for this reason, among many others, that the utmost pains were taken, in effecting the re-union of your Assemblies, to preserve the identity of both; and we fail to see how you do not succeed to the authority and responsibility as well as to the advantages of the same.

We disclaim any intention of expressing or intimating in our communications any lack of confidence in the solemn avowals of the communion you represent, or in you "its servants." We are simply dissatisfied because they are *insufficient*.

It therefore seems that the object of our conference has failed by your refusal to accede to the simple terms which we have proposed, and which have been discussed and considered between us. But we see no reason why this should interfere with an adjustment of the troubles connected with church property, concerning which we have already presented a communication.

In answer to your inquiry in reference to the publication of this correspondence, we say that, when the conference is finally ended, we have no objection to the publication of it, provided the whole is published.

If you have no further communication in regard to the adjustment of the question of church property, we shall return to our homes with the assured testimony of a good conscience that no part of the responsibility of this failure rests upon us.

Yours in the Lord,

WILLIAM BROWN, *Chairman*.

No. 8.

BALTIMORE, *January 14, 1875.*

REV. WILLIAM BROWN, D. D., *Chairman*:

DEAR BROTHER: Your communication of this date is received.

We recognize the fact that our conference is ended, and that it has failed to attain the objects which we had hoped to accomplish by it. At the same time we agree with you that this failure ought not to prevent the equitable adjustment of any existing controversies concerning property between the Northern and Southern Presbyterian Churches. We cannot suffer your statement, that the value of such disputed property would probably amount to two millions of dollars, to pass unchallenged. We do not believe that all the property now in actual litigation, or likely ever to come into dispute, would amount to one-tenth of the sum you name. But being disappointed in the hope that these disputes, whatever may be their extent, would be settled upon some plan agreed upon by these two committees, we take pleasure in stating to you that it is our purpose to refer this question to our next General Assembly, in the full assurance that they will settle it upon principles of equity and fair dealing as becometh Christians.

With regard to the publication of the proceedings of this conference, we agree to your proposition, that all, if any, of the documents shall be published, with the understanding that this condition shall be equally binding upon both parties.

With the earnest prayer that God will abundantly bestow grace, mercy and peace upon you and all you represent, we are yours truly in Christ,

SAMUEL J. NICCOLLS, *Chairman*.

No. 9.

REV. SAMUEL J. NICCOLLS, D. D., *Chairman*:

DEAR SIR: Our conference having been opened in joint session, it would therefore, we suggest, be seemly that we should meet together and dissolve or adjourn the same in a formal manner. If you agree, we shall meet you forthwith in the lecture-room of the church.

Yours truly,

WILLIAM BROWN, *Chairman*.

Upon receiving a verbal response that this was agreed to, the members of the

Southern committee, whose sessions were in an adjoining room, repaired to the lecture-room, occupied by the members of the Northern committee. Upon meeting in joint session the chairman made a few remarks to the effect that, while this conference had failed to accomplish what was hoped for on both sides, it was gratifying to reflect that our personal intercourse had been, from first to last, so entirely agreeable in all our social and devotional meetings; that in the wide difference of views between us on the question presented in our deliberations, we could cheerfully concede that each side had acted under honest convictions; and that, as we had opened the conference with prayer for the Divine blessing, so it would no doubt be the wish of all that, in closing it, we should commit what had been done to the guiding and overruling providence of Him who is "Head over all things to His Church."

The Rev. Dr. Skinner was then requested to offer prayer, after which the conference was declared to be adjourned *sine die*.

#### NAMES OF COMMITTEES :

##### FROM THE NORTHERN ASSEMBLY.

REV. SAMUEL J. NICCOLLS, D. D., (*Chairman*), St. Louis, Mo.  
 REV. H. J. VAN DYKE, D. D., Brooklyn, N. Y.  
 REV. HENRY DARLING, D. D., Albany, N. Y.  
 REV. THOMAS H. SKINNER, D. D., Cincinnati, Ohio.  
 REV. EBENEZER ERSKINE, D. D., Newville, Pa.  
 HON. SAMUEL M. BRECKINRIDGE, St. Louis, Mo.

##### FROM THE SOUTHERN ASSEMBLY.

REV. WILLIAM BROWN, D. D., (*Chairman*), Richmond, Va.  
 REV. RO. P. FARRIS, D. D., St. Louis, Mo.  
 REV. B. M. PALMER, D. D., New Orleans, La.  
 HON. J. A. INGLIS, Baltimore, Md.  
 HON. B. M. ESTES, Memphis, Tenn.

#### 660. *Further efforts for the establishment of fraternal relations.*

1876, p. 242. Overture No. 15, from the Presbytery of St. Louis, asking that the Assembly take some action in regard to fraternal relations with the Northern General Assembly, in order to remove misapprehensions as to the true position of our Church.

The committee recommend the following answer :

*Resolved*, That the action of the Baltimore conference, approved by the Assembly at St. Louis, explains with sufficient clearness the position of our Church.

But, inasmuch as it is represented by the overture that misapprehension exists in the minds of some of our people as to the spirit of this action, in order to show our disposition to remove on our part real or seeming hindrances to friendly feeling, the Assembly explicitly declares that, while condemning certain acts and deliverances of the Northern General Assembly, no acts or deliverances of the Southern General Assemblies are to be construed or admitted as impugning in any way the Christian character of the Northern General Assembly, or of the historical bodies of which it is the successor.

This report was, after some discussion, adopted by a vote of 83 to 6.

The moderator announced to the Assembly that he had received an official telegram from the moderator and clerks of the Northern Assembly, which paper was read, and is as follows :

BROOKLYN, N. Y., *May 26th.*

*Benj. M. Smith, D. D., Moderator Presbyterian Assembly, Savannah :*

The committee to whom was referred the resolutions on fraternal correspondence with the General Assembly now in session at Savannah, report that they are unanimously and heartily in sympathy with the objects contemplated in the resolutions,

and recognizing the fact that the two Assemblies accept the same Form of Government and Directory for Worship, and are closely bound together by historical as well as doctrinal and ecclesiastical ties; and whereas these churches are, in faith, order and labor, called by the great Head of the Church to united effort for the extension of his kingdom throughout the country and world, and as no adjustment of differences are accomplished by the rehearsal of the past, therefore, with a view to the expression of the united and hearty wishes of this body, that at the earliest practical moment we may see the establishment of correspondence with the other Assembly, reiterate its cordial desire to establish fraternal relations with that Assembly, on terms of perfect equality and reciprocity, as soon as it is agreeable to their brethren to respond to this assurance by a similar expression.

H. J. VAN DYKE, *Moderator.*

ED. F. HATFIELD, *Stated Clerk.*

CYRUS DICKSON, *Permanent Clerk.*

This matter was referred to the Committee on Bills and Overtures for immediate action.

P. 243. The Committee on Bills and Overtures returned and submitted the following response to the Northern Assembly, to be telegraphed in reply to the message from the moderator, Rev. Dr. Van Dyke:

*Rev. H. J. Van Dyke, D. D., Moderator Presbyterian Assembly, Brooklyn, New York:*

We are ready most cordially to enter on fraternal relations with your body on any terms honorable to both parties, and then, as an explanation of what our feeling is, we send the action taken in the answer to the overture from the St. Louis Presbytery.

(Here the despatch recites that action just given above.)

[Signed]

B. M. SMITH, *Moderator.*

J. R. WILSON, *Stated Clerk.*

WM. BROWN, *Permanent Clerk.*

This report, which had been unanimously adopted by the committee, was also unanimously adopted by the house, and said paper was ordered to be sent to its proper destination by telegram.

In grateful recognition of the "good hand of the Lord our God upon us" in the unanimity which our Assembly had attained in the final vote on this matter, where division of sentiment had been at first apprehended, it united in singing the doxology, "Praise God, from whom all blessings flow," and then the Rev. Dr. Adger led in thanksgiving and prayer to God, in special reference to the harmony prevailing throughout this Assembly.

1877, p. 406. Certain papers from Presbyteries, on the subject of "Fraternal Relations," were presented by the stated clerk; also a communication from the stated clerk of the Northern General Assembly, transmitting a copy of a paper passed by said Assembly last year touching the same subject. These papers were referred to the Committee on Foreign Correspondence.

P. 410. This committee made a report, the first part of which was adopted with almost entire unanimity. The last part was recommitted.

P. 412. The unfinished business, viz., concerning the last clause in the report of the Committee of Correspondence, was taken up. The committee obtained leave to withdraw that part of their report, and the question being upon the first part as constituting the whole report, it was adopted by a vote of 109 ayes to 4 noes. This report is as follows:

The Committee of Correspondence recommend to the General Assembly the following as our Church's reply to the communication received at this session from the General Assembly of the Presbyterian Church in the United States of America :

Whereas the General Assembly of this Church, in session at St. Louis, in 1875, adopted a paper rendering "special thanks, in the name of the whole Church, to our Committee of Conference at Baltimore for their diligence, fidelity, and Christian prudence," and, in particular, approving and endorsing "as satisfactory to the Southern Church the condition precedent to fraternal relations suggested by our committee," viz. : "If your Assembly could see its way clear to say in a few plain words to this effect, that these obnoxious things were said and done in times of great excitement, and are to be regretted, and that now, on a calm review, the imputations cast upon the Southern Church (of schism, heresy, and blasphemy) are disapproved, that would end the difficulty at once;" and

Whereas our General Assembly, in session at Savannah in 1876, in response to a paper from the General Assembly of the Presbyterian Church in the United States of America, which met in Brooklyn, adopted the following paper, viz. :

"We are ready most cordially to enter on fraternal relations with your body on any terms honorable to both parties. This Assembly has already, in answer to an overture from our Presbytery of St. Louis, spontaneously taken the following action :

"*Resolved*, That the action of the Baltimore conference, approved by the Assembly at St. Louis, explains with sufficient clearness the position of our Church. But, inasmuch as it is represented by the overture that misapprehension exists in the minds of some of our people as to the spirit of this action, in order to show our disposition to remove on our part all real or seeming hindrance to friendly feeling, the Assembly explicitly declares that, while condemning certain acts and deliverances of the Northern General Assembly, no acts or deliverances of the Southern General Assemblies are to be construed or admitted as impugning in any way the Christian character of the Northern General Assembly, or of the historical bodies of which it is the successor"; and

Whereas the said General Assembly at Brooklyn, in response to the foregoing paper of our Assembly at Savannah, adopted the following, which has been communicated to us at our present meeting, viz. :

"The overture of this Assembly having been received by the General Assembly in the South with such a cordial expression of gratification, the committee recommend that the same resolution, declarative of the spirit in which this action is taken, be adopted by this Assembly, viz. : 'In order to show our disposition to remove on our part all real or seeming hindrance to friendly feeling, the Assembly explicitly declares that, while condemning certain acts and deliverances of the Southern General Assembly, no acts or deliverances of the Northern Assembly, or of the historical bodies of which the present Assembly is the successor, are to be construed or admitted as impugning in any way the Christian character of the Southern General Assembly, or of the historical body or bodies of which it is the successor': now, therefore, be it—

*Resolved* by this Assembly, That we cannot regard this communication as satisfactory, because we can discover in it no reference whatever

to the first and main part of the paper adopted by our Assembly at Savannah, and communicated to the Brooklyn Assembly. This Assembly can add nothing on this subject to the action of the Assembly at St. Louis adopting the basis proposed by our Committee of Conference at Baltimore, and re-affirmed by the Assembly at Savannah.

If our brethren of the Northern Church can meet us on these terms, which truth and righteousness seem to us to require, then we are ready to establish such relations with them during the present sessions of the Assemblies.

P. 416. An official telegram was sent to the Northern General Assembly at Chicago, setting forth the substance of the above action. (The dispatch is preserved in the Minutes.)

P. 429. The following paper was presented and ordered to be entered upon the records:

The undersigned members of this Assembly, who voted in the minority on the report of the Committee on Foreign Correspondence, in reply to the paper received from the Brooklyn Assembly, respectfully beg leave to record the following as our reasons for voting against that report, viz. :

1. That while we heartily concur in the ultimatum of the Baltimore committee of our Church, we are of the opinion that the action of the Cleveland Assembly, substantially repealed by the Assembly which met in Brooklyn in 1876, effectually estops us from further action upon this subject, and that it is inconsistent with self-respect for this Assembly to continue to press this ultimatum after its distinct and repeated declination by the Northern Assembly.

2. That the further agitation of this question tends only to detract from the spirituality of our Church.

3. We can but regard the manner in which this question was hurried to a vote as an infringement of the privileges of the minority.

Respectfully,

W. L. T. PRINCE,

H. H. BANKS,

B. M. FARRIS,

JAMES P. COFFIN.

661. *Exchange of salutations between the two Assemblies.*

1878, p. 622. The Assembly received a cordial and courteous Christian salutation from the Northern Assembly, in session at Pittsburg, and, in the same spirit which prompted the message, it returned the courtesy with hearty Christian greetings, and made a minute of the same.

P. 628. A paper, signed by the Rev. Dr. R. K. Smoot and others, asking for an explanation of the minute adopted yesterday in response to the telegraphic message received from the Presbyterian General Assembly at Pittsburg, was laid before the Assembly.

P. 634. To this overture the following reply was made: There is not a word in the reply of the General Assembly about fraternal correspondence or any other kind of correspondence. All that was intended was simply Christian salutation or greeting from this Assembly to the one at Pittsburg.

662. *Fraternal relations established.*

1882, p. 523. A resolution was offered by Rev. Dr. A. W. Pitzer, touching the matter of sending delegates to the General Assembly of the Presbyterian Church in session at Springfield, Ill., and expressive

of a desire to co-operate with that body in home and foreign evangelization; which resolution was referred to the Standing Committee on Foreign Correspondence.

This committee made a report, which was discussed.

P. 529. Various papers relating to fraternal relations with the Northern General Assembly were offered, which, together with the original paper presented by the Standing Committee on Foreign Correspondence, were referred to said committee; and to this committee were added the names of A. W. Pitzer, J. H. Wiggins, R. P. Kerr, E. P. Palmer, and C. F. Collier.

P. 530. The Standing Committee on Foreign Correspondence made a report, which was adopted unanimously, with the exception of three dissenting votes, and the Assembly then united in prayer and thanksgiving for the unanimity thus attained.

The report is as follows:

The Standing Committee on Foreign Correspondence report to the General Assembly that four overtures have been placed in their hands, viz.: From the Presbyteries of Abingdon, Holston, South Alabama, and Maryland; also a resolution offered by Rev. A. W. Pitzer, D. D. The object of all these overtures, with some slight difference in their forms of expression, is the same. They desire and respectfully request this General Assembly to establish fully and formally what are called "fraternal relations" with the General Assembly of the Presbyterian Church in the United States of America, by sending forthwith a delegate or delegates to that body, now in session at Springfield, Ill. The resolution referred to proposes also that such delegation shall convey an expression of "our willingness to co-operate with that body, as far as practicable, in the work of home and foreign evangelization."

After the most careful consideration your committee have been able to give to the weighty matters involved, they recommend to the Assembly the adoption of the following paper:

In order to remove all difficulties in the way of that full and formal fraternal correspondence which, on our part, we are prepared to accept, we adopt the following minute:

That, while receding from no principle, we do hereby declare our regret for and withdrawal of all expressions of our Assembly which may be regarded as reflecting upon, or offensive to, the General Assembly of the Presbyterian Church in the United States of America.

*Resolved*, That a copy of this paper be sent by telegraph to the General Assembly, now in session at Springfield, Ill., for their prayerful consideration, and, *mutatis mutandis*, for their reciprocal concurrence, as affording a basis for the exchange of delegates forthwith.

The last two paragraphs were accordingly telegraphed immediately to the Northern Assembly.

P. 541. The Assembly met, when a telegram received from the Northern General Assembly at Springfield, Ill., was read, and is as follows:

*To the General Assembly of the Presbyterian Church in the United States, at Atlanta, Ga., from the General Assembly of the Presbyterian Church in the United States of America:*

The following report from the Committee on Correspondence was adopted this morning: The moderator is instructed to telegraph to the moderator of the General Assembly in-session at Atlanta, that his telegram is received with warm enthusiasm by this Assembly; and, in order to remove all difficulties in the way of that full and

formal fraternal correspondence between the two Assemblies, which we are, on our part, prepared to accept, we adopt the following, viz.: Whilst receding from no principle, we do hereby declare our regret for, and withdrawal of, all expressions of our Assembly which may be regarded as reflective upon or offensive to the General Assembly of the Presbyterian Church in the United States, and we renew the expression of our warm fraternal regard for all who compose its communion, and our readiness to exchange delegates forthwith. HERRICK JOHNSON, *Moderator*.

Also an unofficial telegram from the moderator of said Assembly to the moderator of this Assembly, giving information touching a resolution of that Assembly to the effect "that in the action now being taken we disclaim any reference to the actions of preceding Assemblies concerning loyalty and rebellion, but we refer only to those concerning schism, heresy and blasphemy."

These papers were referred to the Standing Committee on Foreign Correspondence, which had leave to retire for their immediate consideration.

The report of the Standing Committee on Publication was taken up, and, after some discussion, the further consideration was suspended to receive a report from the Committee on Foreign Correspondence, which was read and adopted, and is as follows:

*To the General Assembly in session at Springfield, Ill., from the General Assembly in session at Atlanta, Ga.:*

If the action of your Assembly, telegraphed by your moderator to our moderator, does not modify the concurrent resolution adopted by your Assembly and ours, we are prepared to send delegates forthwith.

P. 552. The following telegram was received:

"SPRINGFIELD, ILL., May 27.

*"To the General Assembly of the Presbyterian Church in the United States, at Atlanta, Ga.:*

"The action referred to does not modify, but it explains, the concurrent resolution, and the explanation is on the face of the action. There is nothing behind it or between the lines. The dissolution of our Assembly is near at hand. We may be ready for final adjournment this evening. The exchange of delegates is impossible before Tuesday. Shall we not each appoint delegates this day to visit the respective Assemblies next year? We wait your answer with deep and prayerful interest.

HERRICK JOHNSON, *Moderator*.

"WILLIAM H. ROBERTS, *Clerk*."

P. 553. The Committee on Foreign Correspondence recommended the following telegram in reply:

"ATLANTA, May 27th.

"Resolved, 1st, That this Assembly does hereby declare its entire satisfaction with the full and explicit terms in which the General Assembly of the Presbyterian Church in the United States of America has expressed its 'reciprocal concurrence' in the paper transmitted to said Assembly on fraternal correspondence.

"2nd, That we do unfeignedly rejoice and render thanksgiving to God in an event suited to take away the reproach of alienation between bodies holding the same standards of faith, and tending to bring peace to our borders.

"3rd, That inasmuch as it is impracticable at this date to have an interchange of delegates, the Assembly does hereby appoint Rev. Wm.

Brown, D. D., Rev. T. A. Hoyt, D. D., and Hon. B. M. Estes, principals; and Rev. R. P. Farris, D. D., Rev. H. C. Alexander, D. D., and Hon. Patrick Joyce, alternates, to bear to the next General Assembly of the Presbyterian Church in the United States of America our cordial Christian salutations."

This report was adopted, with four dissenting voices.

P. 566. The Assembly met. The following telegram was received from the General Assembly at Springfield, Ill.:

"SPRINGFIELD, ILL., *May 29, 1882.*

"*To the General Assembly in session at Atlanta, Ga.:*

"The following delegates to visit the General Assembly to meet in Lexington, Ky., in 1883, have been unanimously elected by this Assembly: S. J. Niccolls, D. D., Thomas S. Hastings, D. D., Herrick Johnson, D. D., E. P. Humphrey, D. D., S. Irenæus Prime, D. D., Hon. S. M. Moore, and Hon. William Strong, principals; and Arthur Mitchell, D. D., and Hon. William E. Dodge, alternates. See Luke ii. 14.

"HERRICK JOHNSON, *Moderator.*

"W. H. ROBERTS, *Permanent Clerk.*"

### 663. *Fraternal delegates interchanged.*

1883, p. 14. The commissions of delegates from the General Assembly of the Presbyterian Church in the United States of America to this Assembly were read by the stated clerk, and were referred to the Committee on Foreign Correspondence.

The following committee was appointed to wait on these brethren and introduce them to the Assembly: Rev. J. J. Bullock, D. D., Rev. D. O. Davies, D. D., Rev. J. B. Stratton, D. D., and Col. J. P. Fitzgerald.

P. 16. The Assembly was then addressed by these brethren in the following order: Hon. S. M. Moore, the Rev. S. I. Prime, D. D., the Rev. S. J. Niccolls, D. D., the Rev. E. P. Humphrey, D. D., and the Hon. William Strong.

The moderator made a suitable response to these salutations, after which the Assembly joined in singing the hymn:—

"Blest be the tie that binds,  
Our hearts in Christian love."

Rev. William Brown, D. D., Rev. T. A. Hoyt, D. D., and Hon. Patrick Joyce attended the Assembly at Saratoga, as fraternal delegates from the Southern Assembly. Their report is found, 1884, p. 201. In that report, they say:

"On the first day of their meeting a resolution reciting that 'some differences of opinion have been manifested concerning the true import of the resolution adopted by the two General Assemblies sitting respectively in Springfield, Ill., and in Atlanta, Ga., and asking this Assembly to explain and re-affirm that resolution, was referred to a committee consisting of Ministers Howard Crosby and Herrick Johnson, and Elder Samuel M. Breckinridge.' (Minutes, 1883, p. 569.) On the eighth day the following report was made and unanimously adopted by the Assembly:

"The committee to whom was referred the resolution regarding the meaning of the deliverance of the General Assembly of 1882, in behalf of fraternal relations with the Presbyterian Church in the United States, respectfully report, that fraternal relations having been happily estab-

lished between the two Assemblies upon the basis of the withdrawal of all imputations that may have been officially made on either side against the Christian character of the other, no further action of this Assembly is necessary.

“It will be observed that this paper is so framed as to give, though somewhat incidentally, a distinct and clear interpretation of the action of their Assembly of 1882, and which, it is hoped, will be satisfactory to all in our own communion who may have been of a doubtful mind.”

664. *Assembly declines to re-open the question.*

1883, p. 22. The report of the Committee on Bills and Overtures on certain ovetures as to correspondence with other ecclesiastical bodies was taken up, and, being divided, the first part was adopted as follows:

The following overtures have been considered, viz.:

From the Presbytery of South Carolina, asking that an official interpretation of the “Herrick Johnson Resolution” be demanded.

From the Presbytery of Tombeckbee, asking that further correspondence be arrested until a satisfactory adjustment of hindrances has been made.

From the Presbytery of Bethel, asking that the Atlanta fraternal delegation be instructed not to enter the Northern Assembly until the “Concurrent Resolution” has been fully complied with.

From the Presbytery of New Orleans, asking that the Atlanta action be reversed, because based on incomplete information, and because of its divisive effects in our Church.

In reply to all the above, the following answer is recommended, viz.:

While recognizing the constitutional right of the Presbyteries to protest against the Assembly’s actions, yet—

*First*, Inasmuch as the sentiment of the majority of the Church seems to approve of the object had in view by the Atlanta Assembly; and,

*Second*, Inasmuch as a majority of the Presbyteries regard the establishment of fraternal relations on the basis of the Atlanta proposal as a settled fact, which it would be unwise to disturb: therefore this Assembly considers it unnecessary to take further action.

665. *Committee of inquiry with reference to organic union with the Presbyterian Church in the United States of America.*

1887, pp. 188, 200. Rev. R. K. Smoot, D. D., offered the following paper, which, after amendment, was adopted:

Whereas it is within the knowledge of this Assembly that some of our Presbyteries have sent up overtures or other papers as touching organic union, co-operative union, or any other relation which ought to be sustained by our Church and the Presbyterian Church in the United States of America; therefore,

*Resolved*, That a special committee, consisting of one minister and one ruling elder from each Synod, be appointed by the moderator when he appoints the standing committees, to which special committee all these overtures and papers shall, after having been read in open Assembly, be referred, with instructions to report to this Assembly as early as practicable.

P. 190. The following were appointed such committee: Rev. R. K. Smoot, D. D., Rev. J. M. P. Otts, D. D., Rev. J. S. Van Meter, Rev. T.

M. Lowry, Rev. W. F. V. Bartlett, D. D., Rev. S. C. Caldwell, Rev. M. B. Shaw, Rev. W. H. Parks, Rev. J. A. Wallace, Rev. W. H. Davis, Rev. J. G. Richards, Rev. W. H. Crane, Rev. C. R. Vaughan, D. D., A. S. Fletcher, A. W. Dinsmore, L. F. Livingston, E. G. Buckner, T. J. Crawford, J. L. Power, J. S. McGee, Geo. G. O'Brian, A. M. McPheeters, G. L. Riddle, N. Hart, C. L. Arbuckle, Wm. Withrow.

P. 207. The Special Committee on Organic Union, etc., made a majority and minority report, which were received, ordered to be printed, and are as follows:

The majority of your special committee, to which were referred all overtures and papers touching the subject of organic and co-operative union, and all other relations with the Presbyterian Church in the United States of America, respectfully report as follows:

Whereas the Synods of Missouri, Arkansas, and Alabama, embracing fifteen Presbyteries, have taken action favoring re-union of some kind between the two churches; and

Whereas, subsequent thereto, eight Presbyteries, to-wit: St. Johns, Upper Missouri, Chesapeake, Missouri, Holston, Indian, East Alabama, and Dallas, have manifested special interest in the matter by overtures or resolutions favoring closer relations between the two churches; while from only five Presbyteries have come any expression of dissent, and that chiefly against organic union; therefore,

Your committee recommend that a committee of five ministers and five ruling elders, with the moderator of this Assembly added thereto as *ex-officio* chairman, be appointed by the present moderator of this Assembly, to confer with any like committee that the other Assembly may appoint concerning the whole subject of organic union, co-operative union, and any other relation between the two Assemblies, and said committee be directed to report the result of the joint conference to the General Assembly at its meeting in May, 1888, for approval or disapproval. And that the committee be instructed to take and maintain the following positions:

1. The mere acceptance of the common standards of our Church, Confession of Faith, Shorter and Larger Catechisms, does not, in our minds, form a sufficient basis of union; but the acceptance of that peculiar interpretation of our standards which affirms and emphasizes the purely spiritual nature of Christ's kingdom, and forbids her legislating upon political and civil matters, is the only true basis of union.

2. And further, we insist that the colored brethren within our bounds shall be organized into separate congregations, Presbyteries, and Synods.

Signed by W. F. V. Bartlett and fifteen others.

The minority offered a substitute for this majority report. In its original form it is found on page 209; as afterward verbally changed, and given on page 216, it is as follows:

The undersigned members of your special committee, appointed to examine and report upon the papers and overtures submitted to the General Assembly on the question of organic or co-operative union with the Presbyterian Church in the United States of America, are of the opinion that the difficulties in the way are numerous and serious.

They arise mainly out of the fact that the two churches are not agreed in matters of either *principle or polity*.

No suggestion has been made, or, in the opinion of those signing

this paper, can be made, for the removal of this most serious obstacle which meets us at the very opening of this question.

To unite, or attempt to unite, the two churches on any compromise of these fundamental differences, or upon any general statements, such as the reception of the standards "pure and simple," would "serve only to bring together those who could not act in harmony, and would perpetuate strife and alienation."

These conclusions have been reached by us after a full and careful examination of the whole question in the light of all the papers submitted for our consideration. The discussion of the question for some time past, both North and South, has made it equally manifest that the further agitation of this question would hinder the progress, weaken the efficiency, and endanger the unity of our own Church.

Signed by R. K. Smoot and nine others.

Rev. W. H. Parks, a member of the committee, brought in a third report, signed by himself, and found on page 208. After verbal changes had been made in the minority report, he withdrew his individual report and gave in his adhesion to that of the minority (p. 216).

Previous to the discussion of these reports, Rev. W. R. Coppedge introduced a substitute for the minority report, which substitute is found on page 216, declaring in substance that we do not see our way clear to take any action looking toward a union of the two churches.

Before proceeding to consider this whole question, the Assembly was led in prayer by the moderator (p. 217).

P. 220. During the discussion Mr. Coppedge obtained leave to withdraw his paper; whereupon Col. C. F. Collier offered, as a substitute for the minority report, a paper affirming—

In view of the diversity of opinion disclosed by the discussion on the floor of this General Assembly on the majority and minority reports of the Committee on Organic Union and the kindred questions: *Resolved*, As the sense of this Assembly, it is inexpedient to take any action on the subject of organic union and other matters kindred thereto. Lost—ayes, 45; noes, 96.

P. 222. Rev. P. H. Hoge offered the following as a substitute for the minority report:

Whereas a number of overtures in reference to closer relations to the Presbyterian Church in the United States of America have come up to this Assembly; and

Whereas the General Assembly of the Presbyterian Church in the United States of America has just adopted the deliverance of the two Synods of Missouri on the spirituality of the Church; and

Whereas the two Assemblies ought to labor together for the accomplishment of the great object they have in view, if they are sufficiently agreed in their principles to make them more efficient for their work united than they now are divided; and

Whereas the recent action of the General Assembly of the Presbyterian Church, U. S. A., apparently different from their former action as to the spirituality of the Church, makes the impression on the minds of many of our people that one obstacle to closer relations to that church has been, or soon may be, removed; therefore,

*Resolved*, That a committee of four ministers and four ruling elders, together with the moderator, be appointed to meet with a similar committee of the General Assembly of the Presbyterian Church in the

United States of America, if such a committee shall be appointed, for the sole purpose of inquiring into and ascertaining the facts as to the point above mentioned, and as to the position that Assembly proposes to maintain as to colored churches, ecclesiastical boards, and any other subjects now regarded as obstacles in the way of united effort for the propagation of the gospel, and report these facts to the next General Assembly for such action as they may warrant. Adopted—ayes, 83; noes, 58.

On motion of Dr. Otts, the same paper was adopted as a substitute for the majority report—ayes, 95; noes, 46.

This paper being then directly before the Assembly, was adopted by the following vote: Ayes, 80; noes, 57.

It was ordered that the foregoing paper be telegraphed to the General Assembly of the Presbyterian Church, U. S. A.

The following resolutions, which were lost, were admitted to record:

1. Offered by Mr. C. F. Collier: "That so much of the paper appointing a committee of inquiry as is prefatory be stricken out, and that it read, 'Resolved, that a committee be appointed to meet with a similar committee.'" etc.

2. Offered by Dr. S. A. King: "That this whole matter be referred to the Presbyteries, that they may consider and report to the next Assembly, in order that in this way the mind of the whole Church may be ascertained."

P. 232. The Northern Assembly, in session at Omaha, appointed a committee of conference, without specific instructions, except to report their action to our next Assembly for approval. Notice of this action was telegraphed to our Assembly.

P. 249. The following, with the moderator, Rev. G. B. Strickler, D. D., constitute the Committee of Inquiry: M. D. Hoge, D. D., Richmond, Va.; J. R. Wilson, D. D., Clarksville, Tenn.; T. D. Witherspoon, D. D., Louisville, Ky.; W. F. Junkin, D. D., Charleston, S. C.; W. M. McPheeters, M. D., St. Louis, Mo; P. H. Carter, Abilene, Texas; R. T. Simpson, Florence, Ala.; W. S. Primrose, Raleigh, N. C.

It was ordered that five members of this committee shall constitute a quorum.

Pp. 200, 211. While the Assembly's committee was yet deliberating, and before it had reported, there was referred to it an official telegram from the Omaha Assembly, announcing that that Assembly had unanimously adopted the Declaration of Principles adopted by the Synod of Missouri at its session of 1886; also, a communication from the stated clerk of the Northern Assembly, the same being a paper adopted one year ago by that Assembly on conference with other Presbyterian churches with reference to co-operation and unity of effort and action, particularly in the foreign field (p. 192). This latter paper was referred to the Committee of Inquiry, appointed above (p. 228).

#### 666. *Mode of correspondence.*

1877, p. 441. *Resolved*, That in accordance with the strongly expressed desires of a number of our Presbyteries, some of them amongst the largest, the Assembly will, after the present year, hold its correspondence with all the churches with whom we maintain that sort of relations by letters instead of deputations, always excepting the Reformed Church, with which we are united in peculiar co-operative alliance. The Assembly will hereafter appoint amongst its standing committees

a committee of correspondence, who shall prepare a communication, to be sent by us to other churches, and does hereby invite all churches with whom we are or may be in correspondence to communicate with us in this form.

1879, p. 23. The following was adopted: The Committee on Foreign Correspondence would declare for the Assembly that, in determining no longer to send delegates to corresponding bodies (always excepting the Reformed Church, with which we are in co-operative alliance), it was by no means the intention to affect the action of these bodies in the matter. One reason for our action was our poverty. But the Assembly is delighted to receive delegations whenever sent to us, and cordially invites Rev. R. H. Caldwell, the delegate to this body from the Cumberland Presbyterian Church, to address us this morning at 12 o'clock.

1883, p. 49. The usual method of correspondence by letter between this General Assembly and other ecclesiastical bodies shall hereafter include the General Synod of the Reformed Church in America and the General Assembly of the Presbyterian Church in the United States of America, with the exception, however, that delegates be appointed by this Assembly to these bodies at their next ensuing sessions, in 1883 and 1884 respectively, to convey our most cordial Christian and fraternal salutations; these delegates being instructed to state to them this method of correspondence hereafter by letter as adopted by this body, with the hope that it may meet with their co-operation; and that the special attention of the Presbyteries be called to this action of the General Assembly for an expression of their opinion on the mode of correspondence for the future.

This action was in response to overtures from the Presbyteries of Tuskaloosa, Florida, Transylvania, West Hanover, Savannah, South Carolina, Louisiana and Harmony, asking that all correspondence with other ecclesiastical bodies be conducted by letter. The Committee on Correspondence recommended that the Assembly grant the request asked in the overtures. Rev. J. J. Bullock, D. D., offered a substitute, providing that, under the circumstances, and to avoid the appearance of discourtesy, this Assembly deems proper that, for the present, delegates be commissioned to the General Assembly of the Presbyterian Church in the United States of America (p. 22, Minutes of 1883). The paper adopted was offered as a substitute for both papers, and was generally spoken of as the Hemphill substitute.—A.

P. 59. The following paper of reasons was admitted to record:

We, the undersigned, voted against the substitute presented by Professor Hemphill for the following reasons:

I. Because one more interchange of delegates is unnecessary to prevent misconception. Our acts are above suspicion.

II. Because it bases the Assembly's action on a wrong principle, as it seems to condition our course upon the co-operation of the Northern Church.

III. Because the substitute conflicts with the policy of our Church, settled at New Orleans. The Atlanta delegation was understood by many to be a *single* exception to the rule.

IV. Because it continues the agitation of the whole subject, by inviting discussion in the Presbyteries.

J. WM. FLINN,

J. P. GAMMON,

D. WYATT AIKEN,

H. G. GILLAND,

A. R. BANKS,

J. ADGER SMYTH,

W. R. LYMAN,

J. D. HUTCHINSON,

D. W. PIPES,

J. L. CURRY.

1884, p. 251. In response to the overture involved in the above action, the Presbyteries voted as follows: By letter, 37; by delegates, 18; leave the question to the Assembly, 3; no answer, 5.

1884, p. 206. The Northern Assembly sent a telegram to the effect that it had unanimously resolved to continue correspondence with our Assembly by delegates.

P. 243. The Standing Committee on Foreign Correspondence made a report. A minority report was also presented, which latter report, by a vote of 48 to 42, was adopted, and is as follows:

*Resolved*, That, in regard to correspondence with other religious bodies, this Assembly adheres to the position taken by the General Assembly of the Presbyterian Church in the United States, at Lexington, Ky., in May, 1883.

The Committee on Foreign Correspondence was instructed to prepare a telegram to the General Assembly at Saratoga, to inform it of the action of this Assembly in regard to the manner of correspondence between the two bodies.

667. *Amending the provisions of the constitution as to the powers of the Assembly to establish union, correspondence, etc.*

1883, pp. 40, 54. The Committee on Bills and Overtures presented a report on the following overture from the Presbytery of Mecklenburg:

"In view of the uncertainty and ambiguity of our present law upon the subject of the power of the Assembly in settling the terms of correspondence, co-operation, and organic union with other churches, the Assembly is asked to send down to the Presbyteries an amendment to the constitution which shall prohibit the Assembly from finally concluding the terms or basis of correspondence, co-operation, or organic union with other churches unless a previous Assembly shall have agreed to the same, and two-thirds of the Presbyteries have concurred therein."

Your committee would recommend the following amendment to be sent down to the Presbyteries for adoption, viz.: In the Book of Church Order, Chap. V., Sec. VI., Art. V., instead of the words, "To correspond with other churches," insert the following, viz.: "*To correspond, co-operate or go into organic union with other churches, after two-thirds of the Presbyteries have agreed thereto.*"

1884, p. 251. Eighteen Presbyteries answer in the affirmative, sixteen in the negative, twenty-five give modified answers, approving only of parts of the overture, and one declines, on constitutional grounds, to act.

1887, p. 207. Overture from the Presbytery of Lexington, asking that the vote of two-thirds of the Presbyteries be required to form organic union with other Churches.

*Answer*: (p. 231) The Assembly declines to send down the proposed amendment.

668. *Provincial Assemblies.*

1883, p. 57. Overture from the Presbytery of St. Louis, asking this Assembly to appoint a committee of conference to confer with a similar one from the Northern Church, on the propriety of re-arranging the

territory of the Presbyterian Church in this country so as to form three or four Provincial Assemblies, and a General Presbyterian Council, composed of an equal number of representatives from each Provincial Assembly, this council to meet every three or four years.

Your committee recommend the following answer: This Assembly judges that the providence of God does not indicate the time to be yet ripe for such action.

669. *Preservation of our identity and independence as a denomination.*

1865, p. 358. Overture from the Synod of South Carolina, declaring in substance its continued approval of the course adopted by the Southern Presbyteries in organizing this General Assembly; declaring its purpose to adhere with renewed energy and affection to our own cherished denomination: extending a welcome to our communion and fellowship to all who cordially adopt our standards and sympathize with us in our principles as to the province of the Church; and warning our churches against all schismatical intruders. The Assembly expressed its agreement with the Synod in these views.

1882, p. 567. *Resolved*, That this Assembly does at this time solemnly declare its conviction, that the great Head of the Church in his wise and gracious providence did raise up this branch of his kingdom, and entrusted to it a great and special work, and has in her past history set his seal of approbation on her in that measure of success which he has heretofore granted her in the execution of the special work with which he has honored her; and inasmuch as her special work is not yet fully accomplished, and her testimony not yet fully delivered, this Assembly does further solemnly declare that it is our high and sacred duty to preserve our individuality as a church entire and intact, and to encourage no tendencies looking toward blending this body into any other.

670. *Organic union with the Presbyterian Church, North.*

1883, pp. 40, 54. In response to overture from the Presbytery of Upper Missouri in regard to the appointment of a committee by this General Assembly to confer with a similar committee from the Northern General Assembly in reference to organic union, your committee would recommend the adoption of the following answer, viz.: This General Assembly declines to appoint a committee for the purpose stated. Adopted.

P. 57. Overture from the Presbytery of St. Louis, asking to reject proposals for organic union with the Northern Church as impossible, because of divergent views on vital doctrines, and because such union would involve a surrender of truth on our part.

Your committee would recommend the following answer, viz.: "The question of organic union is not to be entertained as a subject before the Church."

See also the following section on co-operative work.

671. *Conference on co-operation.*

1881, p. 389. An overture from the Synod of Texas, asking this Assembly to request the Northern Assembly to appoint a committee to

confer with one to be appointed by this Assembly about the territory in Texas, so as to avoid conflict in labors.

*Answer:* The Assembly would express its earnest desire that brethren in Texas, from the Northern and Southern churches, should endeavor to avoid interfering with one another in their church work, and cultivate peace; but would refer to our Presbyteries all practical propositions for the cultivation of their fields; and would have the Synod of Texas, in a way merely advisory, do all which it can to promote charity and edification.

1883, p. 19. A communication from the Assembly in session at Saratoga was received by telegraph, as follows:

“SARATOGA, *May 21st*, 1883.

“*To the General Assembly in session at Lexington, Ky.:*

“The following action was taken this morning:

“*Resolved*, That a committee of seven (7) be appointed by this General Assembly, to confer with a similar committee, if it shall be appointed by the General Assembly of the Presbyterian Church in the United States, now in session in Lexington, Ky., in regard to any plan or method of co-operation in any part of the great work that the Master has laid upon his servants, and which it might appear could be more effectually accomplished by cordial and friendly co-operation than by separate and independent action; and that these committees report the result of their deliberations to their respective Assemblies in 1884.

“EDWIN F. HATFIELD, *Moderator*.

“WM. H. ROBERTS, *Permanent Clerk*.”

P. 57. It was resolved that a committee of seven be appointed by this Assembly, to confer with a like committee appointed by the General Assembly of the Presbyterian Church in the United States of America, in regard to any plans or methods looking to the more successful conduct of the work of the Church in such regions and concerning such interests as are more or less common to the two churches, and that this committee report to our next Assembly. The following committee was appointed: Rev. R. K. Smoot, D. D., Rev. R. Douglas, Rev. W. H. Dodge, Rev. R. P. Farris, D. D., Jas. D. Armstrong, T. H. Roe, Patrick Joyes. Alternates: James Park, D. D., C. H. Dobbs, W. W. Robertson, D. D., F. Fentress, W. M. McPheeters, Glass Marshall, Jas. V. Brooke.

P. 50. A paper read by Rev. R. K. Smoot, D. D., was referred to this concurrent committee.

1884, p. 198. The committee appointed by the last General Assembly to confer with a committee of the General Assembly of the Presbyterian Church in the United States of America, in reference to some plan of co-operation between the two churches, presented a report, which having been read, was referred to a committee of one member from each synod, viz.: E. Daniel, Wm. Irvine, R. Q. Baker, G. L. Leyburn, J. H. Bryson, J. M. Brown, J. R. Wilson, James Park, T. N. Martin, J. N. Withers, W. D. Paden, Wm. Snowden.

P. 219. A report of the Special Committee on “Co-operative Work” was presented, and was adopted unanimously by a rising vote of the Assembly. The report is as follows:

The committee to whom has been referred the matter of co-operation between the Presbyterian Church in the United States of America and the Presbyterian Church in the United States would respectfully submit to the General Assembly the following report:

The papers placed in the hands of your committee are three in num-

ber: 1, An overture from the Presbytery of Louisville, to the effect that this General Assembly shall "not adopt the plan for the joint occupancy of the Danville Theological Seminary, recommended by the committees of conference of the two Assemblies:" 2, An overture from the Transylvania Presbytery to the same effect, with the additional formal request that the Assembly shall "give such shape to its action as shall tend to settle permanently this and kindred questions, including that of organic union:" 3, The record of the proceedings of the conference of the joint committees at Louisville, November 1, 1883, with the remarks prefatory thereto submitted by the chairman of the Southern committee.

All of these papers referred to your committee have received its careful consideration. It will be seen that action upon the first and second will be essentially included in whatever action may be taken upon the third; and to this attention may be immediately directed.

Upon examination it does not appear from this paper that, by any formal act of the Southern committee, it was ever adopted at a regular meeting of that committee, and ordered by it to be forwarded to this Assembly as its report. The document, however, does contain a "certified copy" of the proceedings of the joint conference; and your committee, waiving the informality of the paper, addressed themselves to the consideration of its matter.

The substantive propositions contained in it are three, viz.:

1. The first is the recommendation concerning the joint occupancy of Danville Seminary, which is as follows: "An equal joint use and occupancy of the Seminary by the two branches of the Church (Northern and Southern), by the appointment of an equal number of directors and trustees from each branch, and giving to the Southern branch at least an equal number of professors. Should additional funds be raised for the further endowment of the institution, each body shall have absolute control of the funds raised by itself, using only the income from each fund for the support of the Seminary," and "that the occupancy be in perpetuity, and that the Seminary be removed to Louisville."

2. The second is the recommendation with reference to a plan of cooperation in Home Missions, to-wit: that each Assembly adopt a concurrent resolution as follows: "This Assembly, while asserting its right to labor in every part of our common country, would most earnestly enjoin those charged with the direction of Home Mission work, that they see that nothing be done through strife or vain glory; that, in prosecuting this work, the interest of the other Assembly already in occupancy, either with an organized church or missionary labor, shall be most carefully respected, and that the matter of consolidating feeble churches and cases of disagreement, threatening the disturbance of fraternal relations, shall be referred to a joint commission of the Presbyteries having jurisdiction."

3. The third recommendation is that respecting "comity in matters of discipline," namely, that a concurrent resolution be adopted to this effect: "*Resolved*, That this General Assembly, as a matter of comity between our own Church and the Northern Presbyterian Church, growing out of the fraternal relations so recently established, enjoin upon our church sessions, Presbyteries, and Synods, that they have due regard to the discipline of all the sessions, Presbyteries, and Synods of that church, and *mutatis mutandis*."

Your committee urge that, because of insuperable practical difficulty, the first recommendation be not adopted.

With respect to the second, your committee report that they believe it impossible to devise any specific plan of co-operation in Home Missions which shall be universally applicable throughout the Church, and they therefore recommend that no such plan be adopted by this Assembly, but that the Assembly be content to leave this whole matter to the working of those broad principles of justice and Christian charity which alone will restrain either church from encroaching upon the natural territory of the other. In the judgment of your committee, if these principles are not adequate to the securing of harmony between the two churches, then that result can never be attained by the mere adoption of any plan of co-operation.

With regard to the third, it is hereby recommended that this Assembly adopt the concurrent resolution with reference to "comity in matters of discipline."

Respecting that part of the overture of the Presbytery of Transylvania which urges this Assembly to "give such shape to its action as shall tend to settle permanently" the question of "organic union," your committee make answer that no such action is necessary, for the reason that we regard the mind of the Church as fully expressed against organic union by the action of former Assemblies. (See Minutes of Assembly of 1882, pages 567 and 568, and Minutes of 1883, pages 57 and 58.)

EUGENE DANIEL, *Chairman*.

The meeting of these joint committees was held in the parlor of the Galt House, Louisville, Ky., November 1st, 2d, and 3d, 1883. The committee appointed by the Northern Assembly consisted of Rev. Messrs. S. J. Niccolls, D. D., E. P. Humphrey, D. D., Thos. J. Lamar, Edward B. Wright, D. D., and Elders Wm. B. Negley, Samuel M. Moore, and O. Beatty. These were all present, as were also all the members of the Southern committee, except Judge Armstrong. Dr. Humphrey was chosen chairman, and Messrs. Dodge and Beatty clerks.

With reference to the first recommendation above, *i. e.*, that looking to joint occupancy and use of Danville Seminary, the minutes of the conference show that the proposition was brought before the conference by a resolution of the Saratoga Assembly proposing such joint occupancy, and referred by that Assembly to the Committees of Conference for action. This it did, expressing "the earnest hope that an adjustment may be made, which, while securing every legal right, shall have high regard to those fraternal relations which have been so happily established."

The condition that the occupancy be in perpetuity, and that the Seminary be removed to Louisville, was required by the Southern committee, and acceded to by the Northern committee. The Southern committee expressed the opinion that the prosperity of the Seminary would be more certainly secured, and more largely advanced, by being in the full control of the Southern Church.

The second recommendation, *i. e.*, that looking to the appointment of joint commissions of Presbyteries having jurisdiction for the consolidating of feeble churches and adjusting matters of disagreement, was offered by Dr. Farris, as a substitute for a paper originally proposed by Dr. Niccolls and amended by the Southern committee.

The third recommendation, that in reference to comity in matters of discipline, is substantially the proposition introduced in the Lexington Assembly by Dr. Smoot, and referred by the Assembly to the joint Committee of Conference.

The Northern committee stated to the joint committee that they felt constrained to report to their Assembly that in their judgment the only effectual method of removing the difficulties in the way of co-operation is through organic union between these two branches of the Presbyterian Church, and asked the Southern committee to make a similar representation to their General Assembly. The Southern committee replied that the action of the Assembly of 1883, p. 57, was such as estopped them from considering the matter of organic union.

Dr. Smoot dissented from the recommendation relative to the joint occupancy of

Danville Seminary, and recorded his earnest and solemn protest, giving five reasons, in substance as follows:

1. That the recommendation conveyed no recognition on the part of the Northern Assembly of any equitable right inhering in the Southern Church to any share in the endowments and emoluments of the institution in question. The course recommended was inconsistent with the dignity and self-respect of the Southern Church, in that it would involve the becoming a mere tenant at will in the occupancy of the property, as the property of another to which it has equitable, equal and inalienable right.

2. Such a joint usage could only result in humiliating disappointment and failure.

3. The adoption of this course would inflict a serious injury upon all the interests of the Synod of Kentucky, especially upon its evangelistic and educational enterprises; *e. g.*, upon Central University. Such is the judgment of some of the foremost men of the Synod. The course proposed would inevitably prove the entering wedge to division and strife within the bosom of our Church.

4. The acceptance of this proposition by our Assembly would effectually forestall and estop plans already on foot for the establishment, at some point in the Southwest, of a theological seminary, under the immediate and exclusive control of our own Church.

5. It would not be politic or safe for our Assembly to form an alliance for the maintenance of a theological institution upon any terms in which there might be a single professor who is not amenable to one of the Presbyteries of our own Church, and through that Presbytery to our own Assembly, upon any charge of heresy or latitudinarianism in doctrine.

The joint committee, as a reply to the first reason given above, declared that it was not a tenancy at will, but a permanent joint tenancy, that was proposed.—A.

#### 672. *General Presbyterian Alliance.*

1874, p. 483. The committee to whom was referred certain papers relating to a General Presbyterian Council was appointed, to consist of Rev. W. S. Plumer, D. D., H. M. Smith, D. D., J. B. Stratton, D. D., D. H. Bishop, and C. F. Collier.

P. 518. The report of the committee concerning a General Presbyterian Council was taken up, and, after discussion, the following substitute, offered by Rev. H. M. Smith, D. D., was adopted:

In answer to the overture from a committee of the General Assembly of the Presbyterian Church in the United States of America, and from ministers of other Presbyterian churches, touching a conference of representatives of the various Presbyterian bodies throughout the world, with a view of "coming into formal communion with each other, and of promoting great causes by joint action," this Assembly respectfully submits that we most heartily sympathize with every desire to advance the interests of the Redeemer's kingdom. Nevertheless, in forming relations with other bodies, we are to be governed by our recognized principles of government. We must, therefore, respectfully decline this request, since, in our judgment, church courts, as such, cannot recognize the principle of an irresponsible alliance. The only question we can properly consider is the principle of co-ordination with courts constituted according to our Presbyterian form of government.

1875, p. 46. Overtures from the Presbyteries of Louisville, Florida, Lexington, and East Hanover. These overtures concur in asking this Assembly to revoke the action of the last in regard to the proposed confederation of Presbyterian churches, and to adopt measures favorable to that scheme.

*Resolved*, That this Assembly appoint a committee on the confederation of Presbyterian churches of the world, with authority to correspond with similar committees of other Presbyterian bodies in refer-

ence to the constitution to be proposed for such a General Council; and if the committee deem it wise and practicable, appoint a delegate or delegates to the proposed conference, to be held in London, on the — day of July, 1875.

The Revs. Stuart Robinson, D. D., J. A. Lefevre, D. D., W. U. Murkland, and J. A. Inglis were appointed the committee under the above resolution.

1876, p. 204. The Rev. Stuart Robinson, from the committee appointed by the last Assembly in relation to a proposed confederation of Presbyterian churches of the world, made a report, and also another report concerning his attendance as a delegate upon the meeting of the Presbyterian Alliance in London last July.

These reports were received and were considered at length in connection with certain overtures bearing on the same subject. Whereupon the following from the Committee on Bills and Overtures was adopted by a vote of 78 to 39:

P. 225. Overtures No. 1, from Transylvania Presbytery, expressing the hope that the General Assembly will decline to enter the proposed Council. No. 2, from the Presbytery of Louisiana, asking the Assembly to reconsider the subject of the Pan-Presbyterian Council, and, if it seems best to them, to repeal the resolutions passed at the St. Louis Assembly. No. 3, from the Presbytery of Memphis, approving the action of the last General Assembly in appointing a committee on the confederation of the Presbyterian churches of the world, and expressing the wish that all needful steps be taken to put in operation the plan adopted in July, 1875, by the delegates assembled in council.

Your committee, after the consideration of these overtures and the subjects presented in them, recommend the adoption of the following resolutions:

*Resolved*, 1, That this Assembly hereby expresses its approval, in general, of the proceedings of the conference held in London in July last, composed of the representatives in a large portion, some 15,000 congregations, of the Presbyterian churches of the world.

*Resolved*, 2, The Assembly approves of the general tenor of the constitution of the Alliance providing for a General Presbyterian Council, to be held every three years.

*Resolved*, 3, That this Assembly will appoint delegates to represent the Presbyterian Church in the United States in the General Council, to be held in Edinburgh in 1877, provided that this appointment of delegates shall not be understood as pledging any funds of the Church to defraying the expenses of the delegates to the council.

*Resolved*, 4, That the delegation so appointed shall select from their own number members to prepare any papers concerning the condition and position of our Church, to be spread upon the records of the council; and, in case the delegates be unable to attend the council, they are hereby authorized to represent our Church by such official letter as they may agree upon.

P. 237. The following paper, offered by the Rev. Dr. Hoge, was passed with but one dissenting voice:

*Resolved*, That in appointing delegates to the General Presbyterian Alliance, it is with the distinct declaration that it is not to be regarded as another and a higher court, but as an assemblage of committees, appointed by the several churches which they represent, for the pur-

pose of joint conference and joint report, and for such action only as belongs to an association of delegates thus constituted.

The report of the committee appointed by the General Assembly of 1875 on the confederation of the Presbyterian churches of the world is found in the Appendix to the Minutes of 1877, page 487. The report of Rev. Stuart Robinson, D. D., delegate to the conference held in London, July 21-23, 1875, to frame a constitution for a General Presbyterian Council, is found on page 489 of the Minutes for 1877. The resolutions adopted by the Assembly of 1876 (see above) are substantially the same as those recommended in the report of the above committee.

The constitution adopted for the Alliance is on page 492, Minutes of 1877, and is as follows:

Whereas churches holding the Reformed faith, and organized on Presbyterian principles, are found, though under a variety of names, in different parts of the world;

Whereas many of these were long wont to maintain close relations, but are at present united by no visible bond, whether of fellowship or of work;

And whereas, in the providence of God, the time seems to have come when they may all more fully manifest their essential oneness, have closer communion with each other, and promote great causes by joint action, it is agreed to form a Presbyterian Alliance, to meet in general council from time to time, in order to confer upon matters of common interest, and to further the ends for which the Church has been constituted by her Divine Lord and only King. In forming this Alliance the Presbyterian churches do not mean to change their fraternal relations with other churches, but will be ready, as heretofore, to join with them in Christian fellowship and in advancing the cause of the Redeemer on the general principle maintained and taught in the Reformed Confessions, that the Church of God on earth, though composed of many members, is one body in the communion of the Holy Ghost, of which body Christ is the Supreme Head, and the Scriptures alone are the infallible law.

I. DESIGNATION.—This Alliance shall be known as “The Alliance of the Reformed Churches throughout the World holding the Presbyterian System.”

II. MEMBERSHIP.—Any church organized on Presbyterian principles, which holds the supreme authority of the Scriptures of the Old and New Testaments in matters of faith and morals, and whose creed is in harmony with the consensus of the Reformed Confessions, shall be eligible for admission into the Alliance.

III. THE COUNCIL.—1. *Its Meetings.*—The Alliance shall meet in general council once in three years.

2. *Its Constituency.*—The Council shall consist of delegates, being ministers and elders, appointed by the churches forming the Alliance; the number from each church being regulated by a plan sanctioned by the Council, regard being had generally to the number of congregations in the several churches. The delegates, as far as practicable, to consist of an equal number of ministers and elders. The Council may, on the recommendation of a committee on business, invite Presbyterian brethren, not delegates, to offer suggestions, to deliver addresses, and to read papers.

3. *Its Powers.*—The Council shall have power to decide upon the application of churches desiring to join the Alliance; it shall have power to entertain and consider topics which may be brought before it by any church represented in the Council, or by any member of the Council, on their being transmitted in the manner hereinafter provided; but it shall not interfere with the existing creed or constitution of any church in the Alliance, or with its internal order or external relations.

4. *Its Objects.*—The Council shall consider questions of general interest to the Presbyterian community; it shall seek the welfare of churches, especially such as are weak or persecuted; it shall gather and disseminate information concerning the kingdom of Christ throughout the world; it shall commend the Presbyterian system as scriptural, and as combining simplicity, efficiency and adaptation to all times and conditions; it shall also entertain all subjects directly connected with the work of evangelization, such as the relation of the Christian Church to the evangelization of the world, the distribution of mission work, the combination of church energies, especially in reference to great cities and destitute districts, the training of ministers, the use of the press, colportage, the religious instruction of the young, the sanctification of the Sabbath, systematic beneficence, the suppression of intemperance and other prevailing vices, and the best methods of opposing infidelity and Romanism.

5. *Its Methods.*—The Council shall seek to guide and stimulate public sentiment by papers read, by addresses delivered and published, by the circulation of information respecting the allied churches and their missions, by the exposition of scriptural principles, and by defense of the truth; by communicating the minutes of its proceedings to the supreme courts of the churches forming the Alliance, and by such other action as is in accordance with its constitution and objects.

6. *Committee on Business.*—The Council, at each general meeting, shall appoint a committee on business, through which all communications and notices of subjects proposed to be discussed shall pass. The committee appointed at one general meeting shall act provisionally, so far as is necessary, in preparing for the following meeting.

IV. CHANGE OF CONSTITUTION.—No change shall be made in this constitution, except on a motion made at one general meeting of Council, not objected to by a majority of the churches, and carried by a two-thirds vote at the next general meeting.

673. *Delegates to the General Council to be accredited by commissions.*

1877, p. 413. Your committee further recommend that the delegates to the General Council of the Presbyterian Alliance from the Presbyterian Church in the United States be accredited to the former body by commissions duly issued by the stated clerk of the General Assembly. Adopted.

674. *The Dabney resolutions tabled.*

A paper was offered by Rev. R. L. Dabney, D. D., with reference to the import of this Assembly's being admitted as a constituent part of the General Alliance. This paper, found on page 656, Minutes for 1878, recites the full and equal rights and courtesies extended to the commissioners appointed by the Southern Assembly, and that we recognize these happy events as constituting a virtual and distinct reconciliation with us of all the churches which joined in this cordial and courteous extension of equal rights in that council to the commissioners of our Church, upon that scriptural basis of truth always held by our Church, touching the essentials of those subjects of difference which had unhappily interrupted the full communion of sundry of those churches with us. The subjects cited were such as the lawfulness of slavery as a civil institution, which the Church has no mission to condemn, the liberty of conscience in matters political, and the power of church courts to decide political questions and promulge political decrees, etc. This paper submitted the following resolutions:

*Resolved,* That this happy and unconditional recognition of the Church we represent, through its commissioners in the Presbyterian Alliance, is to be construed by us as a graceful, virtual, and distinct withdrawal on the part of the brethren lately in separation from us, of all condemnatory doctrines and declarations, and a hearty and peaceful reconciliation upon the scriptural position we have occupied, and still occupy; leaving each branch of the Presbyterian churches, as well as ourselves, to hold, without reproach, its own opinions on all non-essentials of church and civil order. And it is on this understanding, as hereby assumed by us, and in act conceded to us, that our Church holds its place as a constituent of the General Presbyterian Alliance.

*Resolved,* That it shall be the duty of the stated clerk to transmit certified copies of these resolutions to the Business Committee of the last council, and to the moderator of that council appointed for 1880, in the city of Philadelphia.

No one offering to debate the paper, it was tabled without debate by a vote of 69 to 41. (Page 641.)

To this Dr. Dabney and twenty-eight others entered a dissent and protest (p. 656), alleging two reasons: 1, The form in which the vote was taken was out of order and injurious to the rights of the minority; 2, Because it put the Assembly and the Church in a painfully equivocal position before the world and assailants. This second ground the protest argues at length. The answer to the protest was confined to the first reason, and asserts that the motion to table was an orderly one, and did not infringe upon the rights of any. The action of the house, laying the resolutions on the table, clearly evinced the will of the Assembly, that the subject-matter of the resolutions should not be discussed. (P. 662.) Condensed from the Minutes of 1878.

The committee to answer the protest consisted of Drs. Armstrong, Preston, and Bullock; Elders J. D. Jones and C. A. Carrington.

1879, p. 19. In answer to an overture from the Presbytery of Central Texas, inquiring into the significance of the above action, the following was adopted:

The action of our Assembly in sending delegates to "the General Presbyterian Council," and in tabling the paper alluded to in the overture of the Presbytery of Central Texas, is *not* to be understood as implying any change in our position upon questions of difference between ourselves and other bodies, or any surrender of our testimony.

675. *Delegates to the Council should be chosen from the various Synods.*

1881, p. 388. Overture from Holston Presbytery, asking that the appointment of delegates to the General Presbyterian Council be distributed amongst our various Synods, at least one from each Synod, and that it be referred to the Synods to make the nomination, each for itself.

Your committee recommend the Assembly to reply that it has no control over the action which it may please the Assembly of 1883 to take respecting its appointments, but is willing to express the opinion that the appointments should be distributed, and that nominations from Synods should be invited.

676. *Standing committee to correspond with the Council.*

1881, p. 389. A request from the Council for a small standing committee to be appointed by this Assembly, with whom the clerks of the Council might correspond.

Your committee recommend that this request of the Council be complied with by the Assembly. Adopted.

The clerks of the Assembly were appointed the committee to correspond with the Council.

677. *Expenses of the Council.*

1885, p. 433. In accordance with the request of an overture from the delegates of our Assembly who attended the third General Council of the Alliance of Reformed Churches holding the Presbyterian System, held at Belfast, the Assembly hereby directs the treasurer to pay to the treasurer of the American Branch of the Alliance so much as may be

required to meet the apportionment fixed for our Church by the Executive Commission for the year 1885-'86, provided the same shall not exceed \$132.

1886, p. 40. The Assembly hereby directs its treasurer to pay to the treasurer of the American Branch of the Executive Commission of the "General Alliance of Reformed Churches holding the Presbyterian System" one hundred and fifty dollars (\$150), to aid in defraying the *ad interim* expenses of the Alliance for the year 1885-'86, and the same amount for the year 1886-'87. These amounts to be paid during the years for which they are to furnish aid.

# BOOK VIII.

## JUDICIAL CASES.

677. *Complaint of Rev. James Sinclair against the Synod of North Carolina.*

1863, p. 130. The Judicial Committee report that they find the complaint not in order, there appearing no formal complaint as against the Synod in the premises; and the committee beg to be discharged from the further consideration of the subject. Adopted.

679. *Appeal of R. B. Williamson, licentiate, from the Presbytery of Tombeckbee.*

1869, p. 395. The Judicial Committee respectfully report that an appeal has been placed in their hands, sent up to this Assembly by a candidate for the ministry of Tombeckbee Presbytery, from a decision of said Presbytery revoking his license to preach the gospel, and praying the Assembly to return his license. It does not appear, by the appeal and other papers before your committee, that the appellant has taken the preliminary steps required by the Discipline of the Church. (Chap. VII., Sec. III., Sub. Sec. 5.) Therefore,

*Resolved*, That this Assembly cannot issue the case presented in this appeal and complaint, and that the appellant have leave to withdraw his papers. Adopted.

1870, p. 543. The committee to whom was referred the letter of Mr. R. B. Williamson, and other papers touching the refusal of the Presbytery of Tombeckbee to renew the license of said Williamson as a probationer, recommend the adoption of the following minute, viz.: "As any Presbytery has the right to recall the *license* of a probationer, or to refuse to restore it, as it may think proper, no action is called for on the part of the Assembly." Adopted.

680. *Complaint of Rev. A. W. Miller, D. D., Rev. John Douglas, and others, against the Synod of North Carolina.*

1871, p. 15. Withdrawn without action.

681. *Complaint of Samuel Galloway against the Synod of Georgia.*

1872, p. 158. The Judicial Committee respectfully report to the Assembly, that the papers put into their hands are those relating to the complaint of Samuel Galloway *vs.* The Synod of Georgia. As the complainant has not appeared, either in person or by representative, to prosecute his complaint, the committee recommend that the complaint be dismissed, and the papers be returned by the stated clerk to the complainant. Adopted.

682. *Complaint of Rev. J. J. Cooke and others against the Presbytery of Louisville.*

1875, p. 15. The Judicial Committee respectfully reports to the General Assembly, that the case referred to it for examination purports to be two separate "Protests, appeals, and complaints of Rev. John J. Cooke, for himself and others, against the proceedings and judgments of the Presbytery of Louisville, in the case of the pastor, session, and congregation of the First Presbyterian church, Louisville, Ky., at two separate meetings of the Presbytery, held November 10-17, 1874, and December 8, 1874."

As these persons are not the parties aggrieved, in the technical sense of that term, as used in our Book of Discipline, it is clear that the case cannot be entertained as an appeal, but only as a complaint.

It is evident, also, that whilst this complaint involves the whole case of the pastor and congregation of the First Presbyterian church, these do not appear as parties before the Assembly: and its decision, whilst settling the question as to the complainants, may fail to reach the heart of this unfortunate dispute, and to heal the breach which has been made.

All the parties, however, in this case seem to desire that it should be issued before this Assembly, and that it should not be remanded to the Synod of Kentucky, over whose head it has been brought directly to this body. On this ground, and without working prejudice to the intervening Synod, the committee advise the Assembly to receive and act upon the complaint. There is, perhaps, a deeper reason for this course. It will be found, upon examination, that the whole difficulty has its rise in a difference of interpretation upon one or two points of constitutional law, and that, in the infirmity of human nature, in the maintenance of conflicting opinions, things have been said and done which are greatly to be deplored.

If, therefore, the case can be reduced to these few, but fundamental, points, a possible solution of the whole difficulty may be found in an authoritative decision upon them by the Assembly.

In some of its features this judicial case differs from those usually brought before the supreme courts of the Church, which will justify the committee in presenting it in this form to the consideration of the Assembly. It is alleged in the complaint—

1. That the Presbytery of Louisville, in receiving certain memorials, and upon the allegations contained in them, proceeding to exercise its visitatorial power in the First Presbyterian church, did, from the nature of the charges, commence what was essentially a judicial investigation, which should therefore have been conducted under judicial forms. The Assembly might probably decide whether or not this point is well taken.

2. From the action of the Presbytery, in proceeding to this investigation, Dr. S. R. Wilson took an appeal to a superior court, claiming that this appeal operated an immediate suspension of all the proceedings until it should be finally issued. The Assembly might very properly rule whether the appeal in this case was of the kind to put the arrest on the Presbytery which is claimed.

3. The Assembly might also decide how far, in the further prosecution of the case, the acts of all the parties are irregular and open to censure.

4. If, then, the Assembly would remand the case to the Presbytery of Louisville, with an injunction to take it up from the beginning under these rulings, a fair opportunity would be afforded all the parties to retrieve any error into which they may have fallen; and the Assembly would, in the most tender way, authoritatively arbitrate between brethren now grievously estranged, and who, for their past fidelity to the truth and kingdom of the Master, are entitled to the confidence and affection of the whole Church.

This report was adopted; also an order of procedure recommended by the Judicial Committee. After being heard the decision of the Assembly was: To sustain the complaint, 1; to sustain in part, 38; not to sustain, 67. (P. 33.)

P. 46. The following paper, explanatory of the vote of the Assembly on this complaint, was adopted: The Assembly, in voting not to sustain the complaint of J. J. Cooke and others against the Presbytery of Louisville, would be understood as passing judgment only upon the constitutional issues involved in said complaint, while at the same time there were, in its opinion, some irregularities in the proceedings of the Presbytery which it could not approve, but which it did not deem it necessary to pass upon judicially.

The Rev. Dr. B. M. Palmer obtained leave, on behalf of himself and others, to have the following paper admitted to record:

The undersigned, being of the minority who voted to sustain in part the complaint of J. J. Cooke, accord with the minute adopted by the majority, with the exception that, in some of the points termed irregularities in the above-named minute, they regard the Presbytery as having transcended the limits of their constitutional power.

Signed by B. M. Palmer and twenty-six others.

683. *Complaint of Rev. S. J. Baird, D. D., against the Presbytery of East Hanover.*

1877, p. 423. The Judicial Committee, to which was referred the complaint of the Rev. Dr. S. J. Baird, touching the action of the Presbytery of East Hanover, with the accompanying papers, beg leave to report:

That, in a statement made to the committee by the complainant, he admitted that he caused to be published in a recent number of the *Richmond Dispatch* a letter written by the Rev. Dr. E. T. Baird, from which, and the record of the proceedings of the said Presbytery, it appears that the subject-matter and the person named in said proceedings and in the complaint are the same; that the Rev. Dr. E. T. Baird has taken an appeal from the action of the Presbytery of East Hanover to the next superior judicatory, the Synod of Virginia, and that the matter of the appeal and of the complaint raise the same questions, and refer to the same cause and the same person.

In the opinion of the committee, it is not proper for the General Assembly to take jurisdiction of the matter of a complaint, while the same cause, embracing the same matter, is pending in another judicatory, which has jurisdiction, by appeal, at the instance of the person aggrieved. Wherefore the committee recommend that the complaint be referred to the Synod of Virginia.

Adopted, with but one dissenting vote, after a minority report had first been voted down by a vote of 6 to 112. (P. 422.)

684. *Complaint of Rev. I. W. Canfield against the Synod of Kentucky.*

1877, p. 434. The following report from the Judicial Committee was adopted:

The committee to which was referred the complaint of Rev. I. W. Canfield against certain proceedings of the Synod of Kentucky have considered the same, and beg leave to report that the matter presented by this complaint for the revision of the Assembly arises upon a part of the judgment of the Synod of Kentucky, rendered upon the consideration of an appeal of complainant from the Presbytery of Louisville. In this complaint, and in the petition which alleges the ground of the complainant's appeal from the proceedings of the Presbytery of Louisville against him, many apparent grievances against the action of the Synod and of the Presbytery, and the conduct of certain members of Presbytery, are set forth.

In the statement of this complaint, and the references which it makes, there is much confusion, and it is difficult to ascertain precisely the object of complainant in coming before this Assembly. This Assembly has no power to render any general relief in the premises, as complainant seems to think, nor would it be proper, in this or any other case, to set aside the judgment of an inferior court, unless there be clear and satisfactory evidence that such judgment is erroneous, or that it ought to be reversed for some reason laid down in the Form of Government.

From an examination of the papers submitted to us, viz.: the statements of the complainant and the record of the Synod of Kentucky, it appears that the Synod carefully considered all the matters at issue between the complainant and the Presbytery of Louisville; that the most material part of the sentence, and really the only matter at issue, was in favor of the complainant.

The refusal of the Synod to censure the Presbytery of Louisville was a matter entirely discretionary with the Synod, and we see nothing in it for the Assembly to set aside or disapprove.

The committee therefore recommend that the complaint be dismissed.

685. *Appeal of Rev. Stuart Robinson, D. D., and others, from the Synod of Kentucky in the Canfield case.*

1878, p. 614. This appeal was decided by the following vote: To sustain the complaint, 106; excused from voting, 2.

The following minute was adopted:

P. 629. In delivering the judgment sustaining the complaint against the Synod of Kentucky, the Assembly means to declare:

1st, That the Presbytery of Louisville proceeded properly in restraining from the exercise of the functions of the ministry a minister deemed irresponsible for his words and acts, by reason of unsoundness of mind, without the usual forms of judicial process.

2nd, That the Synod of Kentucky erred in rescinding the action of the Presbytery of Louisville so restraining a minister, by mere resolution, without a formal examination of the case, either as a question of appeal, complaint, or of general review and control, it being incompetent for the Synod to interpose its authority to interfere with the right of a Presbytery to judge of the qualifications of its own ministers.

3rd, That, in pronouncing this judgment on the action of the Synod of Kentucky, this Assembly does not intend to pass any censure upon that body, or upon any of its members.

1879, p. 57. The Assembly declined to re-open this case by making an *en thesei* deliverance, reversing the principle on which it had been decided.

686. *Appeal of Rev. E. T. Baird from the Synod of Virginia.*

1878, p. 646. Dr. Baird was absent by reason of sickness, and could not prosecute the case in person.

F. 655. The minority report of the Judicial Committee was adopted, and the Assembly proceeded according to the course prescribed in said paper.

P. 663. Ruling Elder Isaac D. Jones appeared, by request of the appellant, to conduct the appeal in his behalf. Result: To sustain, 8; to sustain in part, 19; not to sustain, 42.

P. 665. The committee appointed to bring in a minute expressing the sense of the General Assembly in regard to the appeal of Dr. E. T. Baird against the decision of the Synod of Virginia, respectfully recommend the following as the judgment of the General Assembly, viz.:

That, inasmuch as the appeal is not sustained, the natural effect is to remand the case to the Presbytery of East Hanover, to institute proceedings and conduct a new trial according to the order of the Synod of Virginia. Adopted.

687. *Complaint of Rev. R. K. Smoot and others against the Synod of Texas and the Presbytery of Western Texas.*

1878, p. 640. To sustain the complaint, 73; to sustain in part, 32; not to sustain, 6.

P. 653. The special committee appointed to prepare a minute expressing the judgment of the Assembly in the case of the complaint of Rev. R. K. Smoot and others against the action of the Synod of Texas upon the records of the Presbytery of Western Texas in the matter of H. F. Williams, report as follows, viz.:

The General Assembly sustains the complaint of Rev. R. K. Smoot and others against the Synod of Texas on these grounds, viz.:

*First*, The Synod of Texas allowed the Presbytery of Western Texas to vote upon the review of their own records, against the decision of the moderator, and in opposition to the spirit of our constitution and to the established precedents of our Church: which course we regard as both irregular and unjust.

*Second*, By refusing to condemn the proceedings of the Presbytery of Western Texas in the matter of H. F. Williams, the Synod did endorse and encourage what is known as "Lay Evangelism," a system which is irregular and contrary to the order of the Church with reference to the Christian ministry, and calculated to produce confusion and many other evils, sooner or later.

In expressing this judgment the Assembly does not mean to impugn the Christian or ministerial character, nor the motives, of any of the members of the Synod, but hereby declares its confidence in them and its sympathy with them in view of the peculiar circumstances of their needy field of labor. Adopted.

688. *Complaint of Rev. R. S. McAllister and Rev. M. B. Shaw against the Presbytery of Louisiana.*

1878, p. 627. The report of the Judicial Committee on the complaint of the Rev. Messrs. McAllister and Shaw against their Presbytery, on account of certain alleged irregularities in its action on the question of adopting the Book of Church Order, was taken up, and the report was adopted as follows:

The committee report that the complainants assign no reason for passing by the Synod, and bringing their complaint directly to the General Assembly; and recommend that they have leave to withdraw the complaint and seek their remedy, if any there be, in the Synod of Mississippi.

689. *Complaint of J. H. Moore and others against the Synod of Kentucky.*

1879, p. 20. The following report from the Judicial Committee was adopted:

In the case of the complaint of J. H. Moore, A. Davidson, J. H. Huber, and Stuart Robinson against the Synod of Kentucky, having been notified by the complainants in person that, while they have no doubt that the complaint, if presented, would be sustained, yet, seeing that the adoption of the new Book of Church Order will effectually prevent the recurrence of the errors complained of, the complainants deem it unnecessary to trouble the Assembly with the trial of their complaint, we recommend that they be granted leave to withdraw the complaint, and that the papers be returned to the complainants.

690. *Appeal of Rev. J. E. White from the Synod of South Carolina.*

1879, p. 20. The following report of the Judicial Committee was adopted:

In the case of the appeal or complaint of J. E. White against the Synod of South Carolina, we recommend that the appeal or complaint be dismissed, upon the ground that the appellant has not appeared to prosecute his appeal before the Assembly: nor did he make it appear that he was prevented from seasonably prosecuting his appeal by the providence of God (Book of Discipline, Chap. VII., Sec. III., Art. II.)

1880, p. 221. The Judicial Committee, to which was committed the "appeal of the Rev. J. E. White from the action of the Synod of South Carolina, convened at Spartanburg Courthouse, from October 23d to October 28th, 1878," begs leave to submit the following report:

1. Proper notice of this appeal was given to the Synod of South Carolina in October, 1878, but it was not prosecuted before the last Assembly, and was dismissed for this reason by that body. The appellant, however, has satisfied this committee that "he was prevented by the providence of God from seasonably prosecuting it;" and it therefore recommends that he be reinstated in the rights which he had at the beginning of the General Assembly of 1879.

2. The appellant has conducted his appeal regularly; and it is recommended that it be heard. The 2nd, 3rd, and 4th grounds of appeal do not refer to anything included in the action of the Presbytery of Bethel on 16th January, 1878, from which the appellant appealed

to the Synod of South Carolina; and therefore it is recommended that, in hearing the appeal, the General Assembly will consider the first ground alone. Adopted.

To sustain the appeal, 2; not to sustain, 71.

691. *Complaint of J. E. White against the Synod of South Carolina.*

1881, p. 354. The Judicial Committee respectfully report to the Assembly that they have given most careful and patient consideration to the appeal or complaint of J. E. White against the Synod of South Carolina, and find nothing in the paper by which the decision appealed from can be known, whilst the paper on its face appears to re-open the case on which the last Assembly took action. On conference, however, with J. E. White, and also Rev. J. B. Mack, D. D., of the Synod of South Carolina, it was discovered that an application for a new trial had been made to the Presbytery of Bethel, in which the case at first arose, that a new trial was refused, and an appeal taken to the Synod, which sustained the Presbytery. From this decision of the Synod the said J. E. White professed before your committee to be now prosecuting this appeal. Your committee recommend the following action, viz. :

Whereas the paper of J. E. White does not state what decision of the Synod of South Carolina is appealed from or complained of; that it bears on its face the appearance of re-opening a case already adjudicated in General Assembly, and that it is in fact the old case, without one substantial addition to its *res gestae*; therefore,

*Resolved*, That the appeal or complaint of J. E. White against the Synod of South Carolina be dismissed. Adopted.

692. *Complaint of I. W. and W. Q. Canfield against the Synod of Kentucky.*

1879, p. 20. The following, presented by the minority of the Judicial Committee, was adopted: In the matter of the complaint of Isaac Watts Canfield and W. Q. Canfield against the Synod of Kentucky the undersigned members, composing a minority of the Judicial Committee of the General Assembly, regret that they are unable to concur in the report adopted by the committee. The gravity of the questions presented, and the important bearing that their decision herein may possibly have as precedents for future action, render it important, in our judgment, that a minority report should be returned.

The report adopted by the majority recommends that the complaint be dismissed, on the ground that the case presented by the record is not one in which either an appeal or a complaint can be maintained. From this conclusion we respectfully dissent, for the following reasons:

The proceeding in which this complaint originated was a series of written charges of grave nature brought by the complainants against a minister of the gospel and a member of Louisville Presbytery. These charges were regularly made, and proper notice was given. The Louisville Presbytery did not entertain the charges on their merits, but dismissed them on various grounds stated in the record, but which need not here be stated. Now, while we recognize in full, under our system, the power of a Presbytery, or any other church court of original jurisdiction, to make preliminary inquest, and to decide whether charges shall be entertained, yet we are firmly of opinion that such inquest and such decisions are in the nature of judicial action, and must

therefore be done with reasonable judicial discretion; and therefore such inquest and decision are subject to review in the higher court, by way of appeal or complaint. To deny this, in our humble opinion, is to violate those principles of religious freedom which permeate and inspire our whole system.

From this decision of the Presbytery of Louisville the complainants carried the case to the Synod of Kentucky; and that Synod, without passing upon the reasons alleged by the Louisville Presbytery for dismissing the case, made a decision in substance as follows:

That, as the Louisville Presbytery had, in the exercise of its episcopal and visiting power, decided that the complainant, Isaac W. Canfield, should be restrained from the exercise of all ministerial functions by reason of unsoundness of mind, and as this action of the Presbytery had been affirmed by the General Assembly at Knoxville in 1878, the said complainant, I. W. Canfield, was thereby estopped from bringing or maintaining his proceeding herein.

But it nowhere appears in the record that the said I. W. Canfield is so far unsound in mind as to deprive him of his rights and powers as a private member of the Church. Such rights and powers therefore remain to him.

And no disability whatever exists as to the complainant, W. Q. Canfield.

We are not, therefore, able to say that the said complainants have been deprived of the rights secured to them by our constitution and Form of Government.

But, as the complaint against the Synod of Kentucky is regular in form, is brought by persons, one of whom is undoubtedly competent, and the other not shown by the records to be incompetent as a private member of the Church, and has been seasonably entered for action by the General Assembly, we do not see any mode of proceeding consistent with right and religious liberty, save that of recommending that the complaint be docketed and issued by the Assembly according to our law, as prescribed by the Book of Government, as follows:

P. 40. The Assembly voted on this appeal as follows: To sustain, 56; not to sustain, 69. Verdict, not sustained.

P. 60. The following explanatory minute was adopted: The General Assembly, in refusing to sustain the complaint, while recognizing the right of every member of the Presbyterian Church to bring before the courts any matter of personal grievance, or affecting the honor of religion, yet mean to affirm, on the other hand, the competency of the court to exercise a sound discretion as to the propriety of considering any such matter brought before them: and so far as appears from the facts before the Assembly in this case, the Synod of Kentucky and the Presbytery of Louisville did not exercise this discretion improperly. But though the General Assembly approves of the decision of the Synod in dismissing the complaint, it is not to be understood as approving of all the reasons assigned by the Synod for that decision.

693. *Complaint of E. E. Bacon against the Synod of Missouri.*

1879, p. 42. This was decided by the following vote: To sustain, 41; not to sustain, 65.

P. 61. The vote of the Assembly in not sustaining the complaint is understood as confirming the sentence of the session of the First Church

of St. Joseph, but it is not to be construed as giving its sanction to the irregularities in the conduct of the trial, but as expressing the sense of the Assembly as to the substantial justice of the sentence pronounced by the session and confirmed by the Synod.

694. *Restoration of a deposed minister—Case of Rev. S. P. Linn.*

1880, p. 202. The records of the Synod of Mississippi were approved, with the exception of that part of Synod's action recorded on pages 297, 298, in directing the Presbytery of Louisiana to restore the Rev. S. P. Linn to the exercise of the functions of the ministry in a manner at variance with the rules of discipline in such cases provided. (See Book of Discipline, Chap. II., Sec. VII.)

1881, p. 394. Records of Synod of Mississippi approved so far as written, with the following exceptions, viz.: On page 324 of the records, it appears that a former action of Synod, in directing a Presbytery to restore a deposed minister, had met the disapproval of the General Assembly, and Synod justifies its former action in this case by saying that it regards the language of the Book of Discipline, Chap. II., Sec. VII., as advisory, whereas it is mandatory, and requires that a Presbytery act with great caution, and restore a deposed minister only by degrees.

695. *First appeal of W. S. Turner from the Synod of Georgia.*

1881, p. 367. The vote on this appeal was: To sustain, 90; not to sustain, 22; *non-liquet*, 6.

P. 378. This case is an appeal by W. S. Turner from a judicial decision of the Synod of Georgia, which, in effect, sustained the session of Central church, Atlanta, Ga., in its refusal to grant the appellant a letter of dismission to the Southern Methodist Episcopal Church, upon the ground that the appellant had been judicially admonished by the session, and was, therefore, when he applied for the letter of dismission, under judicial censure, and so not entitled to such a letter.

The Assembly is of opinion—

1. That judicial admonition is a censure whose legal force terminates when it is inflicted.

2. That Mr. W. S. Turner was not, therefore, under judicial censure when he applied for a letter of dismission.

3. That he was in "good and regular standing" in the sense that he was not under judicial process or censure.

4. That the said Turner, not being under judicial process or censure, was entitled to a letter of dismission, if he desired it, to a church in connection with this Assembly.

5. That the usage of the Church is to grant a letter of dismission to members in good and regular standing, to churches not connected with this Assembly, but that such a letter cannot be demanded as a matter of legal right.

For these reasons the Assembly sustains the appeal of W. S. Turner, and reverses the decision of the Synod of Georgia.

696. *Second and third appeals of W. S. Turner from the Synod of Georgia.*

1882, p. 528. Your committee, in view of the extreme complications of these causes and the absence of all precedents, so far as known to

your committee, applicable to some phases thereof, and believing that the best interests of the parties concerned and the highest good of the Church will be conserved by a full investigation, respectfully reports, recommending:

That this Assembly commit the whole matter of the two appeals to a commission, to be appointed as soon as possible, to try the cases in the manner prescribed by the rules of discipline, according to Chap. V., Sec. VII., of Form of Government, which commission shall report to this Assembly. The committee report further, that the appellant has given his consent to such action. Adopted.

Thereupon a commission of twenty-seven was appointed. Rev. J. W. Pratt, chairman; Rev. E. C. Gordon, secretary.

P. 536 The report of this commission was approved, and its minutes admitted to record.

P. 538. The first appeal of W. S. Turner from the judgment of the Synod of Georgia was in a case styled, "Complaint of W. S. Turner against the session of the Central Presbyterian church, Atlanta, Ga.:" said judgment having been on an appeal from the judgment of the Presbytery of Atlanta in said case.

The vote of the commission was: To confirm the action of Synod, 26; to reverse the action of Synod, 0; not voting, 1.

The following minute, expressing the judgment of the commission, was adopted:

In the case before us the commission find that the material facts are these: J. M. Patton was clerk of the session of the Central church of Atlanta, and as such was charged with the custody of the records of the session, and with the duty of transmitting to the Presbytery of Atlanta certain testimony which had been taken in an appeal case to which W. S. Turner was a party. S. M. Inman, who had been examined as a witness, was permitted by the clerk to examine his testimony as written, and finding his statement had not been correctly taken down, was permitted to make an alteration so as to make the deposition conform to what he said in his examination. The clerk transmitted the paper thus changed, promptly informing the parties of the fact. For this conduct on the part of Patton, W. S. Turner preferred charges against him before the session. The session, on investigation, for reasons which they assigned, refused to put Patton on his trial, and for this Turner filed his complaint in the Presbytery of Atlanta, which complaint was heard by that body and not sustained. From this decision an appeal was taken to the Synod of Georgia, where the decision of the Presbytery was confirmed, and from this an appeal has been prosecuted to the General Assembly.

The commission are of opinion that it was improper for the clerk to allow the alteration in the record. The mistake was not without remedy, but the Presbytery, and not the clerk, should have directed the manner in which it should have been rectified. Inasmuch, however, as it does not appear that any wrong was intended or inflicted, the session correctly refused to put the clerk on trial under the accusation. The session is not required to bring an accused member to trial merely because charges have been preferred against him. It is a matter under their discretion, and in this case their discretion was exercised correctly, and we therefore confirm the action of the Synod of Georgia.

P. 539. The second appeal was in the case of "The Presbyterian

Church in the United States *versus* W. S. Turner." It was ordered that the only papers to be considered by the commission were the appeal of Mr. Turner just read, and the records of the Synod of Georgia in the case, including the appeal from the Presbytery of Atlanta.

The vote upon the appeal was: To confirm the judgment of Synod, 1; to reverse, 24; absent, 1; excused 1.

The following judgment was ordered to be entered upon the record: P. 540. The commission finds—

1st, That W. S. Turner appealed to the Synod of Georgia in a case adjudicated by the Presbytery of Atlanta, styled "The Presbyterian Church in the United States *vs.* W. S. Turner;" the same being a case of appeal to said body from the decision of the Central Presbyterian church of Atlanta.

2nd, That Synod did not hear nor try the case on its merits, but dismissed the appeal "as presenting no sufficient grounds for such appeal."

3rd, That this judgment of the Synod in summarily dismissing the appeal was erroneous.

4th, That this judgment be, therefore, reversed, and the case remitted to the Synod of Georgia, to be tried on its merits.

The minutes were then read and approved, and ordered to be signed by the chairman and clerk, and presented to the General Assembly.

The commission then adjourned. Closed with prayer by the chairman.

In the above we have omitted unimportant portions of the report of the commission.—A.

#### 697. *Fourth appeal of W. S. Turner from the Synod of Georgia.*

1883, p. 17. The trial of this case was ordered to be had by a commission. Twenty-seven members of the Assembly were appointed such commission. Rev. J. J. Bullock, D. D., chairman; Rev. W. A. Alexander, secretary.

P. 45. The report of the commission was adopted. From that report we take the following:

P. 47. To sustain the appeal, 1; not to sustain, 20.

The following paper, expressive of this action, was adopted:

The commission finds—

That this case was before the General Assembly at its session held in Atlanta, Ga., last year, and the judgment of the Assembly then was, that the Synod of Georgia, having summarily dismissed the appeal from the Presbytery to that body when it should have heard the case on its merits, for this error the said judgment was reversed, and the case remitted to the Synod, "to be tried on its merits." (See Minutes of last Assembly.)

The Synod thereafter proceeded to the trial of the case by a commission, appointed on the second day of its session in the absence of the appellant, who, however, did appear before the commission on the third day of the session of the Synod, and allowed the commission to go forward through the morning without objection, and seemingly acquiescing in what had been done. But in the afternoon appellant did object to the jurisdiction of the commission, on the ground that, in violation of the constitution of the Church, it had been appointed without his consent: which objection being overruled—the Synod holding that this error had been waived by defendant's appearance without ob-

jection through the forenoon—the trial proceeded over appellant's protest: and the judgment of the commission having been that the appeal be not sustained, appellant again appealed to this body, alleging the unconstitutionality of the commission by which the case had been tried, and complaining of still other errors and irregularities, all which are set out in the record.

But, by the concluding paragraph of the appellant's petition for the appeal, he requested that this Assembly will *either adjudicate the case on its merits* or remand it to the Synod of Georgia for a full and fair hearing before a legally and constitutionally constituted court; and it not appearing that additional testimony could be had or is desired by the appellant, and it appearing that the case is fully before this body on its merits, and the commission holding that on this state of facts it has full jurisdiction of the case, and it appearing to the satisfaction of the commission from the testimony that the appellant is guilty as charged in the indictment, the judgment of the court is, that the appeal be not sustained, but that the judgment of the session of the Central church of Atlanta be affirmed, and it is ordered that this be certified to the said session and to the Synod of Georgia.

698. *Complaint of the Presbytery of Memphis against the Synod of Memphis in the matter of Rev. Sam. Park.*

1882, p. 530. This case was styled the appeal of the Presbytery of Memphis from the decision of the Synod of Memphis, sustaining the complaint of Rev. R. R. Evans and others against the Presbytery in denying the Rev. Sam. Park, colored, the right to vote in said Presbytery.

The following from the Judicial Committee was adopted:

Your committee report that they have found the record of the case to be regular in all respects except one, to-wit, that the paper put by the Assembly into the hands of the committee is called an appeal, and the same word is employed throughout the document. It appears, however, to your committee that the paper is technically a "complaint," and not an appeal. But, as this slight irregularity of terms does not in the least affect the subject-matter, your committee recommend that the case be taken up as a complaint and considered in the following order:

(Here the order of procedure was given.)

The vote was, to sustain the complaint, 42: not to sustain, 81.

P. 567. The following minute was adopted:

Whereas perfect ministerial parity is an essential and fundamental principle of Presbyterian polity: and

Whereas it is in evidence that the Rev. Sam. Park was duly ordained by the Presbytery of Memphis according to the provisions of our constitution: and

Whereas said Presbytery did, at several times, by their formal act, recognize him as a duly ordained minister under their care: therefore,

It is the judgment of this court that Rev. Sam. Park was in full ministerial connection with said Presbytery, and consequently entitled to vote, and that this court do not sustain the complaint of said Presbytery.

We take occasion to declare our full persuasion that the Presbytery of Memphis, in denying to Rev. Sam. Park the exercise of his right as

a presbyter, were not at all influenced by race prejudice, but simply desired to carry out strictly the recommendation of the General Assembly of 1869.

699. *Complaint of Rev. W. McKay against the Synod of Georgia.*

1883, p. 24. The following, reported by the Judicial Committee, was adopted:

The facts of the case are, that the Presbytery of Macon, of which the complainant was a member, at a regular session thereof held at Fort Gaines, Georgia, on the 14th of April, 1881, adopted a resolution on the subject of the observance of the Sabbath, in these words: "*Resolved*, That from this time Presbytery will regard any use of Sabbath railway trains by its members, to fill preaching appointments, or for any other purpose, or on any other plea, as an infraction of the fourth commandment, and will deal with it accordingly."

Of this resolution Mr. McKay complained to his Synod, alleging that there is no scriptural warrant for it, and that, in his circumstances, which are set out at length, it denies him an unquestionable right, and works a great hardship upon him. This complaint came before the Synod, at a regular session thereof held at Milledgeville, in November last, and was dismissed by that body "for the reason that it is not 'a complaint' in the sense in which the term is used in the Rules of Discipline, Chap. XIII., Sec. IV."

Your committee is of the opinion that in this action the Synod erred; they believe that the complaint is one in the sense in which the term is used in that section of the Rules of Discipline referred to by the Synod, and which is in these words: "Any member of the Church, submitting to its authority, may complain against every species of decision, except where a party against whom a decision is rendered takes his appeal against it."

For this error it is recommended that the judgment of the Synod be reversed and the case remanded, with directions to the Synod to decide upon its merits the question which it involves.

P. 48. Exception was taken to the minutes of the Synod of Georgia (page 18) because the Synod dismissed a complaint because it had "not been made the subject of trial." This was, in the judgment of the Assembly, an error.

700. *Complaint of C. A. Baker and others against the Synod of Alabama.*

1884, p. 203. The history of the case in brief is this: A member of the Presbyterian church of Opelika, Ala., was tried by its session for profanity, was found guilty, and a sentence of suspension was passed. On application a new trial was granted. While this trial was pending, the accused, on the ground of a conviction of prejudice in the court, asked a reference of the whole matter, with the records, to the Presbytery of East Alabama. This request was also granted, and the case referred. The Presbytery of East Alabama decided that "the charge was sustained, but as the offense was committed at a time of great excitement, that the accused be affectionately admonished by the pastor and retained in the communion and fellowship of the Church." Against this action of Presbytery, "as a censure disproportionate and inadequate to the offense," complaint was made by certain parties,

including the pastor and ruling elders of the Opelika church, to the Synod of Alabama. The Synod sustained the complaint, but decided that "it appearing to Synod that the admonition having been administered, and the sentence of Presbytery executed (pending the complaint), no further action be taken in the case." Against this action of Synod "as working serious injury through error contained both in its judgment and in the ground on which that judgment is based," the same parties, with two additional names, complain to this General Assembly.

This complaint having been placed in the hands of its moderator within ten days after the adjournment of Synod, and being regular in form, your committee bring it before the Assembly for trial, presenting with it the records of the case as contained in the minutes of the inferior courts, and the complaints to both the Presbytery and Synod.

P. 208. Vote: To sustain, 21; to sustain in part, 6; not to sustain, 94.

P. 214. In declining to sustain the complaint against the Synod of Alabama, the Assembly bases its action solely upon principles of ecclesiastical law, and must not be understood as having passed any judgment upon the merits of the case adjudicated by the session of the church at Opelika and by the Presbytery of East Alabama.

#### 701. *Complaint of Rev. F. P. Ramsay against the Synod of Virginia.*

1886, p. 16. The following minority report of the Judicial Committee was adopted:

The undersigned members of the Judicial Committee concur in the report of the committee in the matter of Rev. F. P. Ramsay, complainant, against the Synod of Virginia, respondent, in so far as said report states that the complaint is regular *pro forma*; but we do not concur in the conclusions or findings of the committee, because, in making said report, the committee has usurped the powers of the Assembly, sitting as a court of the Lord Jesus Christ, in this, that said report is a final judgment of the case on its merits, submitted to the Assembly for its concurrence. In lieu of said report, we submit the statement that the complaint is regular and in form, and herewith return the record. . . . We ask that the case be docketed and set for trial.

P. 17. The appeal was not sustained.

P. 54. The following explanatory minute of this action was adopted: "The General Assembly refused to sustain the said complaint of the Rev. F. P. Ramsay, for the reason that no law of the Church had been violated in his case, either by the Synod or the Presbytery."

#### 702. *Complaint of Rev. James Woodrow against the Synod of Georgia.*

1887, p. 205. A letter was received from the complainant, informing the Assembly that by reason of sickness he could not be present to prosecute his complaint before the Assembly, and asking that steps be taken to protect his right to prosecute his complaint before the next Assembly. This letter was ordered to be spread on the record.

#### 703. *Appeal of Rev. D. C. Robinson from the Synod of North Carolina.*

1887, p. 244. This case was heard before a commission. Rev. J. A. Wallace, chairman; Rev. A. A. Pfanstiehl, clerk. To sustain, 10: to

sustain in part, 4: not to sustain, 9. The following minute, expressive of the verdict, was adopted:

It appearing from the papers in the case that Rev. D. P. Robinson was suspended from the ministry for the mere *fact* of disobedience to and contempt of the civil magistrate, without accusing him in the indictment of moral turpitude in the mode of that disobedience, your commission report the following verdict: The appeal is sustained on the ground that the infliction and continuance of an ecclesiastical censure may not be conditioned solely on disobedience to or contempt of a civil court.

The finding of the commission was approved by the Assembly.

The following protest, signed by A. M. McPheeters and ten others, was admitted to record without answer:

We, the undersigned, respectfully enter our protest against the action of the Assembly in approving the finding of the commission in the case of the appeal of Rev. D. P. Robinson against the Synod of North Carolina, on the following grounds:

1. That the commission refused to entertain evidence that was before the Synod, on which the representatives of the Synod stated that the verdict of the Synod was based, and that without hearing said evidence.

2. That the verdict is contrary to the law of the Church in deciding that disobedience to the civil authorities, for which no satisfactory excuse is rendered, is not a moral offense, punishable with spiritual penalties. (See Confession of Faith, Chap. XXIII., Sec. IV.)

(With reference to the first ground of the protest, the record of the commission contains the following:

*Resolved*, That this commission explain that what is germane to the case before us includes testimony only as to the *fact* that the appellant refused to submit to the civil court.

The appellant having confessed (1) that suit was brought against him; (2) that the summons was served; (3) that judgment was rendered by default; and (4) that he did not comply with order of the court, the reading of testimony to establish these facts was omitted by consent of parties. The appellant further waived the question as to the jurisdiction of the court.—A.)

A further reason for protest assigned by A. M. McPheeters is, that the verdict mistakes the indictment in asserting that it did not charge moral turpitude in the mode of disobedience.

B. M. Palmer and two others dissent from the action of the Assembly in confirming the report of the commission on the second ground.

A complaint of Mecklenburg Presbytery against the Synod of North Carolina, connected with and growing out of the above case of Mr. Robinson, was referred to the next Assembly. (P. 245.)

704. *Discipline without trial, but where confession has been made to a committee.*

1870, p. 536. The following, after debate, was referred to the next Assembly.

The Presbytery of Montgomery beg leave to present the following overture to the General Assembly about to convene in Louisville, Ky.:

May a member of the Church, in consistency with the constitutional rules, be suspended or excommunicated from the Church without trial for charges brought against him, and without being before the court to which he is amenable, but simply upon the report of a committee of

the court that he had confessed to it that he was guilty of crimes worthy in their nature of suspension and excommunication?

1871, p. 28. The Committee on Bills and Overtures reported, recommending:

Your committee respectfully recommend that this question be answered *in the negative*, for the following reasons:

1. When an accused person, after due citation, pleads guilty before the court empowered to try him, the necessity of further investigation is, of course, superseded, and the court may proceed at once to pass the appropriate sentence. But it is not safe, in every case, to accept the report of a committee, such as is described in the overture, as conclusive proof that the accused intends deliberately to plead guilty. The committee may misunderstand or misrepresent his contumacy or confession.

2. In Chap. IV., Sec. IX., of the Book of Discipline (Of Actual Process), we find this law: "The judicatory, in many cases, may find it more for edification to send some member to converse in a private manner with the accused person; and, if he confess guilt, to endeavor to bring him to repentance, than to proceed immediately to citation." We have here described the proper action to be taken by just such a committee of the court as the above overture contemplates. The only result aimed at by such private dealing of that committee with the accused confessing his guilt is the bringing of him to repentance; and we hear nothing in this law of a sentence immediately founded on the report of the interview. On the contrary, it seems to be implied that the proper alternative is the citation of the accused, provided he cannot be brought to repentance after confession of guilt.

3. In the same chapter, Sec. XI., it is written that, although the accused shall declare, in writing or otherwise, and to the court itself, his purpose not to obey a citation, "this declaration shall in no case induce the judicatory to deviate from the regular course prescribed for citations. They shall proceed as if no such declaration had been made. The person cited may afterwards alter his mind." The regular course prescribed for such cases is (Sec. X.) that he shall be cited a second time before sentence is pronounced. The spirit of this rule evidently requires such second citation, and, for the stronger reason, before the court can properly proceed to final sentence against an accused person who has given a weaker evidence of contumacy, by a verbal avowal of guilt in private, "he may afterwards alter his mind;" and, submitting himself to the lawful jurisdiction, he may so explain his fault, or manifest such penitence as ought to modify the penalty.

For these reasons the Assembly decides that sentence may not be lawfully passed on any member or officer of the Presbyterian Church, unless he confess his guilt in the presence of the court itself, or else demonstrate his own contumacy after a second formal citation, as above prescribed in the constitution.

705. *The right to overture, appeal and complain cannot be abridged.*

1878, p. 610. The Committee on Bills and Overtures report on overture No. 1, from the Synod of Texas, asking the Assembly to decide that "all overtures, appeals, complaints, etc., should proceed in regular gradation from the session to the Presbytery, from the Presbytery to

the Synod, and from the Synod to the General Assembly, and *vice versa*, without omitting any of the intermediate courts."

The following reply is recommended:

1. As to judicial cases we refer to Chap. VI., Sec. III., Art. VI., Book of Discipline.

2. That while the General Assembly may recommend that overtures should ordinarily be sent from the Synod, it cannot deny the right of Presbyteries, the constituent elements of the Assembly, nor of individuals, to overture the General Assembly whenever circumstances may require.

3. That the General Assembly has the right to send its deliverances directly to the Presbyteries. Adopted.

706. *Counsel for the accused.*

1879, p. 51. *Resolved*, That when our book says that an accused person may, if he desires it, be represented in the superior courts by "any member of the court" (or as the old book expresses it, "by any minister or elder belonging to the judicatory,") the design, according to the judgment of this Assembly, is not to allow any array of counsel, but the privilege is to be limited to the aid which one advocate can give him.

707. *Refusal to obey a citation from the session.*

See chapter on the session.

708. *Who are entitled to sit in a judicial case.*

In the minute touching the Park case the following is found:

1882, p. 530. After the reading of the record in the case it was decided that members of the General Assembly who were absent during the proceedings of the trial by permission of the court were entitled to sit in judgment in the case.

709. *Courts not parties in judicial cases.*

In the minutes of the commission which tried the fourth appeal of W. S. Turner against the Synod of Georgia the following is to be found:

1883, p. 46. It was moved that Rev. J. Woodrow, D. D., of the Synod of Georgia, be allowed to appear before the commission and plead in behalf of the Presbyterian Church. Carried, with one dissenting vote.

The appellant requested that his dissent to the admission of Dr. Woodrow, as counsel in the case, be noted in the minutes of the commission, on the ground that he is neither an original party in the cause nor a member of the court.

While the finding of the commission was adopted by the Assembly, this particular action of the commission was virtually disapproved later, as follows:

P. 48. Exception to the minutes of the Synod of Georgia: On page 27, Synod appointed a member to represent it before the General Assembly in an appeal case. Your committee think that our courts are not parties in judicial cases, and hence are not entitled to be represented in the superior courts. Adopted.

# BOOK IX.

## GENERAL STATISTICAL INFORMATION.

### SUCCESSION OF MODERATORS.

A D	NAME.	PRESBYTERY.	PLACE.
1861.	Rev. Benjamin M. Palmer, D. D.,	New Orleans,	Augusta.
1862.	Rev. John L. Kirkpatrick, D. D.,	Concord,	Montgomery.
1863.	Rev. James A. Lyon, D. D.,	Tombeckbee,	Columbia.
1864.	Rev. John S. Wilson, D. D.,	Flint River,	Charlotte.
1865.	Rev. George Howe, D. D.,	Charleston,	Macon.
1866.	Rev. Andrew Hart Kerr, D. D.,	Memphis,	Memphis.
1867.	Rev. Thomas Vernor Moore, D. D.,	East Hanover,	Nashville.
1868.	Rev. John N. Waddel, D. D.,	Chickasaw,	Baltimore.
1869.	Rev. Stuart Robinson, D. D.,	Louisville,	Mobile.
1870.	Rev. Robert L. Dabney, D. D.,	West Hanover,	Louisville.
1871.	Rev. Wm. S. Plumer, D. D.,	Harmony,	Huntsville.
1872.	Rev. Thomas R. Welch, D. D.,	Arkansas,	Richmond.
1873.	Rev. Henry Martyn Smith, D. D.,	New Orleans,	Little Rock.
1874.	Rev. John L. Girardeau, D. D.,	Charleston,	Columbus.
1875.	Rev. Moses D. Hoge, D. D.,	East Hanover,	St. Louis.
1876.	Rev. Benjamin M. Smith, D. D.,	West Hanover,	Savannah.
1877.	Rev. C. A. Stillman, D. D.,	Tuskaloosa,	New Orleans.
1878.	Rev. T. E. Peck, D. D.,	Roanoke,	Knoxville.
1879.	Rev. Joseph R. Wilson, D. D.,	Wilmington,	Louisville.
1880.	Rev. T. A. Hoyt, D. D.,	Nashville,	Charleston.
1881.	Rev. Robert P. Farris, D. D.,	St. Louis,	Staunton.
1882.	Rev. R. K. Smoot, D. D.,	Central Texas,	Atlanta.
1883.	Rev. T. Pryor, D. D.,	East Hanover,	Lexington.
1884.	Rev. T. D. Witherspoon, D. D.,	Louisville,	Vicksburg.
1885.	Rev. H. R. Raymond, D. D.,	Tuskaloosa,	Houston.
1886.	Rev. J. H. Bryson, D. D.,	North Alabama,	Augusta.
1887.	Rev. G. B. Strickler, D. D.,	Atlanta,	St. Louis.

### SUCCESSION OF CLERKS.

<i>Stated Clerks.</i> —	1861-1865.	Rev. John N. Waddel, D. D.
	1865 —	Rev. Joseph R. Wilson, D. D.
<i>Permanent Clerks.</i> —	1861-1865.	Rev. Joseph R. Wilson, D. D.
	1865-1885.	Rev. William Brown, D. D.
	1885 —	Rev. Robt. P. Farris, D. D.

## OFFICERS OF THE EXECUTIVE COMMITTEES.

## I. FOREIGN MISSIONS.

<i>Secretaries.</i> —1861–1885, .....	Rev. J. Leighton Wilson, D. D. ( <i>Emeritus</i> , 1885–1887.)
1872–1882, .....	Rev. R. McIlwaine, <i>Co-ordinate Secretary</i> .
1884–1885, .....	Rev. M. H. Houston, D. D., <i>Assistant to Dr.</i> Wilson.
1885 —, .....	Rev. M. H. Houston, D. D., <i>Sole Secretary</i> .
<i>Treasurers.</i> —1861–1872, .....	Rev. James Woodrow, D. D.
1872–1882, .....	Rev. R. McIlwaine, D. D.
1882 —, .....	L. C. Inglis, Esq.

## II. HOME MISSIONS.

<i>Secretaries.</i> —1861–1863, .....	Rev. John Leyburn, D. D.
1863–1882, .....	Rev. J. Leighton Wilson, D. D.
1872–1882, .....	Rev. R. McIlwaine, D. D., <i>Co-ordinate Secretary</i> .
1882–1883, .....	Rev. R. McIlwaine, D. D., <i>Sole Secretary</i> .
1883 —, .....	Rev. J. N. Craig, D. D.
<i>Treasurers.</i> —1861–1863, .....	S. B. Newman, Esq.
1863–1872, .....	Rev. James Woodrow, D. D.
1872–1883, .....	Rev. R. McIlwaine, D. D.
1883–1886, .....	L. C. Inglis, Esq.
1886 —, .....	W. A. Powell, Esq.

## III. PUBLICATION.

<i>Secretaries.</i> —1861–1863, .....	Rev. Wm. Brown, D. D.
1863–1865, .....	Rev. John Leyburn, D. D.
1865, .....	Rev. Wm. Brown, D. D., <i>pro tem</i> .
1865–1877, .....	Rev. E. T. Baird, D. D.
1877, .....	Rev. W. A. Campbell, <i>pro tem</i> .
1877 —, .....	Rev. J. K. Hazen, D. D.
<i>Treasurers.</i> —1861–1862, .....	Archibald Bolling, Esq.
1862–1865, .....	James Miller, Esq.
1865–1866, .....	W. F. Taylor, Esq.
1866–1878, .....	Charles Gennet, Esq.
1878 —, .....	Rev. J. K. Hazen, D. D.

## IV. EDUCATION.

<i>Secretaries.</i> —1861–1863, .....	Rev. J. H. Gray, D. D.
1863, .....	Rev. J. Leighton Wilson, D. D., <i>Provisional Sec'y</i> .
1863–1874, .....	Rev. E. T. Baird, D. D.
1865, .....	Rev. Wm. Brown, D. D., <i>pro tem</i> .
1874–1879, .....	Rev. J. N. Waddel, D. D.
1879, .....	Rev. E. M. Richardson, D. D., <i>Provisional Sec'y</i> .
1880 —, .....	Rev. E. M. Richardson, D. D.
<i>Treasurers.</i> —1861–1863, .....	J. B. Kirtland, Esq.
1863–1865, .....	James Miller, Esq.
1865–1866, .....	W. F. Taylor, Esq.
1866–1874, .....	Charles Gennet, Esq.
1874–1875, .....	Jas. Elder, Esq.
1875–1877, .....	A. F. Dod, Esq.
1877 —, .....	G. W. McCrae, Esq.

V. BOARD OF TRUSTEES.

<i>Presidents.</i> —1863–1865, .....	Rev. B. M. Palmer, D. D.
1865–1873, .....	Hon. T. C. Perrin.
1873 —, .....	James Hemphill, Esq.
<i>Treasurers.</i> —1865–1868, .....	A. Crawford, Esq.
1868–1881, .....	Jesse H. Lindsay, Esq.
1881–1884, .....	John E. Brown, Esq.
1884–1885, .....	A. G. Brenizer, Esq.
1885–1886, .....	J. C. Burroughs, Esq.
1886–1887, .....	John E. Brown, Esq.
1887 —, .....	J. E. Oates, Esq.

CORRESPONDING DELEGATES SENT BY THE GENERAL ASSEMBLY TO OTHER ECCLESIASTICAL BODIES.

[The figures give the years when the appointments were made by the Assembly.]

I. TO THE UNITED SYNOD OF THE PRESBYTERIAN CHURCH.

	PRINCIPAL.	ALTERNATE.
1861, .....	Rev. G. D. Armstrong, D. D.,	Rev. J. A. Lyon, D. D.
1862, .....	Rev. J. A. Lyon, D. D.,	Rev. W. J. Hoge, D. D.

The appointment of 1862 was repeated in 1863.

II. TO THE CUMBERLAND PRESBYTERIAN CHURCH.

	PRINCIPAL.	ALTERNATE.
1861, .....	Rev. R. B. McMullen, D. D.,	Rev. John Hunter.
1862, .....	Rev. Prof. R. S. Gladney,	Rev. J. O. Steadman, D. D.
1863, .....	Rev. J. N. Waddel, D. D.,	Rev. W. A. Harrison.
1866, .....	Rev. T. D. Witherspoon,	Rev. D. H. Cummins.
1867, .....	Rev. A. H. Kerr, D. D.,	Rev. R. F. Bunting, D. D.
1868, .....	Rev. J. W. Neil,	Rev. H. B. Boude.
1869, .....	Rev. R. K. Smoot,	Rev. H. H. Paine.
1870, .....	Rev. H. H. Hopkins,	Rev. J. T. Hendrick, D. D.
1871, .....	Rev. W. F. Junkin,	Rev. J. M. P. Otts.
1872, .....	Rev. P. B. Price,	Rev. R. J. Taylor.
1873, .....	Rev. J. W. Pugh,	Rev. A. P. Smith.
1875, .....	Rev. R. K. Smoot, D. D.,	Rev. J. W. Pugh.
1876, .....	Rev. J. E. Du Bose,	Rev. J. T. Hendrick, D. D.

The appointment of 1863 was renewed in 1864.

III. TO THE ASSOCIATE REFORMED SYNOD OF THE SOUTH.

	PRINCIPAL.	ALTERNATE.
1861, .....	Rev. David Wills,	Rev. D. McNeill Turner, D. D.
1863, .....	Rev. J. R. Wilson, D. D.,	Rev. E. T. Buist, D. D.
1864, .....	Rev. George Howe, D. D.,	Rev. Wm. Banks.
1866, .....	Rev. J. A. Lyon, D. D.,	Rev. J. N. Carothers.
1867, .....	Rev. T. R. English,	Rev. H. R. Dickson.
1869, .....	Rev. G. W. Boggs,	Rev. G. H. W. Petrie.
1870, .....	Rev. A. H. Kerr, D. D.,	Rev. D. H. Cummins.
1871, .....	Rev. E. McNair,	Rev. D. McNeill Turner, D. D.

	PRINCIPAL.	ALTERNATE.
1872, .....	Rev. John Douglas, .....	Rev. A. W. Miller.
1873, .....	Rev. I. J. Long, .....	Rev. Joseph Bardwell.
1876, .....	Rev. I. S. X. Axson, D. D., .....	Rev. John Douglas.

The appointment of 1861 was renewed in 1862; also that of 1867 in the following year.

#### IV. TO THE GERMAN REFORMED SYNOD OF THE SOUTH.

	PRINCIPAL.	ALTERNATE.
1861, .....	Rev. R. H. Morrison, .....	Rev. D. A. Penick.
1863, .....	Rev. John Douglas, .....	Rev. A. F. Dickson.
1864, .....	Rev. D. A. Penick, Sr., .....	Rev. J. Henry Smith.

The appointment of 1861 was renewed in 1862.

#### V. TO THE INDEPENDENT PRESBYTERIAN CONVENTION.

	PRINCIPAL.	ALTERNATE.
1861, .....	Rev. Wm. Banks, .....	Rev. A. A. James.
1863, .....	Rev. J. E. White, .....	Rev. M. D. Wood.

#### VI. TO CHURCHES IN GREAT BRITAIN AND ON THE CONTINENT OF EUROPE.

1866, .....	Rev. Drs. M. D. Hoge, B. M. Palmer, and Rev. J. L. Girardeau.
1874, .....	Revs. John Leyburn and James Woodrow.

#### VII. TO THE SYNOD OF KENTUCKY.

	PRINCIPAL.	ALTERNATE.
1868, .....	Rev. J. A. Lefevre, .....	Rev. E. W. Bedinger.

#### VIII. TO THE SYNOD OF MISSOURI.

	PRINCIPAL.	ALTERNATE.
1871, .....	Rev. D. Wills, D. D., .....	Rev. R. McInnis.
1872, .....	Rev. J. S. Grasty, D. D., .....	Rev. W. W. Dinwiddie.
1873, .....	Rev. T. R. Welch, D. D., .....	Rev. Wm. Dinwiddie.

#### IX. TO THE GENERAL SYNOD OF THE REFORMED CHURCH IN AMERICA.

	PRINCIPAL.	ALTERNATE.
1871, .....	Rev. J. H. Bryson, .....	Rev. S. J. Baird, D. D.
1872, .....	Rev. M. D. Hoge, D. D., .....	Rev. J. R. Wilson, D. D.
1873, .....	Rev. E. T. Baird, D. D., .....	Rev. L. H. Blanton.
1874, .....	Rev. B. M. Smith, D. D., .....	Rev. H. C. Alexander.
	Hon. J. A. Inglis, .....	Hon. R. Ould.
1875, .....	Rev. J. A. Lefevre.	.....
	Hon. J. L. Marye.	.....
1876, .....	Rev. R. G. Brank, .....	Rev. W. S. Plumer, D. D.
	Hon. J. T. L. Preston, .....	Hon. J. A. Inglis.
1877, .....	Rev. J. B. Adger, D. D., .....	Rev. E. H. Rutherford.
1878, .....	Rev. B. T. Lacy, D. D., .....	Rev. G. T. Goetchius.
1879, .....	Rev. C. H. Read, D. D., .....	Rev. W. U. Murkland.
1881, .....	Rev. Miles Saunders, .....	Rev. John A. Scott, Sr.
1882, .....	Rev. J. Henry Smith, D. D., .....	Rev. T. D. Witherspoon, D. D.
1883, .....	Rev. H. M. White, D. D., .....	Rev. J. P. Smith.

#### X. TO THE REFORMED EPISCOPAL CHURCH.

1882, .....	Revs. J. A. Lefevre and A. C. Hopkins.
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## XI. TO THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

	PRINCIPAL.	ALTERNATE.
1882, .....	Rev. Wm. Brown, D. D., .....	Rev. R. P. Farris, D. D.
	Rev. T. A. Hoyt, D. D., .....	Rev. H. C. Alexander, D. D.
	Hon. B. M. Estes, .....	Hon. P. Joyce.
1883, .....	Rev. M. D. Hoge, D. D., .....	Rev. R. G. Brank, D. D.
	J. B. Stratton, D. D., .....	Rev. W. F. V. Bartlett, D. D.

## CORRESPONDING DELEGATES TO THE GENERAL ASSEMBLY FROM OTHER ECCLESIASTICAL BODIES.

## I. FROM THE ASSOCIATE REFORMED SYNOD OF THE SOUTH.

1861, Rev. Henry Quigg.	1870, Rev. W. M. McElwee.
1863, Rev. R. C. Grier, D. D.	1871, Rev. A. S. Sloan.
1864, Rev. L. McDonald.	1873, Rev. Monroe Oates.
1866, Rev. H. L. Murphy.	1876, Rev. D. G. Phillips, D. D.
1867, Rev. D. Pressly.	1877, John Miller D. D.
1869, Rev. John Miller.	

## II. FROM THE INDEPENDENT PRESBYTERIAN CONVENTION.

1863, Rev. R. Y. Russel.

## III. FROM THE CUMBERLAND PRESBYTERIAN CHURCH.

1866, Rev. C. A. Davis, D. D.	1874, Rev. J. L. Cooper.
1867, Rev. A. J. Baird, D. D.	1875, Rev. J. B. Logan.
1869, Rev. S. P. Chesnut.	1879, Rev. R. H. Caldwell.
1870, Rev. J. C. Bowden.	1880, Rev. W. B. Farr, D. D.
1873, Rev. S. H. Buchanan.	

## IV. FROM THE SYNOD OF MISSOURI.

1867, Rev. A. P. Forman.	1871, Hon. Edward Bredell.
1871, Rev. John L. Yantis, D. D.	1872, Rev. W. W. Trimble.
Rev. R. P. Farris, D. D.	

## V. FROM THE SYNOD OF KENTUCKY.

1867, Rev. J. T. Hendrick, D. D.	1868, Rev. R. L. Breck.
Rev. S. Robinson, D. D.	Rev. J. D. Matthews, D. D.
Rev. D. O. Davies.	Samuel Cassidy.
Rev. G. O. Barnes.	E. S. Edmonds.
	Glass Marshall.

## VI. FROM THE GENERAL SYNOD OF THE REFORMED CHURCH IN AMERICA.

1871, Rev. John A. Todd, D. D.	1879, Rev. W. R. Duryea, D. D.
1872, Rev. A. B. Van Zandt, D. D.	1880, Rev. Charles Scott, D. D.
1873, Rev. Chas. H. Stitt, D. D.	1881, Rev. Wm. P. Handy.
1874, Rev. Abel T. Stuart.	1882, Rev. Oscar H. Gregory, D. D.
1875, Rev. H. D. Ganse, D. D.	1883, Rev. Wm. Ormiston, D. D.
S. W. Heath, Esq.	1884, Rev. Cornelius Van Sanvoord, D. D.
1877, Rev. Jacob Chamberlain.	1887, Rev. Henry M. Cox.
1878, Rev. T. W. Chambers, D. D.	

## VII. FROM THE FREE CHURCH OF SCOTLAND.

1874, Rev. James Chalmers Burns, M. A., and Rev. James Hood Wilson, M. A.

## VIII. FROM THE REFORMED EPISCOPAL CHURCH.

1877, Rev. Benjamin Johnson.

1878, Rev. J. Howard-Smith, D. D.  
Rev. Jos. D. Wilson.

## IX. FROM THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

1883, Rev. S. J. Niccolls, D. D.

1883, Hon. S. M. Moore.

Rev. Herrick Johnson, D. D.

Hon. Wm. Strong.

Rev. S. Irenaeus Prime, D. D.

1884, Rev. Arthur Mitchell, D. D.

Rev. E. P. Humphrey, D. D.

Rev. Henry A. Nelson, D. D.

Rev. T. S. Hastings, D. D.

Hon. George H. Shields.

GENERAL TABULAR VIEW, SUMMARIZED FROM THE ANNUAL STATISTICAL REPORTS OF THE PRESBYTERIES.

YEAR.	PRESBY- TERIES.	MINISTERS.	LICENTIATES.	CANDIDATES.	CHURCHES.	ELDERS.	DEACONS.	ADDED ON EX- AMINATION.	ADDED ON CENTRICALE.	TOTAL NO. OF COMMUNICANTS.	ADULTS BAP- TIZED.	INFANTS BAP- TIZED.	BAPTIZED NON-COM- MUNICANTS.	TEACHERS IN S. SCHOOLS.	SCHOOLARS IN S. SCHOOLS.	SUBSTANTIAT- ED.	EVANGELISTS.	INVALID.	FOREIGN MISSIONS.	EDUCATION.	PUBLICATION.	PRESBYTE- RIAL.	PASTOR'S SAL- ARY ACTU- ALLY PAID.	CONGREGA- TIONAL.	MISCELLA- NEOUS.
1867	48	850	68	---	1089	---	---	5977	2432	80,532	1677	3449	---	---	39,473	\$24,832	---	---	\$612	\$10,823	\$11,402	\$5212	---	\$152,463	\$41,890
1868	48	786	51	92	1208	---	---	2857	1411	76,949	765	1695	---	---	33,714	23,084	---	---	5494	8,277	12,260	7420	---	333,085	28,828
1869	54	857	49	124	1460	---	---	4770	2710	79,961	1160	3378	---	---	42,284	38,814	---	---	18,657	33,191	7900	10,115	---	605,164	60,559
1870	55	840	53	161	1469	---	---	5048	2851	82,014	1529	3555	---	---	47,817	49,002	---	---	23,269	34,209	10,379	12,347	---	676,432	66,917
1871	55	860	52	184	1518	---	---	5302	3173	87,629	1628	3971	---	---	50,355	51,101	---	---	\$6200	39,404	9626	---	---	\$357,788	73,852
1872	56	853	59	205	1545	---	---	5561	3201	91,208	1685	3799	---	6638	55,943	51,899	---	---	8518	41,004	47,532	---	---	432,050	76,362
1873	57	869	69	209	1583	---	---	5369	2876	93,903	1535	3756	---	---	54,710	63,734	---	---	9714	48,603	11,341	---	---	477,471	60,390
1874	64	968	88	199	1764	---	---	7129	3429	105,956	2117	4249	---	6844	60,293	55,986	---	---	9918	51,360	15,803	---	---	484,164	68,631
1875	64	982	102	187	1797	5083	2867	7846	3616	107,334	2448	4698	21,075	7642	67,056	34,664	\$20,675	9135	33,682	38,750	13,180	11,707	550,270	399,583	55,412
1876	63	999	80	189	1821	5415	3177	7693	3454	112,183	2416	4656	22,230	6937	67,384	39,591	15,500	9641	45,054	32,322	8666	11,886	543,429	382,314	50,068
1877	63	1032	83	176	1830	5122	3338	6302	3066	112,550	1947	4565	22,582	8138	66,624	39,195	12,736	9170	39,483	30,088	10,595	11,523	512,580	392,093	53,208
1878	64	1044	73	145	1878	5428	3452	6375	3471	114,578	2135	4561	24,968	7990	68,121	27,327	12,089	9042	34,939	34,028	14,226	12,146	532,502	303,814	50,258
1879	66	1049	73	165	1892	5901	3770	6351	3209	116,755	2001	4829	25,470	9382	70,224	26,864	14,359	8876	36,061	29,611	7730	12,306	505,957	320,778	52,161
1880	67	1060	79	145	1928	5721	3411	5920	3614	120,028	1892	4705	29,397	8699	74,902	32,128	15,233	10,384	39,577	26,012	8796	12,348	532,869	336,692	47,639
1881	67	1061	72	144	1957	5933	3908	4839	3234	121,915	1578	4413	31,254	9346	74,420	31,768	16,474	9887	47,803	51,883	8720	12,930	526,420	325,013	89,688
1882	66	1081	40	160	2010	6083	3917	6062	4016	123,806	1868	4769	28,257	9535	75,883	36,937	25,909	10,407	46,638	41,014	8820	13,718	510,745	347,913	58,132
1883	67	1070	45	199	2040	6290	4220	6638	4183	127,617	1719	4485	33,474	7706	78,725	49,155	32,750	10,798	52,385	32,147	9458	13,034	563,613	440,370	62,982
1884	63	1079	54	234	1993	6454	4352	7359	4369	131,258	2334	4637	32,870	8830	81,633	43,770	41,307	10,402	55,553	37,334	8426	13,006	557,731	562,102	65,415
1885	69	1072	66	247	2159	6554	4505	9951	4934	135,201	2295	4767	31,036	10,308	86,847	47,457	37,490	11,323	60,482	38,485	8372	13,258	563,526	510,098	54,202
1886	69	1085	67	269	2198	6927	4311	11,614	5376	143,743	3780	5121	34,805	10,702	88,963	45,676	42,034	11,677	67,635	38,704	8947	13,649	591,896	420,097	81,104
1887	69	1116	57	267	2236	6981	5070	12,145	5461	150,398	4214	5630	34,163	12,021	98,806	42,944	42,434	11,921	67,204	39,250	9084	13,754	616,583	463,977	114,016

STATISTICS OF FOREIGN MISSIONS,  
TAKEN FROM THE ANNUAL REPORTS OF THE EXECUTIVE COMMITTEE.

YEAR.	AMOUNTS CONTRI- BUTED.	NO. OF CONTRIBUTING CHURCHES.	RECEIPTS FROM MIS- SIONARY SOCIETIES.	NO. OF CONTRIBUTING SOCIETIES.	AMOUNTS CONTRI- BUTED BY SUNDAY SCHOOLS.	NO. OF CONTRIBUTING SUNDAY-SCHOOLS.	ORDAINED MISSION- ARIES SENT OUT FROM THIS LAND.	MISSIONARY LABORERS SENT OUT FROM THIS LAND.
1869	\$20,555	598	-----	---	\$2524	105	--	---
1870	29,055	633	-----	---	3433	---	11	17
1871	27,295	---	-----	---	3517	---	9	16
1872	47,182	710	-----	---	3443	---	10	24
1873	47,875	690	-----	---	7804	---	14	31
1874	42,431	890	-----	---	6883	---	16	40
1875	44,291	895	\$4,455	---	6068	---	19	46
1876	61,121	1119	7,818	148	6606	270	17	44
1877	55,121	1053	9,627	172	6798	262	15	35
1878	47,225	1085	10,108	176	5992	237	13	33
1879	46,235	1193	8,816	183	5490	226	15	37
1880	48,486	1200	10,031	211	5984	232	15	36
1881	59,215	1268	10,604	264	6247	289	18	41
1882	69,309	1295	10,984	280	6326	260	20	47
1883	69,071	1250	13,054	304	6945	315	23	50
1884	70,167	1269	12,471	311	6683	298	23	56
1885	72,564	1370	16,033	369	7558	316	24	57
1886	73,170	1016	16,654	303	7488	219	24	54
1887	84,072	1481	18,907	373	7699	301	24	56

The number of native ordained missionaries, compared with the number sent out from this country, has been in an increasing ratio, and is now more than sixty per cent. of that number. This is even more strikingly true of the entire body of missionary laborers, which has advanced relatively in numbers, until they are now, and have been for some years, more than double the number of such laborers sent out from this land.

## STATISTICS OF HOME MISSIONS.

YEAR.	AMOUNT CONTRIBUTED TO SUSTENTATION.	NUMBER OF CONTRI-BUTING CHURCHES	NUMBER OF MINISTERS AIDED,	NUMBER OF CHURCHES AIDED IN BUILDING.	AMOUNT EXPENDED ON BUILDINGS.	AMOUNT CONTRIBUTED TO EVANGELISTIC FUND.	EVANGELISTS AIDED.	CHURCHES CONTRI-BUTING.	AMOUNT CONTRIBUTED TO INVALID FUND.	NUMBER AIDED FROM THE FUND.	NUMBER OF CONTRI-BUTING CHURCHES.
1866	\$33,472	217	220	30	\$8000	-----	---	---	---	---	---
1867	29,649	450	120	..	---	-----	---	---	---	---	---
1868	23,942	439	104	..	---	-----	---	---	---	23	---
1869	26,948	652	118	17	2970	-----	---	---	\$3624	57	---
1870	23,431	624	---	8	1000	-----	---	---	6470	78	---
1871	21,890	-----	---	---	---	-----	---	---	6503	80	---
1872	22,609	-----	---	---	1000	-----	---	---	6353	88	---
1873	23,525	-----	144	26	3290	\$2671	18	---	8096	80	359
1874	25,717	756	180	12	2100	6691	12	382	9340	82	530
1875	21,665	855	153	19	2520	6702	21	415	8568	87	551
1876	22,665	1074	185	22	3152	7496	30	602	10,190	86	773
1877	19,488	1040	164	..	---	8450	---	614	9243	96	772
1878	16,652	981	---	..	---	7514	---	678	9627	---	895
1879	16,681	948	145	8	1150	6999	34	686	8382	109	850
1880	19,250	1088	156	..	---	8439	33	795	10,253	122	979
1881	18,526	-----	---	---	---	10,959	36	---	10,248	106	---
1882	21,715	935	180	20	2660	13,822	55	840	11,088	104	939
1883	23,846	955	173	36	5550	16,225	70	802	10,517	99	931
1884	25,604	964	185	..	---	19,705	---	912	9892	---	946
1885	23,890	1019	---	..	---	17,028	67	889	10,852	108	946
1886	31,361	-----	182	15	1425	19,044	59	---	10,798	103	---
1887	26,951	-----	172	35	4915	18,133	61	---	12,158	107	---

The amounts contributed appear in these columns less than those found in the General Tabular Summary. The explanation of this discrepancy is that this table is made from the reports of the treasurer of the Executive Committee of moneys passing through his hands, whereas in the General Summary the figures are those derived from the statistical tables sent up by the Presbyteries, which embody all funds raised in the Presbyteries to be expended at home, and which therefore did not enter into the receipts and disbursements of the Executive Committee. Besides, it must be borne in mind that not all the Presbyteries have co-operated with the committee.

At the time the management of the Relief Scheme was transferred to the "Clergy Friendly Society," the invested funds belonging thereto amounted to more than \$41,000. In 1886, these funds amounted to \$42,300.

## STATISTICS OF EDUCATION.

YEAR.	AMOUNT CONTRIBUTED TO THE CENTRAL COMMITTEE.	NUMBER OF CANDI DATES AIDED.	NUMBER OF CONTRIBUTING CHURCHES.	STUDENTS AT COLUMBIA SEMINARY.	STUDENTS AT UNION SEMINARY.	STUDENTS AT TUSKALOOSA INSTITUTE.	AMOUNT CONTRIBUTED TO TUSKALOOSA INSTITUTE.
1867	\$1657	18	---	14	27	--	-----
1868	3110	43	---	23	24	---	-----
1869	11,196	83	---	26	26	---	-----
1870	17,369	108	---	32	35	---	-----
1871	18,872	121	---	35	46	---	-----
1872	19,661	130	---	50	62	---	-----
1873	17,414	115	---	56	62	---	-----
1874	16,779	109	---	57	60	---	-----
1875	15,215	92	612	38	77	---	-----
1876	14,345	95	700	25	74	---	-----
1877	13,078	74	---	25	62	6	\$1158
1878	11,000	79	756	39	51	6	2000
1879	11,333	88	820	28	54	10	-----
1880	11,145	95	874	26	51	13	2457
1881	10,336	80	875	--	50	23	2776
1882	11,767	79	987	--	55	22	3679
1883	13,024	123	---	28	56	31	3467
1884	14,317	137	---	34	48	31	3569
1885	17,850	160	---	41	48	28	3354
1886	15,278	145	---	22	52	22	3587
1887	18,689	158	---	--	59	27	-----

The funds noted in the first column are only such as have been disbursed by the Executive Committee of Education. It does not include moneys disbursed directly by the Presbyteries and congregations. For the gross amount, see General Tabular Summary.

## PUBLICATION STATISTICS.

YEAR.	EXCESS OF ASSETS OVER LIABILITIES.	ASSETS.	ENDOWMENT.	TOTAL RECEIPTS.	YEAR.	EXCESS OF ASSETS OVER LIABILITIES.	ASSETS.	ENDOWMENT.	TOTAL RECEIPTS.
1867	-----	-----	-----	\$35,962	1878	-----	-----	-----	-----
1868	-----	\$37,176	-----	17,134	1879	\$13,008	\$61,186	-----	\$21,837
1869	-----	36,820	\$30,322	32,664	1880	16,836	-----	-----	14,772
1870	-----	39,050	34,243	33,213	1881	19,743	-----	-----	13,065
1871	-----	39,429	33,489	39,687	1882	26,074	-----	-----	13,198
1872	-----	40,255	35,208	44,252	1883	31,737	-----	-----	13,556
1873	-----	41,706	39,141	62,973	1884	39,903	-----	-----	23,929
1874	-----	43,913	38,669	-----	1885	47,481	-----	-----	29,894
1875	-----	-----	-----	-----	1886	54,867	-----	-----	32,617
1876	-----	39,706	39,576	-----	1887	64,100	-----	-----	34,986
1877	-----	42,023	-----	39,363					

After the year 1878, in view of the debt under which this department labored, we give the excess of assets over liabilities, instead of making two columns, to show the solvency of the committee. The decline in receipts for several years after 1877 is due to the fact that the business during that period was done by contract, and not directly by the committee.

## SABBATH-SCHOOL STATISTICS.

YEAR.	NO. OF SCHOOLS.	AMOUNTS CONTRI- BUTED BY THE SCHOOLS.	YEAR.	NO. OF SCHOOLS.	AMOUNTS CONTRI- BUTED BY THE SCHOOLS.	YEAR.	NO. OF SCHOOLS.	AMOUNTS CONTRI- BUTED BY THE SCHOOLS.
1871	562	\$12,741	1877	911	\$31,417	1883	-----	\$41,583
1872	682	26,678	1878	986	24,555	1884	1146	47,075
1873	721	25,819	1879	1044	29,967	1885	1291	47,070
1874	760	31,022	1880	909	25,643	1886	1112	42,905
1875	871	30,058	1881	1132	37,055	1887	1241	64,535
1876	715	28,525	1882	1135	42,091			

For other figures bearing on Sabbath-schools, see General Tabular Summary.



# INDEX.

[The figures refer to the number of page.]

- Absentees from the ordinances of the Church, 20.  
from Synod, must be noted in the record, 65.
- Address to Churches throughout the Earth, 369.  
to the churches on higher education, 212.
- Admonition, when the force of, terminates, 520.
- Africa, 125.
- Agencies of the Church, relation of diaconate to, 42.
- Alliance, General Presbyterian, 506.  
constitution of, 508.  
delegates to, how accredited, 509.  
delegates to, how chosen, 510.  
Dubney resolutions as to, 509.  
standing committee to correspond with, 510.  
expenses of, 510.
- Amending constitution as to power of the Assembly to effect union, correspondence, etc., 501.
- Amendments to constitution irregularly adopted, 45.
- Amusements, fashionable, 361-363.
- Appeal, right to, cannot be abridged, 527.
- Appeal of Stuart Robinson and others, 515.  
of E. T. Baird, 516.  
of J. E. White, 517.  
of D. C. Robinson, 525.
- Appeals of W. S. Turner, 520-522.
- Apportionments for collections, 308.
- Army, provision for chaplains in, 128.  
prayer for, and for youth in, 130, 209.  
religious literature for, 268.  
memorial on Sabbath observance in, 340.
- Assessments for contingent fund, 80-81.
- Associate Reformed Synod, steps toward union with, 406.  
union with two Presbyteries of, 408, 409.
- Atlanta convention, 67.  
provision by, for conduct of Foreign Missions, 95.
- Auditing reports of executive committees, 83.
- Auditing—  
reports of treasurers of the executive committees, 83.  
committee, to be one of the standing committees, 83.  
reports of treasurer of Domestic Missions, 131.
- Baltimore, aid for Sustentation from, 134.
- Baltimore Conference, proceedings of, 467.
- Baptism as a burial, 345.  
Romish, 346-348.  
may Presbyterians immerse, 348.  
by Campbellites and Unitarians, 348.  
of children of non-professors, 349.  
of children of suspended members, 349.  
of unconscious adults, 350.  
in extremis, 350.  
infant, neglect of, 350.  
when valid, 351.
- Begging discouraged, 143.
- Benediction, 355.
- Beneficiary education of candidates, 181.  
objections to, 185, 188.  
formerly conducted by the Presbyteries, 189.  
this plan relinquished, 190.  
report on, 199.  
objections to the scheme, 199, 202-204.  
declines to abandon the scheme, 198.  
by agency of the Presbyteries, 200.
- Benefit fund, 178.
- Bequests, trustees to pay over, 331.  
form for, 331.
- Bethel, seaman's, at New Orleans, 148.
- Bibles and tracts. Kennedy bequest for, 291.
- Bible, inspiration of, in seminaries, 245.
- Bible revision, 337.
- Bible Society, British and Foreign, 270, 337.  
Confederate States National, 336.  
American, 336.  
declines to add to list of benevolent causes, 338.
- Blanks for statistical reports, 314.
- Board of Aid for Southern Pastors, 133.
- Boards discarded for committees, 379.
- Bond of treasurer for Domestic Missions, 131.

- Bonds issued by Committee of Publication, 280.
- Book of Church Order, prepared, voted on and adopted, 7-17.  
a mode of amending, refused, 3.  
indexing, 17.
- Book of Discipline, how amended, 2.  
revision of, 7-17.
- Boundaries of Synods changed, 61-63.
- Brazil, mission to, 122.  
Synod of, 123.
- Brookes, Rev. Dr., and others, memorial of, to Northern Assembly, 479.
- Brown, Rev. Wm., D. D., 71
- Bureau of information, 143.
- Burial service, 355.
- Byington, Rev. Cyrus, 116.
- By-laws for evangelistic fund, 154.  
for colored evangelistic fund, 165.  
for invalid fund, 179.  
for board of trustees, 332  
for Sustentation, 138.  
for trustees of Publication, 277.
- Campbellite baptism, 348, 353.  
doctrine, 353.
- Campinas institute, 123.
- Candidates, plan for training colored, 163.  
of non-co-operating Presbyteries, may not be aided, 193-197.  
Presbyteries shall require reports from, 194.  
care in receiving, 196.  
maximum appropriations for, 196.  
at what period should aid be given, 199, 203.  
belong to the whole church, 201.  
loans to, 193, 203.  
pledges to, must be absolute, 203, 204.  
those who have dropped out must return moneys received, 206.  
should get credentials from their sessions, 206.  
when applications for aid for, should be sent in, 208.  
color of, to be reported, 208.  
aid for, 183.  
form of application for aid for, 208.  
as colporteurs, 289.
- Card-playing, 361, 362.
- Catechisms, how amended, 2, 3.
- Censure, ecclesiastical, in case of disobedience to the civil magistrate, 526.
- Centennial of first General Assembly in America, 85.
- Certificate of reception, in case of dismissed members, 23.
- Chaplains and the army, 128.
- Charleston Union Presbytery, secession of, 49.
- Charter for Committee of Publication, 276.  
for the Assembly, 317-324.  
trustees organize under, 325.  
amended, 329.
- Cherokee mission suspended, 118.
- Children included with parents in letters of dismissal, 21.  
attendance of, on public worship, 294, 356.
- Children's day, 114.
- Children's Friend*, 294.
- China mission, 118.
- Choctaw Bible, 116.
- Church, meaning of, 20.  
its non-political character, 383-385.  
spirituality of, 384.
- Church edifices, by-law in reference to, 138  
loans for completing, 143.
- Church extension, 128.
- Church property, as affecting fraternal relations, 477.
- Churches, Presbytery has discretion as to mode of organizing, 56.  
presbyterial visitation of, 152.  
foreign, best method of training, 54.  
not in our connection, when our ministers may supply, 27.  
the grouping of, 145.
- Citation by the session, 45.
- Clergy Friendly Society, 177.
- Clerks of Assembly have privileges of the floor, 69.  
term of service of, 70, 93.  
expenses of, 70.  
list of, 529.  
to correspond with Presbyterian Alliance, 510.  
stated, to publish list of reports required, 70.
- Collections, should be weekly, 302.  
for benevolence, Presbytery must require, 302.  
dates for, 302.  
not to conflict, 311.  
to be made in vacant churches by supplies, 303.  
causes of smallness and methods of increasing, 303.
- Colombia, U. S. of, mission to, 121.
- Colored churches, plan of separate organization for, 160-162
- Colored evangelistic fund, 163.  
by-laws for, 165.  
collection for, 166.
- Colored exhorters to be licensed, 158, 159, 161.
- Colored ministers, 161.
- Colored people, under care of domestic missions, 155.  
religious instruction of, pastoral letter on, 155.  
a plan for religious instruction of, 156.  
separate churches for, 157-159.  
branch congregations for, 158, 159.  
Sabbath-schools for, 158, 300.  
co-operation with Northern board as to work among, 159.  
aid for, from Sustentation fund, 164.

- Colored people—  
 Presbyteries to report all work among, 165.  
 missionaries among, 166.  
 progress of work among, 166.  
 evangelists for, 242.  
 literature for, 291.
- Colportage undertaken, 287.  
 remitted to the Presbyteries, 288.  
 again undertaken, 289.  
 candidates employed in, 289.
- Columbia Seminary transferred to the Assembly, 215.  
 constitution of, adopted and changed, 217.  
 endowment of, 218.  
 condition of, and relief for, 217, 218, 225.  
 removal of, 219.  
 election and inauguration of professors in, 217, 220.  
 resignation of professors, 222, 227, 233.  
 attendance upon chapel services, 222.  
 protest to action on chapel attendance, 223.  
 financial agent for, 226.  
 complaint against a professor, 226.  
 financial losses, 226.  
 retirement of Dr. Plumer, 228.  
 seminary closed, 227.  
 Dr. Girardeau withdraws resignation, 231.  
 Assembly surrenders control of, 229.  
 condition of, 230-233.  
 faculty of, 234.  
 origin of, 233.
- Commission of Presbytery, who may sit in, 57.  
 number required to constitute, 57.  
 quorum of, 57.
- Commission of elders to supervise colored congregations, 158.
- Commissioners to the army, 128.
- Commissioners for Sustentation, 132.
- Commissioners to higher courts may be required to report on other matters than their diligence, 93.
- Commissioners' fund, 81, 82.
- Committees, presbyterial, what elders may be appointed on, 55.
- Complain, right to, cannot be abridged, 527.
- Complaint of Jas. Sinclair, 512.  
 of A. W. Miller and others, 512.  
 of Sam'l Galloway, 512.  
 of J. J. Cooke, 513.  
 of S. J. Baird, 514.  
 of I. W. Canfield, 515.  
 of R. K. Smoot and others, 516.  
 of R. S. McAllister and M. B. Shaw, 517.  
 of J. H. Moore, 517.  
 of J. E. White, 518.  
 of I. W. and W. Q. Canfield, 518.  
 of E. E. Baker, 519.
- Complaint—  
 of the Presbytery of Memphis, 523.  
 of C. A. Baker, 524.  
 of F. P. Ramsay, 525.  
 of James Woodrow, 525.
- Complaint may be against other than a judicial decision, 524.
- Confederate constitution, a clause in, approved, 381.
- Confession of Faith, how amended, 2, 3, amended, 4-7.  
 declines to transfer a paragraph to, from Form of Government, 3.
- Congregational meetings, 47.  
 for what purposes may be held, 23.  
 who may preside at, 23.
- Constitution adopted, 1.  
 how amended, 2, 3.  
 informality in manner of amending, 19.  
 amendments to, irregularly adopted, 45.
- Constitution of Executive Committee of Domestic Missions, 127.
- Contingent fund for Assembly, 80, 81.
- Contribution to special objects in Missions, 99
- Convention at Huntsville on Education, 211
- Co-operation in the foreign field, 100.
- Co-operative Alliance with the Reformed Church, 296, 443.
- Co-operative work, conference on, 502-'6.
- Co-ordinate secretary for Home Missions, 146.
- Correspondence solicited with various churches, 433.
- Correspondence with M. E. Church, South, 434.  
 with M. E. Church, North, 435.  
 with U. P. Church of Scotland, 435.  
 with Free Church of Scotland, 436.  
 with Reformed Episcopal Church in the United States, 436.  
 with the bishops of the P. E. Church, 438.  
 with Cumberland Presbyterian Church, 438.  
 with colored Cumberland Assembly, 442.  
 with Reformed Church, 444.  
 with Northern Presbyterian Church, with reference to union, 449.  
 pastoral letter on this subject, 454.  
 deputation to churches in Great Britain and on the continent of Europe, 433.  
 with South Carolina S. S. Convention, 437.  
 with Y. M. C. A., 437.  
 mode of, 499.
- Counsel for the accused, 528.
- Courtesies, custom of Assembly as to accepting, 76.
- Courts not parties in judicial cases, 528.  
 not compelled to bring trial, because charges are brought, 521.

- Creed, the Apostles', amending, 7.  
 Dancing, 89, 361, 362, 364.  
 Dancing schools, 362.  
 Danville Seminary, 504-506.  
 Day of prayer for youth, 208, 209.  
 Deacons, demission of, 37.  
   'their relation to the session, 42.  
 Deceased wife's sister, 4-7.  
 Delegates sent by the Assembly to other  
   bodies, list of, 531.  
   sent to the Assembly from other bodies,  
   list of, 533.  
 Deliverances, courts have power to make,  
   defining what is an offense, 89.  
   *en thesi*, their nature and authority,  
   89, 91, 92.  
   force of logical inferences from, 92.  
 Demission of elders and deacons, 37.  
 Deposed ministers, mode of restoring, 29,  
   520.  
 Depositories for Publication Committee,  
   271.  
   branch, 272  
 Diaconate in its relation to the agencies  
   of the Church, 42.  
 Directory of Worship, how amended, 2.  
   revision of, 17-19.  
 Directory for the Oblation, 312.  
 Disabled ministers' fund, 167, 169, 170.  
 Discipline, its two-fold meaning, 90.  
   necessity of, in certain cases, 362,  
   363.  
   comity in matters of, between North-  
   ern and Southern Churches, 504,  
   505.  
 Discipline of retail liquor dealers, 366.  
 Dismission of ministers to other denomi-  
   nations, 24.  
   of members, to churches not connected  
   with the Assembly, 21, 520.  
   of non-communicating members, 21.  
   of members, notification to church to  
   which they are dismissed, 22.  
   letter of, when returned, reinstates in  
   membership, 22.  
 Dissolution of pastoral relation, 27.  
 Doctrines of the Church to be taught in  
   Sunday-schools, 293.  
 Domestic Missions, Southwestern Ad-  
   visory Committee of, 126.  
   constitution of Executive Committee  
   of, 127.  
   change of location for Committee of,  
   127.  
   temporary Executive Committee for,  
   127.  
   Executive Committee of, consolidated  
   with that for Foreign Missions, 128.  
   auditing reports of treasurer of, 131.  
   salary of treasurer, 131.  
   has oversight of work among colored  
   people, 155  
   non-co-operative Presbyteries, 131.  
 Drew, Rev. Thomas, 24.  
*Earnest Worker*, 295.  
 Education, beneficiary, 181.  
   objections to Assembly conducting,  
   188.  
 Education, Executive Committee of, con-  
   stituted, 179.  
   new constitution for, 191.  
   united with that of Publication, 181.  
   duties and powers of, 180, 191, 192.  
   a provisional committee for, 180.  
   early embarrassments of the work, 192,  
   193.  
   secretary of, to visit Synods and Pres-  
   byteries, 206.  
   travelling agent for the committee, 193.  
   money for, how remitted, 194.  
   location of Executive Committee  
   changed, 195.  
   declines to enlarge the powers of the  
   Executive Committee, 196.  
   receipts and disbursements to be print-  
   ed, 215.  
   an apportionment for, 207.  
   ecclesiastical year for, 207.  
   Presbyterian reports on, 206.  
   duties of Presbyterian chairmen, 207,  
   208.  
 Education, ministerial, address on, 206.  
   standard of, 245.  
 Education, theological, change in the  
   mode and standard of, 245-261.  
 Education, secular, 210.  
   convention at Huntsville on, 211.  
 Elders, membership of, in Presbytery  
   continues until next stated meeting,  
   35.  
   representing associated churches, 35.  
   to conduct services in neighboring  
   congregations, 35.  
   Presbyterian courtesies to, 36  
   such as have moved from their bounds,  
   36.  
   returning letters of dismissal resume  
   their functions, 36,  
   demission of, 37.  
   function of single, 38.  
   examination of, on the standards, 38.  
   in Presbytery, are representatives, 57.  
   Presbytery may have original jurisdic-  
   tion over, 56.  
   in Presbytery and Synod, record should  
   show what church each represents,  
   65  
 Elder Moderator, 39.  
 Electioneering pamphlets, 76.  
 Eleemosynary projects, evils incidental to  
   all, 200.  
 Established Church, constitutional provi-  
   sion against, approved, 381.  
 Evangelical Alliance, 437.  
 Evangelism in the Seminaries, 154.  
 Evangelist, powers of, and his relation to  
   the courts, 52.  
   duties and powers of, 149, 151, 155.  
   ecclesiastical character and powers of  
   foreign, 104-108.

- Evangelist—  
 relation of foreign to ex committee, the various courts, and his fellow evangelists, 105.  
 should he join the native Presbytery, 50, 54.  
 relation of, to his Presbytery and to the central committee, 152.  
 salary of, how paid, 151, 151, 155.  
 synodical, 153.
- Evangelists, the labors of, must be reported to Assembly, 150.  
 this rule repealed, 153.  
 grouping churches under, 150.  
 the churches served must help support, 150.  
 for colored people, 242.  
 lay, 30.
- Evangelistic labor, standing committee on, 150  
 this committee discontinued, 153.
- Evangelistic work separated from that of sustentation, 151.  
 a stated collection ordered for, 151.  
 plan of presbyterial visitation, 152.  
 licentiates in, 32.  
 in Texas, 153.
- Evangelistic fund, column for, in presbyterial blanks, 153.  
 by-laws for, 154.  
 collections for, when to be made, 154.  
 appropriations, when made, 154.  
 no aid to be given from, to non-co-operative churches, 152.
- Evolution, deliverance on, 366.  
 declines to modify this, 368.  
 in theological seminaries, 265.
- Examination of elders on the standards, before ordination, 38.
- Examination rule, refuses to make optional, 25.  
 adopted into the constitution, 25.
- Executive committees to be all constituted alike, 301.  
 how chosen, 301.  
 location of, 307.  
 consolidation of, 308.  
 monthly journal for, 274.  
 publishing reports of, 306, 307, 309.  
 reports of the treasurers of, 307, 311.  
 how these reports shall be audited, 83, 84.  
 secretaries of, are *ex officio* trustees of the Assembly, 326.  
 have privileges of the floor in Assembly, 69.  
 relations with the board of trustees, 327.  
 list of secretaries and treasurers of, 530.
- Exhorters, colored, to be licensed, 34, 158, 159, 161.  
 lay, 31.
- Family training, pastoral letter on, 356.
- Family worship, 356.
- Fasting and prayer, day of, 355, 381.
- Florida as a mission field, 148.  
 Florida land company, 214.
- Foreign Missions, constitution for the executive committee of, 94.  
 location of, 94.  
 treasurer's bond, 104.  
 duties of secretary, 94.  
 salary of, 104.  
 work of provisional committee of, 95.  
 executive committee of, organized, 97.  
 duties of the committee, 100.  
 refuses to consolidate with Northern board, 109.  
 secretary and treasurer of, vindicated, 109.  
 corresponding members of the executive committee, 114.  
 pastors to preach on, 98.  
 separated from department of Home Missions, 145.  
 an evening for, in the Assembly, 99.  
 amounts asked for, 126.
- Form of Government, how amended, 2.  
 transfer of a paragraph from, to Confession of Faith, refused, 3.  
 revision of, 7-17.
- Fraternal relations with Northern church, committee of conference appointed on, 458.  
 protest against this, 464.  
 failure of the conference, 466.  
 correspondence between the committees, sitting in Baltimore, 467.  
 further negotiations, 489.  
 salutations exchanged, 492.  
 established, 492.  
 interchange of delegates, 495.  
 refuses to re-open the question, 496.
- Free-will offerings, 109, 311.
- Gambling, 366.
- General Assembly, organized, 67.  
 members without commissions, 69.  
 term for which commissioners to be chosen, 69.  
 declines to make that term two years, 69.  
 commissioners leaving before adjournment, 69.  
 secretaries and clerks have privileges of the floor, 69.  
 expenses of clerks and their term of service, 70  
 stated clerk to publish what reports are required, 70.  
 treasurer of, 70.  
 his accounts to be published, 71.  
 reporter for, 71.  
 time of meetings, 72.  
 biennial meetings, 72.  
 place of meetings, 72.  
 rules for, adopted and revised, 72.  
 prayer for, 77.  
 permanent standing committees of, 77.  
 minutes of, 79.  
 quarto-centennial of, 84.

- General Assembly—  
centennial anniversary, 85.  
without power to organize or dissolve a presbytery, 83, 50.  
relation of, to churches on mission territory, 51.  
what control over the foreign evangelist, 53.
- Graybill, Rev. A. T., founds the Mexican mission, 124.
- Greece, mission to, 124.
- Grinnan, Rev. R. B., founds the Japan mission, 125.
- Grouping churches, 145.
- Hammer, Rev. Dr. J. G., agent for Education, 193.
- Hangchow Presbytery, 50.
- Historical Society, Presbyterian, 338.  
Southern Presbyterian, 339.
- History, collecting materials for, 87, 339.
- Home Missions, executive committee of created, 148.  
made separate from that of Foreign Missions, 145.  
change of location for, 146.  
secretary of, to visit throughout the church, 148.  
receipts, how published, 149.  
amount of money asked for, 149.  
vote of thanks to the old committee, 145.
- Howe, Rev. Dr., 266.
- Hymn Book, 357.  
revision of, 360.  
Rouse's version of the Psalms, 359.
- Hymn Book for Sunday-schools, 298.
- Hymn and Tune Book, 359.
- Hymns and Tunes, Robinson's, 360.
- Immersion, 345, 348.
- Independent Presbyterian Church, union with, 410.
- Index for Book of Church Order, 17.
- Indians, missions among, 95, 114.  
schools among, 115.  
transfer of, to Home Missions, 118.  
literature for, 291.
- Inquiry, committee of, as to organic union, etc., with Northern Church, 496.
- Insee, Rev. E. B., founds the China mission, 118.  
provision for the family of, 119.
- Inspiration of Scriptures in the Seminaries, 245.
- Intemperance, 365.
- International Lessons, 296.
- Invalid scheme, 170.  
by-laws for, 179.
- Investing committees for Relief fund, 176.
- Irvine, Rev. Robert, 24.
- Italian mission, 120.
- Jackson, General T. J., 397.  
on Sabbath mails, 341.
- Japan, mission to, 124.
- Jews, missions among, 125.
- Judicial cases, who entitled to sit in, 528.  
courts not parties in, 528.  
and so not entitled to be represented on appeal, 528
- Judicial committee may not pass final judgment on a case, 525.
- Kalopothakes, Rev. M. D., 124.
- Keith, Rev. W. J., colportage books of, 269.
- Kennedy bequest for Bibles and tracts, 291.
- Kentucky, aid for Sustentation from, 134.  
legacy for evangelistic work in, 154.
- Kentucky, Synod of, unites with the Assembly, 412.  
letter to the Assembly of 1867, 414.  
statement of her doctrines and principles, 417.  
history of the schism in, 427.
- Kingsbury, Rev. Dr. Cyrus, 117
- Lane, Rev. C. W., plan of, for a disabled ministers' fund, 167.
- Lane Rev. E., founds the Brazilian mission, 122.
- Latin thesis, 33.
- Lay preachers and evangelists, 30, 31, 516.
- Legacies for Home Missions, 149.  
method of distributing, 334.  
expense of collecting certain, how defrayed, 333, 334.
- Legacy of Wm. Workman, 154.  
of Stuart Robinson, 178.  
of Robert Lusk, 197.  
of N. T. Leonard, 334.
- Letter, dismissing members to other denominations, 21, 520.  
for a member, must include his children also, 21.
- Letter of dismission, return of, reinstates a party in membership, 22.
- License, partial, 34.
- Licensing colored exhorters, 34.
- Licensure, lowering the standard for, 33.  
qualification for, 255.  
in extraordinary cases, 30.
- Licentiate may not be an evangelist, 154.
- Licentiate in evangelistic work, 32.  
may declare a church vacant, 34.  
Presbytery may recall license of, 512.
- Linn, Rev. S. P., case of, 520.
- Liquor traffic, suppression of, 265.  
retailers of, 366.
- Literature for the army, 268.  
for the colored people, 291.  
for the Indians, 291.
- Liturgy for public worship, 354
- Loans for completing church edifices, 143.  
to candidates, 193, 203.
- Louisville conference, 504.
- Lusk, Mr. Robert, legacy of, 197.
- Males only eligible to office, 31.
- Manses, 143.
- Manual for Foreign Missions, 100.
- Maryville College, 213.

- McAlpine, a founder of the Japan mission, 125.
- McCormick, Hon. C. H., 235, 266.
- McIlwaine, Rev. R., D. D., 113, 147.
- Members of the church, when in good standing, 20.
- how received from other denominations, 20.
- dismissing to churches not connected with the Assembly, 26, 520.
- non-communicating, dismission of, 21.
- non-communicating, a roll of, to be kept, 22.
- losses of, not to be reported, 22.
- non-contributing, 22.
- Presbytery may have original jurisdiction over, 56
- Membership, courts cannot make new rules of, 23, 89.
- suspension from, without trial, 526.
- Memorial services, 84, 85.
- Memorial fund, 87, 88.
- Memorial of Rev. G. Nash Morton, 110.
- Mexican mission, 124.
- Miller, Rev. John, on beneficiary education, 187.
- Ministers, reception of, without letters of dismission, 23.
- dismission of, to other denominations, 24.
- subscribing, when received into a Presbytery, 26.
- when they may supply churches out of our connection, 27, 28.
- may not become such supply permanently, 28
- without charge, 28.
- mode of restoring the deposed, 29.
- ordination of an additional class of, 30.
- out of doctrinal accord with the Church, 31.
- who doubt their having a call, 31.
- alarming need of more, 206, 263.
- colored, 161.
- Ministerial education, 245.
- Minutes of the Assembly, committee to verify, 79.
- to be published by the Committee of Publication, 79.
- price of, 79.
- Mission, the, how composed and what its duties, 101.
- Mission press for China, 119.
- Missionaries, duty of, 101.
- how appointed, 102.
- rules pertaining to the support of, 103.
- how transferred to a foreign Presbytery, 109.
- entitled to copy of the executive committees' record affecting themselves. in certain cases, 112.
- among the colored people, 166.
- women as, 98.
- Missionary, The*, 97.
- Missionary meetings in Presbytery, 99.
- Missionary societies, women's, 98.
- Missions, monthly meetings in interest of, 306.
- Missouri, Synod of, unites with the Assembly, 429.
- history of the division in, 431.
- cause of separation from Northern Assembly, 479.
- Moderator, an elder may be, 39.
- of session, who may be, 46.
- of a congregational meeting, 23.
- Moderators of the Assembly, 529.
- of the United Synod, 406.
- Monthly concert for Foreign Missions, 97.
- collection at, 97.
- Morton, Rev. G. Nash, founds the Brazilian mission, 122.
- memorial of, 110.
- Narratives, topics for, 58.
- must be signed by the clerk, 58.
- Oblation, directory for the, 355.
- Offense, courts may make deliverances defining what constitutes, 89.
- Offenses are all to be dealt with by judicial process, 90.
- Ordination of an additional class of ministers, 30.
- in extraordinary cases, 30.
- by a foreign evangelist, 104, 108.
- qualifications for, 255 ff.
- cannot be partial, 523.
- sine titulo*, 29.
- Organic union with Northern Church.
- correspondence with reference to, 449.
- pastoral letter on, 454.
- amending powers of the Assembly to effect, 501.
- resolves to maintain its independent stand, 502.
- declines to consider, 502, 505
- committee of inquiry as to, 496.
- Original jurisdiction, when Presbyteries may have over elders and members, 56.
- Overture, the right to cannot be abridged, 527.
- Overtures, informality in manner of sending down, 19.
- to be printed in the minutes, 78.
- should come through lower courts, 78.
- and memorials may be referred without reading, 77.
- Painter, G. W., ordination of, 104.
- Paragraphs of the Book of Church Order to be numbered consecutively, 17.
- Parents, relation of, to Sunday School, 294.
- Park, Rev. Samuel, case of, 523.
- declines to reconsider the point therein decided, 164.
- Pastor, who may vote for, 26.
- amending form of call for, 27.
- call for, without promise of adequate support, 27.

- Pastoral relation, not to be lightly broken, 27.  
 dissolution of, 27.
- Pastoral letter on organic union with Northern Church, 454,  
 on religious instruction of colored people, 155.  
 on parental training, 356.
- Pastors should preach to the children, 299.
- Patapsco, Presbytery of, unites with the Assembly, 398.
- Pernambuco, mission founded at, 123.
- Perrin, Hon. T. C., 335.
- Philadelphia, invitation to the Assembly to meet in, 87.
- Plumer, Rev. Dr., 266.
- Prayer for the General Assembly, 77.  
 for increase of candidates for the ministry, 210.  
 for the army, 130.  
 for the Confederate States, 380.  
 for soldiers and generals, 381.
- Prayer, day of, for missions, 98.  
 for youth, 208, 209.  
 fasting and, 355, 381.  
 thanksgiving and, 356, 381.
- Prayer, week of, 210.
- Pratt, Rev. H. B., founds mission to U. S. of Colombia, 121.
- Preliminary principles, chapter on, in old book, omitted in the new, 16
- Presbyterial changes in Synod of Georgia, 48.  
 chairmen for Foreign Missions, duties of, 114.  
 supervision of Sunday-schools, 293.
- Presbyterian Church, North, correspondence with, with reference to union, 449.
- Presbyteries, the original, 47.  
 new, 48.  
 that have disappeared from the roll, 48.  
 of Potomac and Winchester, 48.  
 mixed, in the foreign field, 108.  
 relation of, to Home Missions, 135.  
 relation of, to the Committee of Education, 192.  
 for colored people, 163, 164.  
 of the United Synod, 405.  
 visitation of the churches by, 152.
- Presbytery, what control over her foreign evangelist, 52.  
 elders not appointed may not sit in, 55.  
 an elder necessary to a quorum, 55.  
 meeting out of proper place, 56.  
 how often shall meet, 56.  
 when it has original jurisdiction over elders and members, 56.  
 Assembly without power to organize, 83.
- Presbytery of Charleston Union, 49.  
 of Sao Paulo, 49.  
 of Hangchow, 50.  
 of Tuscumbia, transferred to Synod of Memphis, 60.
- Presbytery—  
 of North Alabama, transferred to Synod of Alabama, 61.  
 of Tamaulipas, 124.  
 formed in Greece, 124.
- Private judgment, right of, 92.
- Profanity, 356.
- Protest, limitation on the right of, 92.
- Provincial Assemblies, 501.
- Psalms, Rouse's version of, 359.
- Publication, the executive committee of, constituted, 267.  
 property of Synod of Mississippi tendered to Assembly, for, 267.  
 location of the committee, 268.  
 quorum of, 270.  
 vacancies in, 270.  
 endowment for, 271, 273, 280.  
 benevolent work of, 275.  
 management of committee and secretary endorsed, 275.  
 the executive committee incorporated, 276.  
 by-laws for the trustees, under the act of incorporation, 277.  
 bonds issued by the committee, 280.  
 contracts of committee with secretary, 281.  
 losses through failure of the secretary, 283.  
 report on these losses, 283.  
 the business to be done by contract, 286  
 restrictions on sales removed, 289  
 regulations for the committee of, 289.  
 gratuitous distributions, 290.  
 relations of the committee with the Philadelphia board, 290.  
 committee consolidated with that of Education, 290.  
 date for collections for, 291.  
 committee to have supervision of Sunday-school work, 294.  
 rule about examining books, 271.  
 publishing annual receipts, 274.  
 of non-denominational books, 274.  
 ecclesiastical year for, 275.  
 secretary of, to visit Synods and Presbyteries, 290.  
 secretary made treasurer, 289.  
 his salary, 270, 291.  
 attendance of treasurer at the Assembly, 275.  
 itemized statements in treasurer's report, 291.
- Publications of other houses, our imprimatur to be placed on, 270.
- Publishing agent, 271.
- Publishing house, 278.
- Quarto-Centennial services of the Assembly, 84
- Quorum of a session, 44.  
 of a Presbytery, elder necessary to, 55.  
 of a commission of Presbytery, 57.  
 of a Synod, 65.

- Reception of members from other denominations, 20.  
certificates of, 23.
- Reception of ministers without letters, 24.  
from foreign countries, 24.
- Red River country as a mission field, 148.
- Reformed Church of America, co-operative alliance with, 443.  
co-operation in publishing Sunday-school journals, 296.
- Register of baptized children to be kept, 21.  
also of non-communing members, 22.
- Relief fund, scheme for, 170.  
the scheme goes into operation, 173.  
regulations for, 173, 174.  
plan for, modified, 174.  
investing committees for, 176.  
investment of, under whose control, 176.  
taken from under church control, 176.  
supervision of contract with Clergy Friendly Society transferred to committee of Foreign Missions, 178.  
amount of invested funds, 537.
- Reporter for the Assembly, 71.
- Representation, mode of, in higher courts, 92.
- Representatives may not be instructed how to vote, 86.
- Restoring a deposed minister, mode of, 29.
- Retrenchment and reform, 309.  
*Review, Southern Presbyterian*, 396.
- Revision of the Apostles' Creed, 7.  
of the Form of Government, 7-17.  
of the Book of Discipline, 7-17.  
of the general rules for judicatories, 9, 10  
of the Directory of Worship, 17.
- Robinson's Hymns and Tunes, 360.
- Robinson, Rev. Stuart, D. D., legacy of, for invalid fund, 178.  
memorial of, 290.
- Ronzone, Miss Christina, founds the Italian mission, 120.
- Rouse's version of the Psalms, 359, 410.
- Rules, general, for judicatories, revision of, 9, 10.  
of parliamentary order, 9, 73.
- Sabbath observance in the army, memorial on, 340.  
mails, 341.  
permanent committee on, 342.  
presbyterial committees on, 344.  
application to civil authorities as to observance, 340-344.  
co-operation in the movement as to, 344.  
discipline for violation of, 344.  
newspapers and railway trains on, 344.  
meeting of Synod on the, 345.
- Salary, average and minimum, paid our ministers, 144.
- Sao Paulo Presbytery, 49.
- Sayre Female Institute, 213.
- Schism, charge of, against our church, 474.
- Schools, among the Indians, 115, 116.  
should patronize our own, 212, 213.
- Seal for the Assembly's board of trustees, 333.
- Seamen, 148.
- Secretaries and clerks have privileges of floor in Assembly, 69.  
list of, for the various committees, 530.
- Secular education, 210.
- Session, relation of to deacons, 42.  
may one elder constitute a valid, 44.  
quorum of, 44.  
narratives of, 46.  
moderator of, 46.  
may not instruct its representatives how to vote, 46.  
provisional or special, 47.  
has control of Sunday-schools, 292.
- Slavery, 364, 375, 391, 395.  
pastoral letter on, 155.
- Smith, Rev. J. Rockwell, founds the Pernambuco mission, 123.
- Southern Aid Society of New York, 134.
- Southwestern Advisory Committee of Domestic Missions, 126.
- Spencer Academy, 116.
- Spirituality of the Church, 384.
- Standing Committees, the permanent, in the Assembly, 77.  
committee on auditing, added to, 83.  
on evangelistic labor, 150, 153.  
also on correspondence, 499.  
and on Sunday-schools, 293.
- State, province and relations of church and, 371, 381, 389, 396.  
our duty to, 382, 383.
- Stated supply, the relation of, permissible, 28.  
official status of, 28.  
by what title to be reported, 28.
- Statistical tables, general and special, 535-539.
- Statistics, to be published, 314.  
blanks for, 314.  
what items to be reported, 22, 315.  
of the foreign field to be given, 100.
- Subscribing of ministers, when received into Presbytery, 26.
- Sunday-school, what is a, 292.  
control of, 292.  
teachers and teachings of, 293.  
reports of, 300, 293.  
Presbyterial supervision of, 293.  
in relation to the family, 294.  
adults in, 300, 294.  
attendance of children at public worship, 356, 294.
- Committee of Publication has oversight of the work in, 294.  
papers for, 294-296.
- International Lessons in, 296.  
contributions to benevolent causes, 297.  
union schools, 297.

- Sunday-school—  
 conventions and teachers' meetings, 298.  
 libraries and hymn books for, 298  
 mission schools, 299  
 sensational methods and literature, 299.  
 use of Bible in, 299  
 in the Assembly, 300, 293.  
 for colored people, 158, 300.  
 work of Foreign Missions in, 99.  
 convention of South Carolina sends greetings to Assembly, 437.
- Supply of churches out of our connection by our ministers, 27, 28.
- Suspension of a member without trial, 526
- Sustentation, a scheme for, 132.  
 an Executive Committee appointed for, 135.  
 Executive Committee of, relation to the Presbyteries, 135.  
 corresponding members of, 137.  
 departments included under, 137.  
 by-laws for the committee, 138-143.  
 financial year for, 142.  
 Committee of, changed to that of Home Missions, 148.  
 aid for colored people from the committee, 164.
- Synod, time of a meeting changed by the Assembly, 63.  
 meeting out of time legalized, 63.  
 a meeting of, ordered by Assembly, 64.  
 may order a Presbytery to meet *instantly*, 64.  
 may order a Presbytery to meet during its sessions, 64.  
 ordering a Presbytery to meet, must specify the object, 64.  
 quorum of, 65.  
 note of absentees on the records, 65.  
 may not amend the record of a lower court, 65.  
 records of, should name the churches its elders represent, 65.  
 records of, should not contain outside matter, 65.  
 Assembly may demand that the records be sent up, 66.  
 copy of records sent up for review, 66.  
 what should be included in the records, 66  
 should be signed by the clerk, 66.  
 who may vote on the approval of, 66.  
 what control over theological seminaries, 264.
- Synod of Georgia, Presbyterian changes in, 48.  
 of South Georgia and Florida organized, 59.  
 of Texas, division of, refused, 59.  
 of Brazil, 123.
- Synodical boundaries changed, 60-63.  
 Synodical evangelist, 123.  
 Synods, the original, 59.
- Synods—  
 received, 59.  
 how divided, 66.  
 and Presbyteries to be arranged in the Minutes alphabetically, 77.  
 formerly in connection with the United Synod, 405.
- Systematic Benevolence, reports of Presbyteries on, 302.  
 Standing Committee on, 303.  
 opportunity should be afforded all to give, 303.  
 Presbyterian committees on, 306.  
 blanks for, 306,  
 apportionment for, 308.  
 tract on, 313.
- Texas, Home Missions in, 148.  
 evangelistic work in, 153.
- Thanksgiving, day of prayer and, 356, 381.
- Theatrical performances, 381.
- Theological education, change in the mode and standard of, 245-261.
- Theological seminary for the Southwest, 245.
- Theological seminaries, origin of, in America, 247.  
 English Bible in, 253, 262.  
 terms of six months, 258.  
 missionary interest in, 99.  
 health in, 264.  
 patronizing our own, 264  
 control of the Assembly over, 264.  
 evolution in, 265.
- Tithe, 309.
- Title of the Church adopted and changed, 1.
- Travelling agent for Education, 193.
- Treasurer, a single, for all the funds of the Assembly, 301.
- Treasurers of executive committees, list of, 530.
- Tract Society, Religious, of London, 270.
- Trustees of the Assembly organize the charter, 325.  
 secretaries of executive committees *ex officio* members of the board of trustees, 326.  
 number of reduced, 326.  
 divided into three classes, 333.  
 relations of the board of, with the executive committees, 327.  
 to lay claim to certain property, 330.  
 to pay over bequests to executive committees, 331.  
 by-laws for, 332.  
 reports of the board, 333.  
 tenure of office, 333.  
 treasurer of the board, 334.  
 expenses of the board, 334.  
 quorum of the board, 335.  
 president of the board *ex officio* a member of the Assembly, 335.  
 members of the board have the privileges of the floor, 335.

- Trustees—  
 list of officers of, 531.
- Trustees of the Committee of Publication,  
 276, 277.
- Tuskaloosa Institute, origin of, 239.  
 agency for, 241.  
 salary for secretary of, 241.  
 commended, 241.  
 statistical column for, 242.  
 incompetent students, 242.  
 change in financial management of,  
 242.  
 progress and history of, 243.
- Union Theological Seminary, Assembly  
 assumes review and control of, 234.  
 opening and closing day of, 235.  
 financial condition of, 235-238.  
 gift of C. H. McCormick to, 235.  
 legal title of, 237.  
 origin of, 238.  
 faculty, and faculty changes, 237,  
 238.
- Unitarian baptism, 348.
- United Synod of the South unites with  
 the Assembly, 400.  
 terms of the union, 402.  
 history of, 404.
- Unity, reply to Episcopal bishops on, 438.
- University, scheme for a Southern Pres-  
 byterian, 210, 211.
- Vacant pulpits, inviting Northern minis-  
 ters into, 437.
- Visitation of churches by Presbyteries,  
 152.
- Waldensian churches, aid for, 435.
- Week of prayer, 210.
- Westminster divines, sketch of, to be  
 added to Book of Church Order, 17.
- Wilson, Rev. J. Leighton, D. D., 113,  
 114, 147.
- Women, as preachers, 31.  
 as missionaries, 98.
- Women's Missionary Societies, 98.
- Woodrow, Rev. James, 112.
- Workman, Wm., legacy of, for evangel-  
 istic work in Kentucky, 154.
- Worship, public, attendance of children  
 upon, 294.
- Year, ecclesiastical, for Sustentation, 142.  
 for Education, 207.  
 for Publication, 275.  
 uniform, 312.
- Y. M. C. A., 437.
- Youth, day of prayer for, 208, 209.





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